विश्वेश्वरानन्द-वैदिकशोध-संस्थान-प्रकाशनम्—६६४

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वि. भाभा. ग्रन्थमाला—८०

V. I. Series–80

महा-सुभाषित-संग्रहः

MAHĀ-SUBHĀṢITA-SAṀGRAHA

AN EXTENSIVE COLLECTION OF WISE SAYINGS AND ENTERTAINING VERSES IN SANSKRIT CRITICALLY EDITED WITH INTRODUCTION, ENGLISH TRANSLATION, CRITICAL NOTES, BIBLIOGRAPHY, AND INDICES

Compiled by

LUDWIK STERNBACH

Volume VI

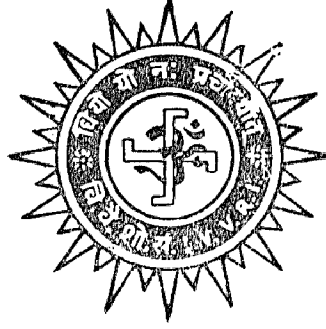
SUBHĀṢITA-S Nos. 9980-11491

(किं—कौ०)

Edited by

S. BHASKARAN NAIR

Director-Professor, V. V. R. I.

Vishveshvaranand Vedic Research Institute

HOSHIARPUR

1987

यावज्जीवम् अधीते विप्रः

STUDENT THROUGHOUT LIFE

DR. LUDWIK STERNBACH

(12. 12. 1909—25. 3. 1981)

Most Reverently

Dedicated

To

Dr. Ludwik Sternbach

Of

Sacred Memory

With

The Following Verse

In

मालिनी

बुधवर ! सुविशाला पूरिताशान्तराला
भजतु जितमराला त्वां सदा कीर्तिमाला ।
त्वमपि भज ससारं सूक्तिरत्नैरुदारं
स्वकृतिषु सुकुमारं ग्रन्थपुष्पोपहारम् ॥

S. BHASKARAN NAIR

CONTENTS

FOREWORD

I feel very great pleasure and consider it a veritable privilege to contribute a Foreword to this Volume of the *Maha-Subhaṣita-Saṁgraha*, planned and partly compiled by the late Professor Ludwik Sternbach and being so ably edited and presented to the world of the learned by Prof. S. Bhaskaran Nair, Director-Professor of the V. V. R. I., Hoshiarpur. It is a matter of delight for me to be fortunate to witness the fructification of a proposal mooted by the learned Professor Sternbach and discussed with me as far back as September, 1966. He was then in search of a scholar who would translate into English those *subhāṣitas* which had not so far been translated into English, edit the Sanskrit text critically and see the work through the press. He had himself found such a scholar in Prof. Bhaskaran Nair. On his way to New York, he communicated his wish to me in his letter dated 24. 9. 1966 as follows : "I would greatly appreciate it if he (Mr. Bhaskaran Nair) would be able and willing to undertake the job, since I have full confidence in him and have high esteem for his work."

Needless to say that it was beyond my power to request and persuade the late lamented Acharya Vishva Bandhu Ji to spare Mr. Bhaskaran for this work and six long years passed. On 28th August, 1972, Prof. Sternbach again wrote to the late Acharya Ji that the *Mahā-Subhaṣita-Saṁgraha* was for him like a child and he intended to bequeath the whole of his fortune after his and his mother's death to the Institute which will take up the publication of this work. Thus Prof. Sternbach succeeded in persuading the late Acharya Ji to agree to the publication of this great Project by the V. V. R. I. In this way, Prof. Sternbach's ardent wish to entrust the editing and the preparation of the final text and its publication to Prof. S. Bhaskaran Nair was ultimately fulfilled.

Prof. Bhaskaran has spared no pains to make the work a model of critical editing and excellent referencing. Besides vetting and touching up, as necessary, the translations of the various scholars included in this Volume, he himself has translated a substantial number of stanzas. He has more than fulfilled the cherished wishes of Prof. Sternbach who was pleased to place on record his discerning appreciation of Prof. Bhaskaran's work in the Acknowledgements prefixed to the Second Volume in the following words : "My most whole-hearted thanks and words of appreciation go to Shri S. Bhaskaran Nair, who edited the present Volume to my entire satisfaction. He has carefully gone through the whole work, and has been making extra-corrections and additions with regard to the Sanskrit text, Notes, Metre, Translation and Indices. He has also made numerous scholarly suggestions which were always useful. I wish to place on record my never-to-be-forgotten gratitude to Shri Nair."

In the present Volume there are 1589 verses culled from over 800 Sanskrit works. Their text has been critically edited and a complete bibliographical and text-comparative data has been furnished. In the case of doubtful text of verses, very intelligent textual emendations have been made. Besides a lucid English translation, a detailed investigation into the complicacies of metre has been gone into and additional information, wherever necessary, has been supplied in the form of foot-notes.

There are two very useful appendices. In the first of these the editor has given a consolidated list of Abbreviations including in it the Abbreviations already given in Volumes I to IV. This not only makes the list complete and this Volume self-sufficient, but also makes the task of referencing easier and it also serves the purpose of a Bibliography. In the second appendix, the names of the authors and the sources of the verses included in the present Volume VI have been documented. The minimum requisite information about the authors, and source-works has also been provided. For further information regarding the relevant authors and sources, necessary

references have been made to the two volumes of Prof. Sternbach's *A Descriptive Catalogue of Poets quoted in Sanskrit Anthologies and Inscriptions*, published during 1978-80 from Wiesbaden, where details of anthological and inscriptional poets have been fully recorded; and also to Aufrecht's *Catalogus Catalogorum* as well as to *New Catalogus Catalogorum* by Prof. V. Raghavan and Prof. K.K. Raja, published, in several volumes, by the Madras University. There is a classified Index of Metres and also an exhaustive Subject Index which further enhance the reference-value of the work as a source-book of information on a variety of subjects connected with important aspects of men and matters. Prof. Nair's meticulous textual-criticism, his command of English and the copious referencing have gone into the making of this Volume a fine literary achievement, worthy of the author—Prof. Sternbach as well as of the V. V. R. Institute under the auspices of which it is being published.

The volumes already published under Prof. Bhaskaran's masterly editorship have elicited unequivocal praise from eminent Indologists like Prof. J. Gonda of Utrecht, Prof. Pratap Bandyopadhyaya of Burdwan, Prof. P. K. Narayana Pillai, former Dean of Oriental Studies of the University of Kerala, and Dr. B. N. Shukla, former Vice-Chancellor of Sampurnanand Sanskrit University, Varanasi. I express my deep appreciation of the excellence of the high literary standard maintained by Prof. Bhaskaran in bringing out these volumes of the *Mahā-Subhāṣita-Saṁgraha* and I must offer to him my heartiest congratulations on his fine performance.

JAGANNATH AGRAWAL
(Ex-Head of the Sanskrit
Department, Panjab University);
Vice-President, V. V. R. I. Society

Chandigarh,
23rd March, 1987

ACKNOWLEDGEMENTS

On the occasion of the publication of Volume VI of the *Mahā-Subhāṣita-Saṁgraha* through our well-known *Vishveshvaranand Indological Series* as its No. 80, it is my sacred duty to remember reverently the late Acharya Dr. Vishva Bandhu and the late Dr. Ludwik Sternbach, the Founder-Director and the Prime Benefactor of the Institute, respectively. While the former, as desired by the latter, had entrusted the onerous task of editing the *Mahā-Subhāṣita-Saṁgraha* to the undersigned, the latter had expressed his entire satisfaction at the careful editing, scholarly presentation and impressive appearance of the first four volumes which had been issued by the Institute, during his life-time.

Dr. Sternbach had planned the long-range Project of *Mahā-Subhāṣita-Saṁgraha* in 20 volumes and completed, before his sad demise on 25. 3. 1981, the compilation and enumeration of textual verses numbering up to 10579 which occurs on page 2804 of the present Volume and also had partly collected the material which can be advantageously utilized in the preparation of further three to four volumes. This is the reason that in his *A Descriptive Catalogue of Poets quoted in Sanskrit Anthologies and Inscriptions* (DCA), the Sanskrit verses included in the *Mahā-Subhāṣita-Saṁgraha* (SMS) are mentioned in their serial numbers only up to 10579. (See DCA, Vol. 1, under no. 477, p. 334, line 15 : "SMS 10579=Sudhālaharī 8").

Though Acharya Dr. Vishva Bandhu could not see the publication of any of the SMS volume, Dr. Sternbach had the good fortune of seeing the first four volumes of his projected work. He was so much satisfied by the progress of his Project at the Institute that he, as promised by him through his letter addressed to Acharya Dr. Vishva Bandhu and sent from Paris on 28th August, 1972, bequeathed his entire fortune, with the exception of a few legacies, to the Institute. By this magnanimous deed so devotedly executed by him, he became the Prime Benefactor of the Institute.

I am much beholden to Prof. Veda Vyasa, the President of the V. V. R. I. Society, for taking sustained interest in the affairs of the Institute in general and in the progress of the SMS Project in particular.

There can be no person more fitted to introduce this Volume to the world of scholars than Prof. Jagannath Agrawal, the former Head of the Sanskrit Department, Panjab University, Chandigarh and presently the Senior Vice-President of the Institute Society, for he had come into contact with the late Dr. Sternbach as back as in 1954, when he, in his capacity as the Joint Editor of the Dr. Lakshman Sarup Memorial Volume entitled *Sarūpa-Bhāratī* or *The Homage of Indology*, had received from Dr. Sternbach a research paper entitled "Juridical Studies in Ancient Indian Law——Legal, Fiscal, Social and Penal Privileges accorded to Infants etc." and, later on, in 1966, when Dr. Sternbach visited the Institute, he had discussed with Professor Agrawal his SMS Project, in detail. I am, therefore, extremely thankful to him for having graced the Volume with his informative Foreword.

Likewise, my thanks are due, in full measure, to Dr. K. V. Sarma, Ex. Director-Professor, V.V.B.I.S. & I.S., Panjab University, Hoshiarpur and the late Prof. A. A. Ramanathan of Madras, who translated into English a large number of Sanskrit verses for this Volume and also to all those learned scholars whose translations of the respective verses are included in the Volume with due mention of their names at the end of their respective translations, within brackets.

And finally, in placing the Volume before the scholarly public, I must also thank Dr. Parveen Singh Rana, the young and energetic Research Assistant at the Institute, for assisting me in the arduous task of preparing various indices appended to the Volume and also in seeing the entire work through the press.

S. Bhaskaran Nair
Director-Professor

V. V. R. Institute,
HOSHIARPUR,
10th April, 1987

महासुभाषित-संग्रहः

MAHĀ-SUBHĀṢITA-SAṀGRAHA

VOLUME VI

SUBHĀṢITA-S 9980-11491

(किं—कै°)

क

(Continued)

9980

किं कण्टकैकरसिकेन फलद्विषा किं
वैरस्यसीमनि किमु स्थिरकौतुकेन ।
छायाविलासविमुखेन सतां किमङ्ग
धात्रा खलेन खदिरद्रुम एष सृष्टः ॥

(आ) VS 804 (a. Vāmana).

Vasantatilakā metre.

Is it out of proneness to thorns [*or* wicked deeds], or dislike for fruits [*or* good deeds], or abiding interest for maximum tastelessness [*or* revulsion] or, is it, O friend ! due to aversion for providing shade [*or* help] to the good, that the Creator has produced the *khadira*-tree[1] as also the wicked man ? (K. V. Sarma).

1. The *khadira* is a stunted thorny desert tree, giving no shade and having tasteless fruit.

9981*

किं कण्ठे क्रियतामुतानिमिषया दृष्ट्या चिरं वीक्ष्यतां
किं शीतं समये तथा मधुलसत्सौगन्ध्यमापीयताम् ।
एतत्स्पर्शसुखामृतेन सुतरामात्मानमाश्वास्यताम्
इत्थं मे सितवल्लयाभिनवया वध्वेव चेतो हृतम् ॥

(आ) VS 1684 (a. Amṛtavardhana).

Śārdūlavikrīḍita metre.

Am I to have it round my neck or gaze at it for long with unwinking eyes ; being cool at the proper time, is its honey-dripping fragrance to be enjoyed ; or shall I enjoy immensely the pleasure of its nectarean touch ? Thus is my mind captivated by this sandal-creeper as if it were a newly married bride. (S. Bhaskaran Nair).

9982*

किं कण्ठे शिथिलीकृतो भुजलतापाशः प्रमादान्मया
निद्राच्छेदविवर्तनेष्वभिमुखं नाद्यासि संभाविता ।
अन्यस्त्रीजनसंकथालघुरहं स्वप्ने त्वया लक्षितो
दोषं पश्यसि कं प्रिये परिजनोपालम्भयोग्ये मयि ॥

(अ) Veṇī 2. 9.

(आ) JS 202. 25 (a. Niśānārāyaṇa), SG 672, SR 307. 57, SSB 158. 59, Sar 5. 450, RAS *ad* 1. 81 (p. 33).

(*a*) कृता भुजलता स्वापप्रमादात् RAS (var.).

(*b*) °नेऽप्यभि° SG ; °मुखी Veṇī (in some texts), SR, SSB, Sar ; नाद्यापि JS, SG ; संभावितम् JS, SG.

(*c*) स्वप्नेऽपि नालक्षितो (or नो लक्षितो) RAS.

(*d*) किं [कं] JS, SR ; परिचयो° RAS (var.).

Śārdūlavikrīḍita metre.

Was the noose of my[1] creeper-like arms round your[2] neck caused to be slackened through carelessness by me ? Were you not today honoured (by me) by turning my face towards you at (the time of) your rollings during interruptions of sleep ? Was I seen by you in a dream (to have become so) mean (as) to hold private conversation with another woman ? What fault, O beloved, do you find in me who am fit to be censured like a servant (if found guilty) ? (R. R. Deshpande).

1. King Duryodhana. 2. His wife Bhānumatī's.

किं कन्दर्प करं कदर्थयसि see रे कन्दर्प करं कदर्थयसि.

9983*

किं कन्दर्पविलासनीरलहरी लीलाविलोलेक्षण-
प्रोन्मीलच्छफरीविराजिततनुर्वापी गभीराशया ।
बालासौ ललितप्रवेणिविलसन्निःश्रेणिमालाकुला
किं बिम्बं प्रतिबिम्बितं मुखमिषात्तस्यां सुधांशोरिदम् ॥

(आ) PdT 115.

(*a*) °क्षणे PdT (MS).

(*b*) गंभी° PdT (MS) (*contra metrum*).

(*c*) °सन्निश्राण° PdT (MS).

Śārdūlavikrīḍita metre.

Is this girl a deep lake with ripples in the form of amorous sportive charms, with her body resplendent with eyes which cast loving glances resembling the *śaphara*-fish, with charming tresses adorned with flowers resembling a flight of steps, and having her moon-like face resembling the moon's reflection in the water ? (A. A. R.).

9984

कि कन्दा: कन्दरेभ्य: प्रलयमुपगता: पादपा: किं विशीर्णा:
किं वा शोषं गतास्ते गिरिकुहरगता निर्झरा वारिपूर्णा: ।
किं तद् वैराग्यमूलं सुचरितनिशितं ज्ञानखड्गं प्रणष्टं
येन द्वारे नृपाणां धनमदमलिना: सङ्गमायान्ति धीरा: ॥

(अ) BhŚ 451. Cf. No. 9985 and निष्कन्दा: किमु कन्दरो°.

(*a*) किं दारा: कन्दराभ्य: BhŚ (var.).

(*c*) ते [तद्] BhŚ (var.) ; वैराग्ययुक्तं BhŚ (var.) ; विनष्टं BhŚ (var.) ; प्रनष्टं BhŚ ; (changed to प्रणष्टं, editorially).

(*d*) धनमलिनमनां सङ्गतिं यान्ति धीरा: BhŚ (var.).

Sragdharā metre.

Have bulbous roots (used for food) gone in oblivion in the valleys of mountains; have trees (bearing fruits) withered; have streams full of water flowing through the mountain-caverns dried up; or, has that sword of wisdom, sharp by good conduct and rooted in dispassion, disappeared, for courageous men with faces pale due to desire for wealth wait at the antechambers of kings ? (A. A. R.).

9985

कि कन्दा: कन्दरेभ्य: प्रलयमुपगता निर्झरा वा गिरिभ्य:
प्रध्वस्ता वा तरुभ्य: सरसफलभृतो वल्कलिन्यश्च शाखा: ।
वीक्ष्यन्ते यन्मुखानि प्रसभमुपगतप्रश्रयाणां खलानां
दु:खोपात्ताल्पवित्तस्मयवशपवनानर्तितभ्रूलतानि ॥

(अ) BhŚ 184. Cf. No. 9984 and निष्कन्दा: किमु कन्दरो°.

(आ) SR 97. 14 (a. BhŚ), SSB 383. 15, SRK 78. 4, IS 1725, SSD 2 *f.* 138a.

(*a*) वासा: [कन्दा:] BhŚ (var.) ; किंकरेभ्य: or काननेभ्य: BhŚ (var.) ; निर्जरा or निर्धरा BhŚ (var.) ; गुहाभ्य: or दरिभ्य: [गि°] BhŚ (var.).

(*b*) प्रक्रांता or प्रभ्रष्टा [प्र°] BhŚ (var.) ; गिरिभ्य: [तरु°] BhŚ (var.) ; वल्कलेभ्यश्च (°लि°) शाखा: or वल्कलि न्यस्तशाखा: or वल्कलिन्य: शशांका: BhŚ (var.).

(*c*) वीक्षंते यन् or ईक्ष्यंते यन् or वीक्ष्यंत्येवं (°क्षं°) BhŚ (var.) ; °भमपगत° BhŚ (var.), SR, SSB, SRK ; °भमुपहृ° or °भमुपहृता: or °भमुखगत° or °भमुपरत° or °भसमगत° or °भमवगत° or °भमुपगता° BhŚ (var.) ; °प्रस्रयाणां BhŚ (var.).

(*d*) दु:खोपांताल्प° or दु:खाप्तस्वल्प° (°खात्त°) or दु:खेनोपात्त° BhŚ (var.) ; °चित्त° [°वित्त°] BhŚ (var.) ; °वशपवनोन्न° or °विषपवना° or °गतपवना° or °पवनवशा° or °परपवना° or °परवशता° BhŚ (var.); °पवनवशान्नर्ति° BhŚ (var.), SR, SSB, SRK ; °भ्रूलतानां or °भ्रूतलानि BhŚ (var.).

Sragdharā metre.

Is it that edible roots have all disappeared from the caves of mountains, or springs have ceased to flow from rocky slopes, or trees have stopped to grow their fruitful and barky branches, that we are thus forced to look up to the face of those proud and perverse persons whose brows are ever dancing with the vain conceit of the small quantity of wealth which they have barely succeeded to accumulate after a series of difficulties and troubles ? (P. G. Nath).

कि कन्दा: काननेभ्य: see No. 9985.

कि कन्दा: किंकरेभ्य: see No. 9985.

9986*

किं करवाणि दिवानिशम्
अपि लग्ना सहजशीतलप्रकृति: ।
हन्त सुखयामि न प्रियम्
आत्मानमिवात्मनश्छाया ॥

(अ) ĀrS 2. 166.

Ārya metre.

Oh, what can I do ? For, day and night, I cling to him as I am of a cool [quiet] nature. However, alas ! I am unable to please my lord, even as one's shadow gives one no happiness though it is ever near and cool. (A. A. R.).

9987

किं करिष्यति पाण्डित्यम् अपात्रे प्रतिपादितम् ।
सपिधानघटान्त:स्थ: प्रदीप इव वेश्मनि ॥

(अ) P (PT 1. 161, PTem 1. 148, PP 1. 384, Pts 1. 384, PtsK 1. 440, PRE 1. 152). (Cf. KSS 10. 60. 210, KṣB 13. 114). Cf. also Ru 78.

(आ) VP 8. 27, SPR 882. 4 (a. Jaina-Pañcatantra), IS 1730, GSL 60.

(इ) Old Syriac A 80, Old Arabic I, Joh 89. 16.

(*a*) करोत्येव Pts, PtsK.

(*b*) वस्तुष्वप्र° PT, PTem ; अस्थाने Pts, PtsK; विनिवेशितम् Pts ; विनियोजितम् PtsK.

(*c*) सपिधाने धृत: कुम्भे P (var.) ; अन्धकार-प्रतिच्छन्ने (see *d*) Pts, PtsK.

(*d*) घटे दीप इवाहित: (see *c*) Pts, PtsK.

What can learning accomplish, if bestowed on a worthless person ? It is like a light in a house placed in a covered vessel. (F. Edgerton).

9988

किं करिष्यति सम्पर्क: स्वभावो दुरतिक्रम: ।
पश्याम्रफलमध्यस्थ: कषायो नाम्लतां गत: ॥

(अ) Cr 263 (CS 2. 53, CNW 106, CNF 66, CnT II 21. 3, CnT III 53. 15). (Cf. No. 9991 A).

(आ) SR 394. 693 (a. C), IS 1726.

(*a*) करिष्यन्ति CS (var.); संकर्ष° (°पर्क°) CS (var.) ; संसर्ग: (°र्ग° IS) CNF, SR ; संसर्गै: CNW.

(*b*) स्वभाव CS (var.) ; दुरतिक्रमा (°रि° ; °म) CS (var.).

(*c*) पथ्याम्रफलमध्यस्थ: (पश्ण°; पश्याम्ल°; पस्यांम°; पस्यं°; स्थो°) CS (var.) ; पश्यशुफलमध्यस्तं (? पश्याशु°) CS (var.) ; पस्यंम्रफलमध्येष्टा CS (var.) ; यस्यासहलमध्यस्थ: CS (var.) ; पश्याम्रफलसंसर्गी CNW, SR ; पश्याम्रफलमध्येस्था CNF.

(*d*) काषायमाम्रतां गतम् CS (var.) ; कोदिपिनमतांगत: CNF ; नाम्लटा गन CS (var.) ; मधुर: कुत: [ना° ग°] CNW, SR ; गति: (°ता) CS (var.).

Of What avail is good company ? Nature is indomitable ? See, a bitter potion placed inside a mango does not acquire sour taste. (K. V. Sarma).

किं करिष्यति संसर्ग: see No. 9988.

9989

किं करिष्यत्यपात्राणाम् उपदेष्टा सुवागपि ।
तक्षणस्तीक्ष्ण: कुठारोऽपि दुर्दारुणि विहन्यते ॥

(आ) VS 2790 (a. Vyāsamuni), SRHt 67.30 (a. Vallabhadeva).

(*c*) तक्षा तीक्ष्णकुठा° SRHt.

(*d*) दुर्दारूणि SRHt (MS).

What can an adviser do with unfit persons, however good in speech he may be ? Though the axe of a carpenter may be sharp, it is ineffective in hard wood. (A. A. R.).

9990

किं करिष्यन्ति वक्तार: श्रोता यत्र न विद्यते ।
नग्नक्षपणके देशे रजक: किं करिष्यति ॥

(अ) Cr 264 (CN 108, CS 3. 5). Cf. गुणा यत्र न.

(आ) SR 162. 426 (wrongly a. VS 2790 =No. 9989), SSB 494. 426, IS 1727.

(इ) ShD (T) 157.

(*a*) करिष्यति वक्ता च CN (var.) ; वक्तार CN (var.) ; वक्ता (°क्ता ; °वत्रा) वा (च ; °वत्ररो) CS, (but CSB II as above).

(*b*) शोतु [श्रो°] CS (var.) ; यस्य [यत्र] CN (var.) ; नुबुद्धेते [न वि°] CS (var.) ; बुद्धयते CS (var.).

(*c*) नग्नक्षपणकग्रामे (°मः ; °देशे) CS (var.) ; नग्नक्षपणदेशे तु (च) CN (var.) ; नग्नक्षपनके (°क्षे° ; °क°) CN (var.), CS (var.) ; नग्नजघन्यके CS (var.) ; नग्नः CS (var.).

(*d*) रजक (°का) CS (var.) ; रज्जुकः CS (var.).

What will eloquent speakers do, if there be no audience ? A washerman is of no use in a country inhabited by naked mendicants. (S. Bhaskaran Nair).

9991*

किं करोति कियत्कालं वेश्यावेश्मनि कामुकः ।
कीदृशं वदनं वीक्ष्य तस्याः कर्णायतेक्षणम् ॥

(आ) KāvR 11. 8 (p. 57. 3-4).

What does the (lustful) lover do in the house of a prostitute ? *Karṇāyate* [he acts as Karṇa[1]]. For how long (is he there) ? *Kṣaṇam* [for a moment]. Gazing upon what sort of her face (does he remain there) ? *Karṇāyatekṣaṇam* [the (charming) face with its eyes extended up to the ears]. (S. Bhaskaran Nair).

1. Famous for his generosity.

9991 A

किं करोति कुसंसर्गो निजधर्मदृढात्मनः ।
सर्पशीर्षोषितः किं न हरतेऽहिविषं मणिः ॥

(अ) Pārśvanātha-caritra of Bhāvadeva-Sūri 2. 211. Cf. No. 9988.

What effect has evil association upon him whose soul is firm in its own righteousness ? Does not the jewel that dwells in the head of the serpent absorb the poison of the serpent ? (M. Bloomfield).

किं करोति गुणौघस्ते see No. 9994.

9992

किं करोति नरः प्राज्ञः प्रेर्यमाणः स्वकर्मणा ।
प्रायेण हि मनुष्याणां बुद्धिः कर्मानुसारिणी ॥

(अ) Cr 265 (CS III 74, CS "D", CNPh 96, CNI I 182, CNG 37, CvGt 8. 8, CvP IV 7. 14, CvP V 7. 11, CvTb 7. 19), VCsr 4. 8 and 27. 8, Vet 17. 16, HL *ad* HJ 2. 12. (Cf. Pts 1. 360, PtsK 1. 405, MK (P) 55 and Nos. 8947, 9993).

(आ) SSSN 41. 22, SH 886 (a. C), SPR 626. 20 (a. Itihāsa-samuccaya 1. 130), SR 91. 31 (a. VC), SSB 375. 34 (a. Cāṇakya), IS 1728, Subh 102, Sama 2 व 18, SRK 73. 30. (Cf. Subh 260).

(*a*) किं किं करोति VC (var.) ; किं न कुर्यान् or किं नरः कुरुते VCsr 27. 8 (var.) ; करोतु Vet (var.) ; नर° (रो°) CS (var.) ; जनः [नरः] VC (var.) ; अति° [नरः] VC (var.) ; प्राज्ञ CS (var.) ; सत्यं [प्रा°] IS.

(*b*) प्रतमानः CS (var.) ; प्रछमाणा CS (var.) ; प्रेक्षमाता CS (var.) ; प्रक्ष्यमाणः CS (var.) ; प्रष्यमा° HL ; प्रागेव हि (°ज्ञेव Vet [var.]) CL (var.), CNG, VC (var.), SSSN, Sama, Vet (var.), SR, SSB ; वार्यमान [प्रे°] Vet (var.); स्वकर्मभिः (°माणा CNI I ; °भि) CS, CNPh, CNI I, VC, Vet, (but CL "D" as above), SSSN ; स्वकर्म IS ; च कर्मना VC (var.).

(*c*) प्रायेणैव हि मूर्खाणां CS (var.) ; प्रागेव हि VC 27. 8, SPR.

(*d*) बुद्धिः कर्मानुसारिणि (°णीः ; °नी ; °रणी VC [var.]), CS (var.) ; बुद्धि CS (var.) ; कर्मानुसारिणः CS (var.).

What can a wise man do (on his own initiative), since he is prodded on by his (past) actions. Generally, the mental working of men is in line with their own (past) actions. (K. V. Sarma).

9993

किं करोति नरः प्राज्ञः शूरो वाप्यथ पण्डितः ।
दैवं यस्य च्छलान्वेषि करोति विफलां क्रियाम् ॥

(अ) Cr 266 (CL 4. 7, CvTb 7. 18, CNP II 195, CNG 200, CNT IV 255, CnT II 9. 7, CnT III 7. 3, CnT V 15, CnT I 3), MK (P) 55. (Cf. Nos. 8947 and 9992).

(आ) ŚP 452 (a. C), SH 876 (a. Cāṇakya) and 72*, SR 90. 6 (a. ŚP), SSB 374. 6, SRK 73. 30 (a. ŚP), IS 1729, Subh 260, SRM 2. 1. 122.

(*a*) प्राक् [किं] CL (var.); नरो [नरः] SH (var.).

(*b*) प्रेर्यमाणः स्वकर्मणा CL (var.); वा यदि CL (var.); वा अथ CNP II; पण्डित CL (var.).

(*c*) देवो (दै° CL [var.], CNP II, Subh; °वान् CvTb) CL (var.), CNP II, CvTb, Subh; छलान्वेषि (च्छा°; °षी; °शी) CNG, ŚP, CL (var.), CNP II; छनान्वेषि (°षी Subh) CL (var.), Subh; बलान्वेषि CL (var.); फलान्वेषि (°षी) CL (var.), SR, SSB.

(*d*) विफलाः (°ला CL [var.], CNP II; °ली CL [var.], CvTb) CL (var.), CNP II, CvTb, ŚP, SH, SR, SSB, SRK; क्रियाः (°या CL [var.], CvTb) CL (var.), CvTb, ŚP, SH, SR, SSB, SRK; श्रियाः [क्रि°] CNP II.

What can a wise, brave or learned man do, when adverse fate dogs his steps and makes his actions infructuous ? (A. A. R.).

9994

किं करोतु गुणौघस्ते शरावपुटदीपवत् ।
वसुधाम्बरपर्यन्त- विनिवारितगोचरः ॥

(आ) VS 2465, Vyās 76.

(इ) Vyās (C) 73, Vyās (S) 74.

(*a*) करोति Vyās (var.).

(*b*) सरा° Vyās.

(*c*) वासु° Vyas (var.); °र्यन्तं (°न्तो) Vyās.

(*cd*) °र्यन्तम्/अनि° Vyās (C), (but some texts as above).

(*d*) °तलोचरः Vyās (var.).

What can your mass of virtues do when their disclosure is prevented from spreading beyond the ends of the earth and sky, as a lamp placed inside an earthen vessel ! (A. A. R.).

किं करोत्येव पाण्डित्यम् see No. 9987.

9995

किं करोमि क्व गच्छामि कमुपैमि दुरात्मना ।
दुर्भरेणोदरेणाहं प्राणैरपि विडम्बितः ॥

(आ) SR 66. 12, SSB 333. 13, KHpk 48. 151 (p. 140).

What am I to do ? Where shall I go ? Whom shall I approach (for redress) ? For, by this evilly disposed and insatiable belly, I am frustrated even in regard to life. (A. A. R.).

9996

किं करोमि क्व गच्छामि को मां धर्तुं समर्थकः ।
न बुभुक्षा न वै तृष्णा न चोष्णं न च शीतता ॥

(अ) Vet 3. 11 (wrongly marked as 3. 10), (in Hu² 3. 7).

(*c*) न तृष्णा च [न वै तृ°] Vet Hu².

(*d*) न शीतं न च उष्णता Vet Hu².

What shall I not do ? Where shall I not go ? Who is able to hold me ? Neither hunger nor thirst, neither cold nor heat do I know ! (K. V. Sarma).

9997

किं करोमि क्व गच्छामि दिवि देवा वयं भुवि ।
सुभाषितरसास्वादः किं वा स्वादीयसी सुधा ॥

(आ) SuM 32. 4.

What am I to do and where shall I go, to find out whether the relish of excellent sayings or that of nectar is superior ; for, the gods (who possess the nectar) are in heaven, whereas we are on the earth. (A. A. R.).

किं करोमि क्व गच्छामि रामो see No. 10024.

9998*

किं करोषि निजयाथवा भुवा
त्वं समस्तवसुधातलेश्वरः ।
केसरी वसति यत्र भूधरे
तत्र याति मृगराजतामसौ ॥

(अ) Vikram 5. 38.
Rathoddhatā metre.

Or, the lord of the entire earth as you are, what will you do with your kingdom ? The lion assumes a position of the king of beasts on the mountain where it lives. (S. C. Banerji).

9999

किं कर्णपूरैर्यदि साधुवादा
मुक्ताफलैः किं यदि वाग्विलासाः ।
किं चूर्णयोगैर्यदि रूपशोभा
लावण्यमास्ते यदि चन्दनैः किम् ॥

(आ) AIR 99.
Indravajrā metre.

Wherefore are ear-rings if there be excellent sayings ? Wherefore are pearls if there be graceful speech ? Wherefore is (face) powder if there be natural beauty ? Wherefore is sandal-paste if there be (innate) beauty. (K. V. Sarma).

10000*

किं कर्तव्यं गतवति हरौ मां तु हित्वातिदूरे
कामः कामं दहति हृदयं निर्दयः स्त्रीवधेऽपि ।
नूनं मन्ये सुमुखि यदसौ पूतनाहन्तृपुत्रः
सत्यं शास्त्रं श्रयति च गुणान् कारणस्यैव कार्यम् ॥

(आ) PV 345 (a. Kavirāja).
Mandākrāntā metre.

What should be done now that Śrī-Kṛṣṇa has abandoned me[1] and has gone away far ? This Cupid indeed burns my heart and he is pitiless even in the killing of women. Surely, sweet-faced one, I think, as he [Cupid] is the son of the killer of the female Pūtanā, the logical statement is true that the effect possesses the qualities of the cause. (A. A. R.).

1. Rādhā, Kṛṣṇa's sweetheart.

10000 A

किं कर्पूरमयं सुधारसमयं किं चन्द्ररोचिर्मयं
किं लावण्यमयं महामणिमयं कारुण्यकेलीमयम् ।
विश्वानन्दमयं महोदयमयं शोभामयं चिन्मयं
शुक्लध्यानमयं वपुर्जिनपतेर्भूयाद् भवालम्बनम् ॥

(आ) SPR (Vol. V) 59. 1 (a. Abhayadeva-Sūri).
(*b*) °केलि° SPR ; (changed to °केली°, editorially).
Śārdūlavikrīḍita metre.

The form of Lord Jina— Is it constituted of camphor, of the essence of nectar, of the rays of the Moon, of beauty, of great gems, of the play of compassion, of universal bliss, of greatness, of brilliance, of beatitude, or of clear meditation ? May it be my support in this world ! (K. V. Sarma).

10001*

किं कर्पूररजः सुगन्धि न वदेत् किं वा विवादास्पदं
सौरभ्ये हरिचन्दनं परिमले का कुङ्कुमस्य क्षतिः ।
याचे त्वामयमञ्जलिस्तव पदं गृह्णामि तेषां स्तुति-
प्रस्तावेषु विशेषकोविद भवान् न स्तौतु कस्तूरिकाम् ॥

(आ) SRHt 31. 31 (a. ? Bhallaṭa).
Śārdūlavikrīḍita metre.

"May it not be said that the dust of camphor is sweet-smelling ? Is it a matter of dispute that excellent yellow sandal has fragrance ? And, what is wanting in the good scent of saffron ?"

"I request you, respected Sir, to desist (from further speech); my salutation to you; I touch your feet; in your eulogy of these things, O well-versed Sir, may you not praise musk, as well ?" (A. A. R.).

10002

किं कर्पूरैः किमु मलयजैरम्बुभिः किं हिमांशोः
किं ताम्बूलैः किमथ वसनैः किं नु भोज्यैर्दुरापैः ।
चिद्रूपाणां सरसवचसां सज्जनानां प्रियाणां
लीलागोष्ठी यदि सवयसां लभ्यते पुण्यलभ्या ॥

(अ) BhŚ 452.

Mandākrāntā metre.

Of what use is camphor, sandal water, moonlight, betel rolls, excellent clothes and rare dinner dishes, if only we have the interesting company of people of our own age, who are friends, good and gifted in speech and of lofty thoughts —something to be had only through merit. (A. A. R.).

10003

किं कर्म यत् प्रीतिकरं मुरारेः
क्वास्था न कार्या सततं भवाब्धौ ।
अहर्निशं किं परिचिन्तनीयं
संसारमिथ्यात्वशिवात्मतत्त्वम् ॥

(अ) Praśnottara-ratnamālā in Monatsberichte der kön. Preuss. Ak. der Wiss. 31 (om. in KM edition and the Tibetan text).

(आ) IS 1731.

Upajāti metre (Indravajrā and Upendravajrā).

'What is (good) action ?' 'That which pleases God Viṣṇu'. 'Where should one not fix excessive attachment ?' 'In the ocean of worldly life.' 'What should one think of day and night ?' 'The illusory nature of the world and the fact of the Self being Lord Śiva'. (A. A. R.).

10004

किं कलत्रं प्रधानं स्याद् उत मित्रं गुणाधिकम् ।
कलत्रमित्रयोर्नूनं कलत्रमतिरिच्यते ॥

(अ) P (PT 4. 2, PRE 4. 2; cf. PS 1. 1565–66[1]). Cf. KSS 10. 63. 108. Cf. also Ru 169; PS Einleitung, pp. xlii-xliii.

(इ) Old Syriac 3. 2, Old Arabic 5. 18.

1. Cf. PS 4.2 of the recension X where this verse reads :

सुकलत्रं प्रधानं मे तच्च मित्रं गुणान्वितम् ।
… … … … सुकलत्रं विशिष्यते ॥

'Should a wife take the first place, or a friend that excels in nobility' ? 'Surely, as between wife and friend, the wife comes first'. (F. Edgerton).

10005

किं कवेस्तस्य काव्येन किं काण्डेन धनुष्मतः ।
परस्य हृदये लग्नं न घूर्णयति यच्छिरः ॥

(अ) Nala-campū 1. 5. Cf. यल्लग्नं हृदि पुंसां भूयो.

(आ) ŚP 159 (a. Trivikrama-Bhaṭṭa), VS 134 (a. Bhaṭṭa-Trivikrama), SH 414, IS 1732, SMa 2. 66, VP 3. 25, SPR 944. 4, SR 37. 6 (a. ŚP), SSB 289. 6 (a. Trivikrama), SRK 39. 10 (a. Nala-campū), Pad 117. 81 (a. Trivikrama), Kav p. 89.

(*a*) कवेस्तेन Nala°.

Of what use is the poet's poem, / of what use is the bowman's dart, / unless another's senses reel / when it sticks quivering in the heart ? (J. Brough).

10006

किं कवेस्तस्य काव्येन सर्ववृत्तान्तगामिनी ।
कथेव भारती यस्य न व्याप्नोति जगत्त्रयम् ॥

(अ) Harṣ 1. 9.

(आ) SR 37. 5 (wrongly a. VS 134 =No. 10005), SSB 289. 5.

(*d*) प्राप्नोति Harṣ (in some texts), SR, SSB ; दिगन्तरम् SR, SSB.

What has that poet to do with poetry whose language, going to the furthest limits of metrical skill, does not fill the three worlds like the Bhārata story ? (E. B. Cowell).

10006 A

किं कषायकलुषं कुरुषे त्वं
केषुचिन्ननु मनोऽरिधियात्मन् ।
तेऽपि ये हि जनकादिकरूपैर्
इष्टतां दधुरनन्तभवेषु ॥

(आ) SPR 217. 44 (a. Adhyātma-kalpa-druma 31).

(*a*) स्वं SPR ; (changed to त्वं, editorially).

(*c*) ते हि SPR ; (changed to ये हि, editorially).

Svāgatā metre.

O Self, why do you allow the mind to be troubled with anger against certain persons, as if they were enemies ? May they too, among the infinite beings, be liked by you even as your own father and others. (S. Bhaskaran Nair).

किं कस्य पुरुषो बन्धुः see No. 8284.

10007

किंकाकिणीकः पुरुषः सहस्रं नाधिगच्छति ।
तथैव किंमुहूर्तोऽपि विद्यापारं न गच्छति ॥

(आ) SRHt 196. 105 (a. MBh, but does not appear in the MBh [Bh] edition), SSSN 182. 44. Cf. No. 10051.

(*a*) किं काकणिकः SRHt ; किं काकिणी कः SSSN ; (changed to किंकाकिणीकः, editorially).

(*c*) किं मुहूर्तोऽपि SRHt, SSSN ; (changed to किंमुहूर्तोऽपि, editorially).

A person who scorns a *cowrie* [a small coin] never acquires thousand(s) [*i. e.*, never becomes rich]. In the same way, one who wastes a moment never reaches the other shore of learning [*i. e.*, never becomes learned]. (S. Bhaskaran Nair).

10008

किं काकोऽपि विहंगमो मरुरपि स्थानं करीरोऽपि किं
शाखी राहुरपि ग्रहः स च भवेदुष्ट्रोऽपि किं वाहनम् ।
किं काचोऽपि मणिर्मृगोऽपि करटिः प्रेष्योऽपि वा मानुषः
किं वेश्यापि विलासिनी स च तदासक्तोऽपि
किं कामुकः ॥

(अ) Mugdhopadeśa (KM VIII, pp. 125-35) 21.

(आ) GVS 465.

Śārdūlavikrīḍita metre.

Can a crow too be considered a bird ; a desert, a place (of habitation) ; the thorny *karīra*, a tree ; Rāhu, a planet ; the camel, a vehicle ; a piece of glass, a gem ; the deer, an animal ; a menial, a man ; and a prostitute, a damsel ? In the same manner, can one attached to a prostitute too be considered a (true) lover ? (S. Bhaskaran Nair).

10009*

किं कान्त निर्दयतरं भुजकन्दलीभ्यां
गाढं निपीडयसि मां न सहिष्णुरस्मि ।
वामभ्रुवामिति सुखेष्वपि दुःखभाजां
धन्यः शृणोति यदि कुट्टमिताक्षराणि ॥

(अ) Nāgara-sarvasva of Padmaśrī 13. 30.

(आ) ŚP 3182.

(*b*) दम्भ्यां [गाढं] Nāgara°.

Vasantatilakā metre.

'Why, my dear, do you press me mercilessly so hard with your arms ? I am unable to bear it.' Fortunate is that man who hears such words of pretended repulse of endearments from charming-browed girls who (pretend) pain even during pleasurable circumstances. (S. Bhaskaran Nair).

10010*

किं कान्तामणिमेखलाकलकलैः किं कोकिलाकूजितैः
किं भृङ्गीमदमञ्जुगुञ्जितभरैः किं केलिकेकिस्वरैः ।
दैवाच्चेद् विहरन्ति कर्णकुहरं फुल्लारविन्दद्रवत्-
सान्द्रानन्दमरन्दबिन्दुमधुरा लोलिम्बराजोक्तयः ॥

(आ) SH 394 (a. Kavicūḍāmaṇi).

Śārdūlavikrīḍita metre.

Who would care for the jingling sound of the gem-set girdles of the beloved, the cooings of the cuckoo, the sweet hums of intoxicated bees or the sportive notes of pea-cocks if we are fortunate enough to listen to the poems of poet Lolimbarāja, which are sweet like drops of honey from a thick cluster of lotus-flowers in full bloom. (A. A. R.).

10011

किं कामिनीप्रणयिना दिननायकेन
संशातितं भ्रमकृता कृतिना स्वतेजः ।
अर्थेन किं न विहिताभिमुखा मृगाक्षी
वित्तेन तीक्ष्णतरमप्यबला सहेत ॥

(अ) Sam 4. 28.

Vasantatilakā metre.

Is it due to his love for his beloved that the lord of the day [the Sun] has his lustre dimmed by efficient gyrations ? Is not a gazelle-eyed damsel made amenable by wealth ? Will not a fragile lady tolerate even a very hard person for the sake of (his) wealth ? (A. A. R.).

10011 A

किं कामेन किमिन्दुना सुरभिणा किं वा जयन्तेन किं
यद्भाग्यादनपोतसिंहनृपते रूपं मया वीक्षितम् ।
अन्यास्तत्परिचर्ययैव सुदृशो हन्तेति रोमाञ्चिता
स्विद्यद्गण्डतलं सगद्गदपदं साख्याति सख्याः पुरः ॥

(अ) Camatkāra-candrikā, p. 102.

(आ) RAS *ad* 2. 189-190 *ab* (p. 260).

Śārdūlavikrīḍita metre.

Of what avail is the (handsome) Cupid, the (resplendent) Moon, the (wish-yielding) Kāmadhenu, or the (winsome) Jayanta [son of Indra], when, by luck, the beauteous form of King Anapota has been seen by me ? When attending on him, other ladies are horripilated, exclaiming 'Oh !', with sweating cheeks and faltering words in the very presence of their friends. (S. Bhaskaran Nair).

10012

किं कायेन सुपुष्टेन बलिना चिरजीविना ।
यो न सर्वोपकारी स्याज् जीवन्नपि निरर्थकः ॥

(अ) Vet 15. 23 (not found in Hu[2]).

(*b*) किला° [चिर°] Vet (var.).

(*c*) ये न सत्वो° or यो न सर्वोपकाराय Vet (var.).

What is the use of the body which is well nourished and possessing strength and long life ? A person is of no use though living if he is not helpful to all. (A. A. R.).

10013*

किं कारणं सुकविराज मृगा यदेते
व्योमोत्पतन्ति विलिखन्ति भुवं वराहाः ।
देव त्वदस्त्रचकिताः श्रयितुं स्वजातिम्
एके मृगाङ्कमृगमादिवराहमन्ये ॥

(आ) SR 105. 138, SSB 397. 150.

Vasantatilakā metre.

'What is the reason, O best of poets, that the deer fly to the sky and the boars scratch the earth ?' 'My lord ! frightened by your arrows these animals resort to the company of their own kind : the first to the deer in the moon and the other to the First Boar [the incarnation of Lord Viṣṇu remaining under the earth to support it]'. (A. A. R.).

10013 A*

किं कारणं स्तनद्वन्द्वं पतितं ब्रूहि ते प्रिये ।
पश्याधःखनने मूर्ख गिरयोऽपि पतन्ति हि ॥

(आ) SSSN 240. 9.

'Oh dear ! tell me the reason why your two breasts have fallen ?' 'Fool ! don't you see that even mountains fall when dug at the bottom'. (K. V. Sarma).

10014*

किं कालस्य विपर्ययः किमधुना न त्वं रसालद्रुम
श्रोतॄणां किमधन्यता परभृतध्वानामृतोत्सर्जनात् ।
वेलोत्कूलितकालकूटलहरीपारुष्यपाटच्चरान्
कर्णे घूर्णसि किं कठोरकरटीवाक्छुष्मणीभूष्मणः ॥

(आ) Kavik 1. 64. Cf. Nos. 6590, 10019, 10036.

(*d*) घूर्णयसे [घू° किं°] Kavik (var.).

Śārdūlavikrīḍita metre.

Is it a bad turn of time or have you ceased to yourself, / or, O mango tree, is it the ill-luck of listeners/to be so bereft of the cuckoo's song ? / Why do you pour *into the ears*[1] the scalding sounds/ of crows, so harsh and splitting, / like venom spreading out/ from shore to shore of the churned sea ? (K. Krishnamoorthy).

1. Words in italics are supplied by the editor.

किं काव्यं करोषि किमु ते सुहृवो see No. 9913.

10014 A

किं किं तैर्न कृतं न किं विवपितं वानं प्रवत्तं न किं
का वापन्न निवारिता तनुमतां मोहार्णवे मज्जताम् ।
नो पुण्यं किमुपार्जितं किमु यशस्तारं न विस्तारितं
सत्कल्याणकलापकारणमिदं यैः शासनं लेखितम् ॥

(आ) SPR 1208. 16 (a. Dānādi-prakaraṇa 5. 96).

Śārdūlavikrīḍita metre.

What great thing has not been done ; what sacrifice, not made ; what gift, not given ; what dangers that are incumbent on those who get submerged in the ocean of desires, not crossed ; what merit has not been acquired ; what fame has not been extended by those by whom has been got inscribed this gift-deed which would be the source of multitudes of auspices. (S. Bhaskaran Nair).

10015

किं किं नोपकृतं तेन किं न वत्तं महात्मना ।
प्रियं प्रसन्नवक्त्रेण प्रथमं येन भाषितम् ॥

(अ) Cr 226 (CRr 6. 36, CPS 161. 76).

(*b*) दत्तं तेन महात्मना CR (var.) ; तु [न] CR (var.).

What good benefit has not been conferred by him and what good thing has he hot bestowed when a person, with a cheerful face, has spoken at the outset something pleasing ? (A. A. R.).

10015 A

किं किं पश्यसि ते योनौ त्रैलोक्यमिह तिष्ठति ।
पश्य पश्य विशालाक्षि गर्दभं मम कम्बलम् ॥

(आ) SSSN 240 13.

(*c*) विशालाक्षी SSSN ; (editor's suggestion as above).

'What all do you see, (dear one !) in your genitals' ? 'The entire universe [*lit.* the three worlds] rests herein'. 'Look, look, oh broad-eyed one ! there is my donkey and my blanket !' (K. V. Sarma).

1. These form the words of an ignorant washerman and his longing wife.

10016*

किं किं वक्त्रमुपेत्य चुम्बसि बलान् निर्लज्ज लज्जा न ते
वस्त्रान्तं शठ मुञ्च मुञ्च शपथैः किं धूर्त निर्वञ्चसे ।
खिन्नाहं तव रात्रिजागरतया तामेव याहि प्रियां
निर्माल्योज्झितपुष्पदामनिकरे का षट्पदानां रतिः ॥

(अ) Śṛṅg 11 (in some editions 10).
(आ) SG 284 (a. Śṛṅg), Vidy 450, SR 309. 8, SSB 162. 8, IS 1780, Pr 366.

(*a*) किं मे Śṛṅg (var.), SR ; लज्जकृते Śṛṅg (var.) ; क्व ते SG, SR, SSB.
(*b*) वाग्बन्धनैः [नि°] SR, SSB ; °निर्वतसे SG.
(*c*) क्षीणाहं Śṛṅg (var.) ; °जागरवशात् Śṛṅg (var.), SG, SR, SSB, Vidy.
(*d*) निर्माणो° Śṛṅg.

Śārdūlavikrīḍita metre.

Oh immodest one, coming near my mouth, why do you kiss me forcibly? Have you no shame? You deceiver, leave hold of the hem of my dress. You knave, do you mean to deceive me by assurances? I am tired having kept awake for you through the night. Go back to her (with whom you had been). What charm can bees have in the heap of garlands thrown out at dawn?[1] (K. V. Sarma).

1. The pnave of a lover, out at dawn, is compared to flowers worn at night and thrown out at dawn.

10017*

किं किंशुकैः शुकमुखच्छविभिर्न भिन्नं
किं कर्णिकारकुसुमैर्न कृतं नु दग्धम् ।
यत् कोकिलः पुनरयं मधुरैर्वचोभिर्
यूनां मनः सुवदनानिहितं निहन्ति ॥

(अ) Ṛtu 6. 20 (in some editions 6. 22). (Cf. A. Scharpé's Kālidāsa-Lexicon 1. 3 ; p. 196).

(*a*) दग्धं [भि°] Ṛtu (var.).
(*b*) मनोज्ञम् [नु द°] Ṛtu (var.).
(*c*) कोकिलाः Ṛtu (var.) ; पुनरमी Ṛtu (var.).
(*d*) सुवदने नियतं हरन्ति Ṛtu (var.).

Vasantatilakā metre.

By no means shattered by flame-tree flowers which wear/ the colour of the parrot's beak ; nor burnt up/ by blossom of red cotton, the hearts of young men, doting/ on fair faces, the cuckoo destroys with sweet words. (L. C. Van Geyfel).

10018*

किं किं सिंहस् ततः किं नरसदृशवपुर्देव चित्रं गृहीतो
नैवं तत्कोऽत्र जीव द्रुतमुपनय तं नन्वयं प्राप्त एव ।
चापं चापं न खड्गं त्वरिततरमहो कर्कशत्वं नखानाम्
इत्थं दैत्याधिराजं निजनखकुलिशैर्जघ्निवान् यः स वोऽव्यात् ॥

(अ) Daśāvatāra-Khaṇḍapraśasti (Bombay 1860) 34. 28.
(आ) SkV 128, Kav 40, Skm (Skm [B] 200, Skm [POS] 1. 40. 5) (a. Śrī-Vyāsa-pāda), JS 29. 76 (a. Vākpatinātha), KH 115. 9-12, Kāvyān 6. 4-7, SR 19. 55, SSB 32. 16.

(*a*) धृतः किं [गृ°] Kāvyān.
(*b*) नैतादृक्कोऽपि ······ मे देव ······ एष Daśā° ; कस्कोत्र जीवो द्रु··· ··· रे देव संप्राप्त एव Kāvyān ; नैतादृक्क्वापि जीवोऽद्भुतमुपनय मे देव संप्राप्त एषः SR, SSB ; नैवेदृक्कोऽपि जीवो KH ; नैवाद्यापि प्रचण्डो JS ; धिक् कोत्र Skm ; सोऽपि संप्राप्त Skm ; °तायं ननु प्रा° [तं न° प्रा°] JS ; °पनिपतन्पश्य संप्रा° KH.
(*c*) न चापीत्यहह सहा Daśā° ; न चापी(°पि° SR [printing error])त्यहहहहहहा क° SR, SSB ; न खड्गं झटिति (किमिति Kāvyān) हहह हा [ख° त्व°] Skm, Kāvyān ; नखा [ख°] JS ; °महहहा JS, KH.
(*d*) इत्येवं दैत्यराजं Skm, JS ; दैत्याधिनाथं खरनख° Kav, Kāvyān ; दैत्येन्द्रवक्षः खर-नखमुखरैर्ज° Daśā°, SR, SSB ; °नाथो KH ; सोऽवताद्वः Skm ; °र्येन भिन्नः स पायात् KH.

Sragdharā metre.

"What is it ?" "A lion." / "What else ?" "Its body is like a man's." / "Strange ! Have you caught it ?" "Nay, sire." / "Ho, Who's there ?" "Long live your majesty." / "Bring it before me quickly." "Sire, it is already there." / "My bow, my bow ! No, bring my sword. And haste ! / Ah, but its claws are sharp." / May he[1] who with his razor claws / thus killed the demon-king[2] protect you. (D. H. H. Ingalls).

1. Lord Viṣṇu in his incarnation as Narasiṁha ['Man-lion'].
2. Hiraṇyakaśipu, a terror to the three worlds.

10019*

किं कीरकोकिलमयूरमरालवंशे
कोऽप्यत्र नास्ति धरणीतलरम्यहर्म्यः ।
येनाधुना कनकपञ्जरमध्यवर्ती
काकः करोति कुरुतानि कुचेष्टितानि ॥

(आ) Any 67. 125. Cf. Nos. 6590, 10014, 10036.

Vasantatilakā metre.

Is there not anyone among the stock of parrots, cuckoos, pea-cocks and swans to make the earth a pleasant habitation that now a crow remains inside the golden cage making harsh sounds and perpetuating reprehensible acts ? (S. Bhaskaran Nair).

10019 A

किं कीरवत् तव वचो मधुरं बिडाल
किं व्याघ्रवद् बलपराक्रमिता तवास्ति ।
किं फेरुवन् मतिबलं समयोचितं ते
निर्लज्जतैव तव वृत्तिकरी बभूव ॥

(आ) Ava 162. 337.

Vasantatilakā metre.

Is your speech, oh cat ! sweet like that of the parrot ? Do you possess the strength and valour of a tiger ? Or, do you have the timely intellect of a jackal ? Indeed, sheer shamelessness (of stealth) has become your way of sustenance. (K. V. Sarma).

10020*

किं कुपितोऽसि त्यज रुषम्
अपनयतां विग्रहं मया हि भवान् ।
सह विग्रहो भवत्या
न जातु विघटिष्यतेऽस्माकम् ॥

(आ) VS 121.

Āryā metre.

'Are you angry ? Give up your anger. Cast off, oh lord ! (any idea of) a fight with me'. 'But, your ladyship ! let there always be a fight with you that I am never separated from you'. (K. V. Sarma).

10021*

किं कुप्यसि कस्मैचन
सौरभसाराय कुप्य निजमधुने ।
यस्य कृते शतपत्र
प्रतिपत्रं तेऽद्य मृग्यते भ्रमरैः ॥

(अ) BhPr 69.

(आ) JS 105. 5, Ava 130. 62, PV 731 (a. Bhoja-prabandha), SR 244. 215 (a. Bhoja-prabandha), SSB 647. 11, Vidy 191, VP 10. 90.

(*a*) कस्मैचित् JS, Vidy ; कस्मै वन- PV ; कस्मै वा Ava.

(*b*) सौरभचौराय BhPr (B).

(*d*) तेऽद्य om. JS ; भिद्यसे [मृ°] Vidy ; मृद्यसे (°सैः) PV ; मधुपैः [भ्र°] JS.

Giti-āryā metre (in JS Āryā metre).

Why art thou angry at your fragrance. Be angry at the honey in you for which, oh hundred-leaved [lotus] ! each petal of yours is today penetrated by bees. (K. V. Sarma).

10022*

किं कुर्मः कं भजामः किमिह समुदितं साधनं भो वयस्याः
संसारोन्मूलनाय प्रतिदिवसमिहानर्थशङ्कावतारः ।
भ्रातर्ज्ञातं निदानं भवभयदलने संगतं सज्जनानां
तां काशीमाश्रयामो निरुपमयशसः स्वःस्रवन्त्या वयस्याम् ॥

(अ) Vijñāna-śataka (in BhŚ p. 216) 39.

(*a*) किं [भो] Vi° (var.).

Sragdharā metre.

'What shall we do ? Whom shall we seek ? What is the best means, O friends, for uprooting the ills of worldly life ? For, everyday, we have apprehensions of disaster'. 'Brother, it is known : the primary way for cutting at the fear of worldly life is the company of good people. Let us resort to Kāśī and get unparalleled fame by making friends with the divine Gaṅgā.' (A. A. R.).

10023*

किं कुर्मः क उपालभ्यो यत्रेदमसमञ्जसम् ।
काकिण्यपि न सिंहस्य मूल्यं कोटिस्तु दन्तिनः ॥

(आ) VS 585 (a. Śrī-Muktāpīḍa).

What shall we do ? Who is to be blamed in this unbecoming situation where the price of a lion (which can kill an elephant) is not even a *cowrie*, whereas the price of an elephant is in crores ? (A. A. R.).

10024*

किं कुर्मः कस्य वा ब्रूमो रामो नास्तीह भूतले ।
प्रियाविरहजं दुःखं नान्यो जानाति कश्चन ॥

(अ) Amar (Amar [S] R 90, p. 144)[1], after VCbr II. 16, MK (MK [GOS] 184, MK [S] 144, MK [P] 112, MK [G] 68.104, MK [K] 486, MK [D] 642).

(आ) IS 1733, Pr 366, SuM B after 15 (14*).

(*a*) किं करोमि क्व गच्छामि VC, MK, SuM; भ्रवो [ब्रू°] Amar (var.).

(*b*) नास्ति महीतले VC, MK, SuM.

(*c*) भार्यावियोगजं [प्रि°] SuM; कान्ताविरहजं MK (but MK [P], MK [P] MS 'E' as above).

(*d*) एको or ऐको [ना°] MK [S], MK [P], MK [D], SuM ; राघवात् (°वः) VC, MK, SuM.

1. Bengali MS and Ravi 87 in India Office MS 4005/711b *fol*. 26*a*.

What shall we do ; and to whom shall we narrate (our woes) ? Rāma is no more in this world ; and no one else has known that severity of the pangs of separation from his beloved. (K. V. Sarma).

10025*

किं कुर्वन्ति फलाशनं न विहगाः किं नौतवो भुञ्जते
दध्यादीन्यनिलं पिबन्ति किमु नो सर्पा विषेणोद्धुराः ।
स्यादेवं यदि वै व्रती व्रतधरास् ते स्युस् तदा निश्चितं
तस्माद् यः सुकृती स याति सुखदं लोकं हरेर्ज्ञानवान् ॥

(अ) Vai 35.

(*a*) नो तवो (?) Vai ; (editor's suggestion as above).

Śārdūlavikrīḍita metre.

Do not the birds live on fruit, the cats on curds etc., and the serpents full of poison on mere air ? If this [dieting] is the criterion of an ascetic, then these also observe the vows. Indeed, he who possesses true knowledge alone is fortunate in reaching the world of Lord Viṣṇu which gives (everlasting) happiness (and not those who merely diet). (A. A. R.).

10026*

किं कुर्वन्त्युषसि द्विजाः प्रतिदिनं के माननीयाः प्रभोः
का वा साहसिकी निशासु सततं द्यौः कीदृशी वर्तते ।
कुत्रास्ते मधु नालिकेरजफले कैः स्यात् पिपासाशमः
संध्यावन्दनमाचरन्ति विबुधा नारीभगान्तर्जलैः ॥

(आ) SR 197. 36, SSB 552. 35, SRK 161. 8 (a. Sphuṭaśloka)[1].

1. A riddle.

Śārdūlavikrīḍita metre.

What do the Brāhmaṇa-s do at dawn every day ? *Sandhyā-vandanam ācaranti* [they perform twilight-worship]. Who are honoured by the king ? *Vibudhāḥ* [learned men]. Who is rash in action ? *Nārī* [woman]. How is the sky always at night ? *Bhagā* [lovely]. Where is the sweetness in a coconut ? *Antaḥ* [inside]. By what is thirst quenched ? *Jalaiḥ* [with water]. (The last line gives the answers to the questions, but has an absurd meaning if taken separately : [Learned men perform twilight-worship with the urine of women !]). (A. A. R.).

10027

किं कुलेन न चेत् प्राज्ञो विद्याहीनात् पशुर्वरः ।
प्रशस्यते विद्या लोके स्वयं प्राज्ञो नरः क्वचित् ।।

(अ) Cr 1363 (CvP IV one of the four closing stanzas, CM 38). Cf. Nos. 10028–32.

(*a*) नरः प्राज्ञः (*sic !*) CvGt.

(*b*) विद्याहीनो पशु बरं (*sic !*) CvGt.

(*d*) °प्राज्ञ (*sic !*) CvGt.

Contra metrum in *c*.

Of what avail is noble birth if there is no knowledge ? An animal is better than an ignorant man. Knowledge is praised in this world. Where can one find a man who is intelligent on his own (but bereft of knowledge). (S. Bhaskaran Nair).

10028

किं कुलेन विशालेन किं रूपेण भविष्यति ।
नानाशास्त्रगुणान्वितः कुरूपेण हि शोभते ।।

(अ) Cr 1364 (CRT 7. 24). Cf. Nos. 10027, 10029–32.

Of what avail is noble birth ? Of what avail is handsomeness ? A wise (man) well versed in the different *śāstra-s* shines, indeed, even if he is plain in appearance. (S. Bhaskaran Nair).

10029

किं कुलेन विशालेन गुणवान् पूज्यते नरः ।
धनुर्वंशविशुद्धोऽपि निर्गुणः किं करिष्यति ।।

(अ) Cr 268 (CS I 41, CNW 14, CNPN 48, CNG 29), H (HJ Intr. 23, HS Intr. 22, HM Intr. 23, HK Intr. 23, HH 3. 12-13). Cf. Nos. 10027-28, 10030-32.

(आ) Ujjval *ad* Uṇādisūtra 1. 7, Saśā 170. 163, IS 5369 and 7499. (Cf. JSAIL 24. 88).

(*a*) यस्य तस्य (क° HK) प्रसूतोऽपि H ; यस्यां तस्यां प्रसूतो हि CNW, CNG ; यस्य पुत्र प्रसूतस्तु CNPN.

(*b*) पूजितो [पू°] CS (but CSBD, CSLD as above), Saśā ; पूजिते CS (var.) ; नरं CS (var.).

(*c*) धनुर्वंसूविशुद्धोऽपि (*sic !*) CS (var.) ; धनूर् (*sic !*) CS (var.).

(*d*) निर्गुणं CS (var.) ; करिष्येति (°लिष्य°) (*sic !*) CS (var.) ; परिभूयते CNW.

Of what avail is noble birth ? Only the man with good qualities [*guṇa-s*] is honoured. What can a bow, though made out of high quality bamboo do, if it is not fitted with the bow-string [*guṇa*]. (K. V. Sarma).

10030

किं कुलेन विशालेन विद्याहीनस्य देहिनः ।
अकुलीनोऽपि शास्त्रज्ञो दैवतैरपि पूज्यते ।।

(अ) Cr 269 (CVr 8. 19, CN 4, CL 7. 1, CS 1. 42, CvTb 3. 6, CnT V 103, CnT I 30, CPS 261. 110, CKl 33-34), VCsr 9. 4. Cf. Nos. 10027-29, 10031-32.

(आ) SuM 9* (at the end of 11), SPR 1207.13 (a. Vṛddha-cāṇakya-nīti 8.18), SR 38. 3, SSB 291. 3, SRK 43. 7 (a. Sphuṭaśloka), SRS 2. 2. 43, Sama 1 क 55, SMa 1. 18, SRM 1. 3. 34, Saśā 184, 216, IS 1734.

(इ) ShD (T) 229.

(*a*) कुलिनेन [वि°] CN (var.); विशिष्टेन VC (var.).

(*b*) विद्याहीनस्तु यो नरः (°र) CS; गुणहीनस्तु यो नरः CN (but CNŚL, CNG as above), CS (var.); विद्याहीनेन CV, CL (var.), CPS, Sama, SuM; देहिनाम् CV, CL (var.), CvTb, CPS, CN (var.), Sama, SPR, VC (var.); देहिन (°ना) CL (var.); पौरुषं [दे°] SuM.

(*c*) अकुलीनापि विद्वांसो (°द्वांशो; द्वाशो) CS (var.); दुष्कुलीनोऽपि (°लं चापि) विद्वांश्च (°द्वान् हि; °द्वान्यो) CV, CPS; विद्यावत्पूज्यते लोके CN (var.); अकुली जायते विद्याः VC (var.); दुष्कुलं चापि विदुषो Sama, SPR; अकुलिनो (°नौ) CL (var.); शास्त्रज्ञा (°ज्ञ) CN (var.); विद्वांस्तु [शा°] CS; विद्वांश्च [शा°] CL (var.), CS (var.), SuM; विद्वांसो CL (var.), CS (var.), CKl; विद्वान् यो or यो विद्वान् CL (var.), CN (var.); विद्यावान् CL (var.), VC (var.), SSB, SRS, SMa, SRM, SR, SRK; विद्वाम्स् VC (var.).

(*d*) देवैर् (सर्वैर्; देवतैर्) अपि (एव; देवताभिः) सुपू° (स पू°; हि पू°; सपू°) CV (var.), CL (var.), VC (var.), CPS, SR, SSB, Sama, Saśa, SMa, SRM, SPR, SRK; स देवैरपि पू° CV (var.); ते विद्यं परिभूयति CN (var.); देवतैः सहा (°ह्) पूज्यते (°ज°) CL (var.), SuM; देवतैर्वापि CS (var.); यो सर्वैरपि पू° CV (var.); सर्वैरपि हि पू° IS; त्रिषु लोकेषु पूज्यते VC (but TVJQE as CV); पूज्यते त्रिदशैरपि CL (var.); पूज्यते देवता इव CS (var.); देवता इव CL (var.); स्त्रिदसैरपि CN (var.); दैवैर° CvTb; विबुधरपि SRS; °र्वापि [°रपि] CS (var.); अविपूज्यते CL (var.); पूजितः CS (var.); पूज्येत्ये (*sic !*) CS (var.).

Of what avail is high birth to a man who is destitute of knowledge. One well read in the *śastra-s*, though not of noble birth, is revered even by the gods.

10031

किं कुलेन विशालेन शीलमेवात्र कारणम् ।
कृमयः किं न जायन्ते कुसुमेषु सुगन्धिषु ॥

(आ) ŚP 1485, SRHt 210. 19, SSSN 156. 15, SR 394. 681 (a. ŚP), SSB 361. 5, SRS 1. 2. 11, IS 1735, SRM 2. 1. 173. Cf. Nos. 10027-30, 10032.

(*a*) विशिष्टेन SRHt, SSSN.

(*b*) विपुलेन महात्मनाम् SRHt, SSSN.

(*c*) क्रिमयः SSSN.

Of what avail is noble birth, since the main thing is (good) disposition. Do worms not show up in fragrant flowers ?

किं कुलेन विशिष्टेन see No. 10031.

10032

किं कुलेनोपविष्टेन शीलमेवात्र कारणम् ।
भवन्ति सुतरां स्फीताः सुक्षेत्रे कण्टकिद्रुमाः ॥

(अ) Mṛcch 8.29 and 9.7. Cf. Nos. 10027-31.

(आ) SR 83. 2 (a. Mṛcch), SSB 361. 2, IS 1736, SSap 663, SRS 2. 1. 48, SLPr 43. 21-22.

(*c*) नितरां [सु°] Mṛcch (var.), SSap, SLPr.

(*d*) विपिने [सु°] Mṛcch (var.).

Why should you boast of this your noble birth ? It is character that makes the man of worth ; /but thorns and weeds grow rank in fertile earth. (A. W. Ryder).

10033

किं कूर्मस्य भरव्यथा न वपुषि क्ष्मां न क्षिपत्येष यत्
किं वा नास्ति परिश्रमो दिनपतेरास्ते न यन् निश्चलः ।
किं चाङ्गीकृतमुत्सृजन् जन इव श्लाघ्यो जनो लज्जते
निर्वाहः प्रतिपन्नवस्तुनि सतामेतद् हि गोत्रव्रतम् ॥

(अ) BhŚ 232, Mudr 2. 18.

(आ) SR 53. 269 (a. BhŚ), SSB 313. 276, IS 1737, Subh 316, Alm 143, SkV 1348, SRRU 738, SSH 2. 79, AlK 288. 10-13, SRM 2. 2. 73.

(*a*) शेषस्य [कू°] Mudr, Alm, SRRU, SSH, AlK; उत्क्षिपन्ने [न क्षि°] BhŚ (var.); एव [एष] BhŚ (var.); य: BhŚ (var.).

(*b*) दिनकरस्यास्ते SkV; यो or वै [यन्] BhŚ (var.); निश्चय: or निश्चलं BhŚ (var.).

(*c*) तु [च] BhŚ (var.), SRRU, SSH, AlK; त्वङ्गी° Mudr, Alm, SkV; अर्थो [(अ)ङ्गी] BhŚ (var.); कृपणवत् [ज° इ°] Mudr, Alm, SkV, SRRU, SSH, AlK; कृतवान् BhŚ (var.); °सृजेन् or °स्रजं BhŚ (var.); सुमनस: or न मनसां or न मनसा or तु मनसा or सुमनसा or जन इत: or च मनसा or जनवर° or न सहसा or समनसा or जनमनं or जनमन: or स्वमनसा [ज° इ°] BhŚ (var.); हि मनसा SR, SSB; श्लाघ्यं BhŚ (var.); लज्जतां or लज्यते BhŚ (var.).

(*d*) निर्वाहं or नैवं हि BhŚ (var.); निर्व्यूहं° AlK; °वस्तुनि स तान् BhŚ (var.); निर्व्यूढि: SkV; वस्तुषु सताम् BhŚ (var.), Mudr, SR, SSB, Alm, SRRU, SSH, AlK; वस्तुविनताम् BhŚ (var.); एतद्धि SR, SSB, Alm; एकं हि गोत्रव्रतं BhŚ (var.), SRRU, AlK; एतत्सतां चेष्टितं or एतद्धि गोत्रं BhŚ (var.); एकं बताहो व्रतम् [एतद् हि गो°] SkV.

Śārdūlavikrīḍita metre.

Is it because the *tortoise*[1] feels not the pain of the burden of the earth that he flings it not aside ? Is it that the sun feels no weariness that he does not stand still in his course ? Nay, a noble man feels shame to lay aside the duty he has taken on him, like a meaner creature; for the good this is the one common law, to be faithful to what one has undertaken. (A. B. Keith).

1. Following the reading found in Mudr etc., A. B. Keith has : *Śeṣa*.

10033 A

किं कृतं विधिना यावत् [यावत्] शीलमखण्डितम् ।
गतं तत् तु यदा काले सम्पद्यपि विपत्तय: ॥

(आ) Bhāvadevasūri's Pārśvanātha-caritram 2. 757.

(*b*) Two syllables are missing in Pār°. The word [यावत्] is supplied by the editor.

What can be accomplished by (evil) destiny as long as one's nobility remains intact ! However, once that (nobility) is lost, failures stalk even in success. (K. V. Sarma).

10034

किं कृतकार्यद्वेषाद्
धर्मं प्रति विमुखतोचिता राज्ञ: ।
मूर्छन्त्यमी विकारा:
प्रायेणैश्वर्यमत्तेषु ॥

(अ) Śāk 5. 17 (in some editions 5. 18-19). Cf. A. Scharpé's Kālidāsa-Lexicon 1. 1; p. 67).

(*a*) °द्वेषो Śāk (var.).

(*b*) °खता कृतावज्ञा Śāk (var.); राज्ञा Śāk (var.).

(*d*) °मत्तानाम् Śāk (var.).

Āryā metre.

Is it befitting a king to be indifferent to his duties on account of his resentment of an action of his ? Such feelings dominate generally those intoxicated with power. (K. V. Sarma).

10035

किं कृतेन न यत्र त्वं यत्र त्वं किमसौ कलि: ।
कलौ चेद् भवतो जन्म कलिरस्तु कृतेन किम् ॥

(अ) PrC 4. 192, PuPra 120.

(आ) VS 2431, ŚP 1220, SRHt 169. 3 (a. Vallabha), SSSN 90. 3, SR 101. 12, (a. ŚP), SSB 391. 16.

Of what avail is the *Kṛta* age [golden times] if you [my lord !] are not there ? And, when you are there, can that be the *Kali* age [miserable times] ? (Therefore), if you are in the *Kali* age, let it be the *Kali* age ; why should one long for the *Kṛta* age ? (K. V. Sarma).

10035 A*

किं कृत्वा भ्रुकुटीतरङ्गविषमं रोषोपरक्तं मुखं
निःश्वासज्वरिताधरं प्रियसखं प्राप्तं न संभाषसे ।
सौभाग्येन हि शत्रुकर्म कुरुषे स्त्रीगर्वमेवात्मनि
मानं मानिनि मुञ्च सर्वमचिरादत्यायतं छिद्यते ॥

(अ) Padmaprābhṛtaka-bhāṇa 15.
(*c*) °वाविनि [°वात्मनि] Padm° (var.).

Śārdūlavikrīḍita metre.

Why has your face become red in anger and rough with the wave of frown, and your lips are affected with heated breath, and why do you refuse to speak to one who loves a friend and is (now) present ? Oh lady conscious of a woman's pride in personal charms, you play an enemy to your own self. Oh jealous woman, give up your anger of wounded vanity. When too much stretched, everything quickly breaks. (M. Ghosh).

किं कृपापि तव नास्ति कान्तया see No. 10052.

10036*

किं केकीव शिखण्डमण्डिततनुः किं कीरवत् पाठकः
किं वा हंस इवाङ्गनागतिगुरुः शारीव किं सुस्वरः ।
किं वा हन्त शकुन्तपालपिकवत् कर्णामृतस्यन्दनः
काकः केन गुणेन काञ्चनमये व्यापारितः पञ्जरे ॥

(आ) JS 78.8, ŚP 887, Any 67.127, VS 774 (*v. l.*), SH 1977, SR 228.223 (a. ŚP), SSB 620. 24, SRK 194. 9 (a. Śārṅgadhara), RJ 424 (=3. 6). Cf. No. 6590.
(*a*) °मण्डितशिरः SH; सारीव किं सुस्वरः [किं की°] ŚP, Any.
(*b*) किं पुंस्कोकिलवत्स्वनेन मधुरः किं हंसवत्सद्गतिः VS ; हन्त [हं°] RJ ; किं कीरवत् पाठकः [शा° किं सु°] ŚP, Any ; सारीव [शा°] SR, SSB, RJ.
(*c*) किं सामान्यशकुन्तशावक इव क्रीडाविनोदाकर (°वहः) VS ; शकुन्तपोतपि° Any ; शकुन्तबालपिकवत्कर्णामृतं स्यन्दते SR, SSB, SRK ; °पालिपोतवत् RJ ; °पालिपिकवत्° SH ; °न्दनं Any.
(*d*) संचारितः [व्या°] SH.

Śārdūlavikrīḍita metre.

For what qualification of its, has the crow been exhibited in a golden cage ? —Is it adorned with a plume on its crown like a pea-cock ? Can it talk like a parrot ? Has it the swan-like heavy gait of a lady ? Is it sweet-tongued like a *śārī*-bird [myna] ? Or, at least, does it shed nectar into the ears like a cuckoo kept by a bird-keeper ? (K. V. Sarma).

(*b* var.) [Is it sweet in voice like a male cuckoo or has it the gait of a swan ? (VS)].

(*c* var.) [Does it give pleasure by its sports like the common young birds ? (VS)].

10037*

किं केतकीकुसुम कौशलमुच्यतां ते
यद् वायसैरपि सदा सहभावमाप्य ।
जूटाञ्चलं विनरकीकसदामसङ्ग-
भीत्या शिरः स्मररिपोरपि निर्जहासि ॥

(आ) AlK 327. 25–328. 2.

Vasantatilakā metre.

Tell me, O *ketakī*-flower, what is this cleverness of yours, that though you always associate even with crows, you abandon the matted hair of Lord Śiva as if due to the fear of the close association with the rope in the form of the bones [skull] of dead men on his head ? (A. A. R.).

10038*

किं केतकीपरिमलोत्थितगन्धलुब्धो
गुञ्जन् भ्रमन् भ्रमर वाञ्छसि रन्तुमेताम् ।
तत् कण्टकैः परिवृतामतुलामगम्यां
संत्यज्य तां व्रज निकुञ्जलतां सपुष्पाम् ॥

(आ) Ava 10, SR 223. 88, SSB 612. 52.

(*d*) संत्यज्यतां SR, SSB.

Vasantatilakā metre.

Is it due to your greed [fondness] for fine smell born of the fragrant *ketakī*, O bee, that you hum and wander near it to sport with her ? After getting away from her as she is well guarded by thorns and is incomparable and forbidden (to such as you), go to the bower of creepers that are in bloom. (A. A. R.).

Note : Advice to a young lover longing for a fertile damsel. *Sapuṣpā* : flowering *or* being young with monthly course.

10039*

किं केतकी फलति किं पनसस्य पुष्पं
किं नागवल्ल्यपि तु पुष्पफलैरुपेता ।
कस्यापि कोऽप्यतिशयोऽस्ति न येन सद्भिः
संगृह्यते जगति याति यतः प्रतीतिम् ॥

(आ) Ava 55, NBh 72.

(*a*) पनसस्तु Ava.

(*b*) नागवल्लिरिह पुष्पफले प्रसूते Ava.

(*c*) Or स [न] NBh, स तेन Ava.

(*d*) सम्पूज्यते कवलि यासि ततः प्रसिद्धिम् Ava ; or सङ्ग्रह्यते NBh ; or प्रतीतिः NBh.

Vasantatilakā metre.

Does the *ketakī*-plant give fruit ? Is there any flower in *panasa*-[bread-fruit] tree ? Is the betel vine possessed of either flowers or fruits ? Some one has some special feature (that is pleasing). Is it not by that that it is accepted by good people in the world and, thereby, get renown ? (A. A. R.).

10040

किं कोकिलस्य रसितेन गते वसन्ते
किं कातरस्य बहुशस्त्रसुशिक्षितस्य ।
किं गर्जितेन सुभटस्य पराङ्मुखस्य
किं जीवितेन रिपुणाङ्गुलिदर्शितस्य ॥

(अ) Cr 270 (CRr 8. 95, CPS 228. 23). Cf. No. 10062.

(आ) SPR 1382 (a. Nala-campū 3. 26, but not found therein), SR 176. 966, SSB 513. 966, Sama 1 क 48 *ac*/*bd*, SRM 2. 2. 694, SH 365.

(*a*) रणितेन CR (var.), CPS; विरुतेन [र°] SPR, SR, SSB, SH ; रटनेन [र°] Sama.

(*b*) कातरेण Sama ; बहुशास्त्र° CR (printing error) ; बहुशस्त्रपरिग्रहेण CR (var.), CPS, SR, SSB, Sama, SH ; बहुशास्त्रसुशिक्षितेन CR (var.).

(*c*) किं कामकेलिकलया गतयौवनेन Sama ; मित्रेण किं व्यसनकालपराङ्मुखेन SPR, SR, SSB, SH, SRM.

(*d*) रिपुणाङ्गुलिदर्शितेन (°दर्शनेन CPS) CR (var.), CPS ; पुरुषस्य (पुरुषेण Sama, SH) निरक्षरेण [रिपु°] SPR, SR, SSB, SRM, Sama, SH.

Vasantatilakā metre.

Of what avail is the voice of the cuckoo when spring is gone ? To a timid person what is the use of being well trained in the different arms ? Of what use is the war-cry of a soldier if he is averse (to fight) ? What is the use of life if the finger of scorn is pointed at by an enemy ? (A. A. R.).

10041*

किं कोऽप्येष मनोभ्रमः किमथवा जातो दृशां मादृशां
दोषस्तैमिरिकः किमेष सुमहानुत्पातनामा विधिः ।
यन्नीलाञ्जनसंनिभोत्पलदलद्वन्द्वोल्लसत्पञ्चम-
व्याहारी दिवसे च वर्धितरुचिर्गेहे शशी पार्वणः ॥

(आ) Skm (Skm [B] 495, Skm [POS] 2. 4. 5).

(*a*) मम भ्र° Skm (POS).

Śārdūlavikrīḍita metre.

Is it that my mind is wandering, or is it that my eyes are affected by blindness, or is it due to some great uprising of fate that even during day-time there is a full moon in my house with increasing effulgence, that speaks sweetly in the fifth key, shining in the midst of a pair of blue lilies resembling black collyrium ? (A. A. R.).

10042*

किं कोमलैः कलरवैः पिक तिष्ठ तूष्णीम्
एते तु पामरनराः स्वरमाकलय्य ।
को वा रटत्ययमये निकटे कटूनि
रे बध्यतामिति वदन्ति गृहीतदण्डाः ॥

(आ) Pad 97. 33 (a. Lakṣmaṇa), Ava 141, SR 225. 134, SSB 614. 25.

(*a*) पिकरवैः Ava.

(*c*) वारयेत् यममये [वा र°] Ava.

Vasantatilakā metre.

What is the use of your sweet songs, O cuckoo ? Remain quiet, for, here are the rustic people with sticks in their hands, who say on hearing your voice, 'Who makes that unpleasant noise nearby ? Let him be killed'. (S. Bhaskaran Nair).

10043*

किं कौन्दी कन्दुकाली किमु कमलकुलं किं नु वा कृत्तिवासाः
कार्त्तिक्याः कौमुदी किं कमलकुतुकहृत् किं कलानां कलापः ।
किंस्वित् कर्पूरपूरः किमु कुलिशभृतः कुञ्जरः कञ्जदृष्टे
कश्चित् कश्मीरजन्मा किमुपलनिकरः कीर्तयः किं त्वदीयाः ॥

(आ) SMH 5. 15.

(*c*) °दृष्टे SMH (var.).

(*d*) काश्मीर° SMH (var.).

Sragdharā metre.

Is this a mass of flower-garlands of jasmine or a big cluster of white lotuses, or (the Lord Śiva) clothed in the hide of a white elephant, or the moon-shine in the month of *Kārtika* [Oct.-Nov.] or the mass of digits (of the moon) that deprive the lotuses of their bloom, or a heap of camphor-dust or the (white) elephant of Indra, O lotus-eyed (lord), or a mass of stone [snow] produced in Kashmir or is this your fame (that has spread everywhere) ? (A. A. R.).

10044*

किं कौमुदीः शशिकलाः सकला विचूर्ण्य
संयोज्य चामृतरसेन पुनः प्रयत्नात् ।
कामस्य घोरहरहुंकृतिदग्धमूर्तेः
संजीवनौषधिरियं विहिता विधात्रा ॥

(आ) SkV 455 (a. Bhaṭṭodbhaṭa), Kav 203 (a. Bhaṭṭodbhaṭṭa), ŚP 3269, VS 1463 (a. Bhaṭṭodbhaṭa), Pad 29. 3, PdT 119, SR 253. 19 (a. ŚP), SSB 62. 31 (a. Bhaṭṭodbhaṭa), RJ 628, SuSS 777, Kav p. 30, SH 1796.

(*a*) °दीश° PdT ; °कला SH ; विचूर्ण SH.

(*b*) वामृत° [चामृत°] ŚP.

(*c*) °हूंकृति° SkV.

Vasantatilakā metre.

Did the Creator grind all the digits of the harvest moon / and carefully compound them with ambrosia/ to make for Love, when Śiva's roar consumed his limbs, / this revivifying medicine ?[1] (D. H. H. Ingalls).

1. On the charm of budding beauty.

10045*

किं क्रन्दसि निराक्रन्द स्वपक्षक्षयकारक ।
स्वपक्षस्य क्षये जाते त्वत्त्राणं कः करिष्यति ॥

(अ) P (PP 4. 27, Pts 4. 29, PtsK 4. 31).

(*a*) दुराक्रन्द [निरा°] PtsK, Pts.

(*d*) को नस्त्राता भविष्यति PtsK ; परित्रां [त्वत्त्राणं] PP.

Why do you weep, Oh one who deserves no weeping and who has destroyed his race! Once your race has been destroyed, who will save you? (K. V. Sarma).

10046*

किं क्रमिष्यति किलैष वामनो
यावदित्थमहसन्न दानवाः ।
तावदस्य न ममौ नभस्तले
लङ्घितार्कशशिमण्डलः क्रमः ॥

(अ) Śiś 14. 75.

(आ) Alm 140, ŚP 4020 (a. Māgha), SR 363. 14, SSB 252. 15 (a. Māgha), VyVi 330. 29-30.

(*b*) °हसन्त ŚP, SR, SSB.

Rathoddhatā metre.

'Will this dwarf [Vāmana incarnation of Viṣṇu] forsooth measure the sky?' Even before this jocular statement was completed by the demons, his step, crossing over the discs of the sun and the moon found the expanse of the sky insufficient to encompass it. (A. A. R.).

10047*

किं क्रूरं फणिहृदयं
पुनरपि किं क्रूरमङ्गनाहृदयम् ।
क्रूरात् क्रूरतरं किं
पतिसुतधनहीनकामिनीहृदयम् ॥

(आ) SR 170. 752, SSB 504. 752.

Gīti-āryā metre.

What is cruel? The heart of a serpent. What is still more cruel? The heart of a woman. What is more cruel than the cruel? The heart of a passionate woman devoid of husband, son and wealth. (A. A. R.).

10048*

किं क्रूरं स्त्रीहृदयं
किं गृहिणः प्रियहिताय दारगुणाः ।
कः कामः संकल्पः
किं दुष्करसाधनं प्रज्ञा ॥

(अ) Cr 1365, Daśak (NSP) p. 217. 12-13.

(आ) ŚP 558 (a. Daṇḍin), SR 171. 791 (a. C), SSB 506. 791 (a. Daṇḍin), AIK 363, IS 1738 (a. Daśak).

(*b*) गृहिणो प्रियसुखाय IS.

(*c*) किं [कः] IS.

Āryā metre.

What is cruel? The heart of a woman. What is pleasing and beneficial to a householder? The good qualities of the wife. What is love? The thought revolving in the mind. What is difficult to attain? Wisdom. (A. A. R.).

10049*

किं क्लान्तासि परोपहासिनि कुतो भूयः श्वसित्युल्बणं
किं बध्नासि न नीविकामिति मया मन्वस्मितं जल्पिते ।
मा किंचिद् वद वीतलज्ज परतो याहीति कोपादिव
प्रत्युक्तं पुरुषायितान्तसमये तन्व्या न विस्मर्यते ॥

(आ) PV 472 (a. Mohana-Ojhāka), ŚuSS 732.

(*a*) कुचो [कुतो] PV (MS).

Śārdūlavikrīḍita metre.

'Are you fatigued, you, who laugh at others? Why, again, breathe so hard? Do you not fasten the knot of your dress?' When I thus whispered with a smile, she replied as if in anger, 'Do not say anything, you shameless one, go elsewhere'. This reply of the slim one at the end of love-sports, when she played the man, can never be forgotten. (A. A. R.).

10049 A

किं क्लिष्टेनेन्द्रियरोधेन किं सदा पठनाविभिः ।
किं सर्वस्वप्रदानेन तत्त्वं नोन्मीलितं यदि ॥

(आ) SPR 669.7 (a. Yogasāra 2. 23).

Hyper-metric in *a*.

Of what avail is restraining the senses ? Of what avail is constant studies ? And, of what avail is giving away everything, if, thereby, Truth does not become apparent ? (S. Bhaskaran Nair).

10050*

किं क्वापि प्रलयानलैर्विटपिनो निर्दह्य भस्मीकृताः
किं वा दैवगजेन पङ्कजवनं निष्कन्दमुन्मूलितम् ।
किं वा हन्त कृतान्तकेसरिभयात् त्यक्तो मदः कुञ्जरैर्
येनास्मिन् विरसे करीरकुसुमे हा भृङ्ग विश्राम्यसि ॥

(आ) ŚP 827, SR 224. 101 (a. ŚP), SSB 613.65, SRK 186.13 (a. Śārṅgadhara).

(*b*) किंस्विद्देव° [किं वा दै°] SR, SSB, SRK ; निष्कंदमुन्मीलितं SRK.

Śārdūlavikrīḍita metre.

Are the trees reduced to ashes by the fires of Doomsday ? Or, are the clusters of lotuses completely uprooted by the elephant of Fate ? Or, alas ! can it be that the elephants have ceased to shed ichor by fear of the lion in the guise of Fate ? Therefore, O bee, you take rest in the insipid flower of the *karīra*-tree ? (S. Bhaskaran Nair).

10051

किंक्षणस्य कुतो विद्या किंकणस्य कुतो धनम् ।
क्षणशः कणशश्चैव विद्यामर्थं च साधयेत् ॥

(आ) NBh 112, SH 1093. Cf. No. 10007.

Whence is learning to one who wastes the moments, and whence is wealth to one who neglects the little coins ? One has to amass learning and wealth through moments and coins. (K. V. Sarma).

10052*

किं क्षमापि तव नास्ति कान्तया
पाण्डुगण्डपतितालकान्तया ।
शोकसागरजले च पातितां
त्वद्गुणस्मरणमेव पाति ताम् ॥

(अ) Ghaṭakarpara (KSH 122) 12 (in some editions 7).

(आ) SG 751 (a. Ghaṭakarpara).

(*a*) कृपापि [क्ष°] Ghaṭ° (var.).

(*c*) °लेऽद्य Ghaṭ° (var.), SG.

Rathoddhatā metre.

From her, this fair one, the tips of whose tresses sweep / her pale cheeks, for you what source of excuse can there be ? / Memory of your masterful love alone can keep / her alive, fallen in the waters of a sea of misery. (L. C. Van Geyzel).

10053*

किं खलु रत्नैरेतैः
किं पुनरभ्रायितेन वपुषा ते ।
सलिलमपि यन् न तावकम्
अर्णव वदनं प्रयाति तृषितानाम् ॥

(अ) BhV 1. 40.

(आ) SR 216. 8, SSB 598. 8, SRK 196. 11 (a. Śārṅgadhara), IS 7823, SRM 2. 2: 391.

(*b*) खलु रत्नायितेन [पुनर°] SRK ; यदि हरसि or परिहरसि BhV (var.).

Gīti-āryā metre.

O ocean, what with these jewels and what with thy body resembling a cloud (in dark blue colour), when thy water does not reach the mouth of the thirsty ? (H. D. Sharma).

10054*

किं खिद्यसे भुज मुधाधर ताम्यसि त्वं
चक्षुर्विमुञ्च शुचमस्ति हृदि प्रियेयम् ।
आश्लेषचुम्बनविलोकनकेलयोऽपि
सेत्स्यन्ति व: स्फुटति मे हृदयं मुहूर्तात् ॥

(आ) Skm (Skm [B] 980, Skm [POS] 2. 101. 5) (a. Śāntyākara-gupta or Śāntyākara), AB 526.

(*d*) मुहूर्तम् Skm (B).
Vasantatilakā metre.

O hand, are you worried (by longing) ? O lip, you are distressing yourself in vain. O eye, leave off sorrow, for, my beloved is in my heart. You will obtain the pleasure of embracing, kissing and seeing her in a moment, for, my heart is about to break (due to separation from her). (A. A. R.).

10055*

किं गच्छामि तपोवनं न तपसा शाम्येत् सवैरं मन:
किं भर्तॄननुयामि जीवति रिपौ स्त्रीणामियं योग्यता ।
किं वा खड्गसख: पताम्यरिबले नैतच्च युक्तं भवेच्
चेतश् चन्दनदासमोक्षरभसं रुन्ध्यात् कृतघ्नं न चेत् ॥

(अ) Mudr 5. 24.

(*a*) पुन: [मन:] Mudr (var.).

(*d*) कृतज्ञं Mudr (var.).

Śārdūlavikrīḍita metre.

Shall I[1] retire to the penance forest ? But the vengeful mind would not be pacified by penance. Shall I follow up my lords ? But while the foe is alive, this might be a propriety for women. Or shall I, sword in hand, attack the enemy's forces ? Nay, this too would not be proper. My mind, anxious for the release of Candanadāsa, would be a hindrance, were it not ungrateful ! (R. S. Walimbe).

1. Rākṣasa, the minister.

10056

किं गजेन प्रभिन्नेन गजकर्माण्यकुर्वता ।
स्थले वा यदि वा निम्ने श्रेयान् कृत्यकरश्च य: ॥

(अ) P (PT 1. 72, PTem 1. 65, PP 1. 231, PRE 1. 72). Cf. Ru 50. Also cf. No. 10057.

(आ) SR 384. 273, IS 1739.

(*b*) राजकर्माण्य° PP, SR.

(*c*) स्थूलो वा PP ; स्थूलोऽपि SR ; वास्थूल: PP, SR.

(*d*) °कर: पुमान् PP, SR.

What is the use of an elephant (whose temples are) flowing (with the rut-fluid), but who does not do an elephant's work ? On high ground or low ground, better is one that does his work. (F. Edgerton).

10057*

किं गजेन प्रमत्तेन किं दुष्टेन च मन्त्रिणा ।
किं धनेनातिदु:खेन किं मित्रेण शठेन च ॥

(अ) PD 303. 62. Cf. No. 10056.

Of what avail is an elephant, if it be in rut ; of a minister, if he be disloyal ; of wealth, if it be painful ; and of a friend, if he be dishonest ? (S. Bhaskaran Nair).

10058*

किं गतेन न हि युक्तमुपैतुं
क: प्रिये सुभगमानिनि मान: ।
योषितामिति कथासु समेतै:
कामिभिर्बहुरसा धृतिरूहे ॥

(अ) Kir 9.40.

Svāgatā metre.

'Of what avail is my going (to him) ? It is not proper to approach him (on my own).' 'But friend, that you boast yourself as charming, why should your ire be directed against your lover ?'— Listening to such prattles of their sweethearts, the lovers (in hiding) experienced extreme happiness. (K.V. Sarma).

10059*

किं गतेन न हि युक्तमुपैतुं
नेश्वरे परुषता सखि साध्वि ।
आनयैनमनुनीय कथं वा
विप्रियाणि जनयन्ननुनेयः ॥

(आ) Daś *ad* 4. 63 (p. 278).

Svāgatā metre.

'Of what avail is my going (to him) ? It is not proper to approach him (on my own).' 'But, friend ! virtuous that you are, be not hard upon your lord.' 'Bring him, here, pacifying him somehow. And, he should be pacified by creating unpleasant situations.' (K. V. Sarma).

10060*

किं गतेन बहुवल्लभभावं
वञ्चिता प्रियतमेन वराकी ।
द्यौरियं वसति नित्यममीलत्-
तारकेव रजनीं यदशेषाम् ॥

(अ) Vikram 11. 65

Svāgatā metre.

Is it as if deceived by her lord who had contracted several loves, that this wretched sky seems to keep awake all the night with unwinking eyes (in the form of stars). (K. V. Sarma).

10061*

किं गतेन यदि सा न जीवति
प्राणिति प्रियतमा तथापि किम् ।
इत्युदीक्ष्य नवमेघमालिकां
न प्रयाति पथिकः स्वमन्दिरम् ॥

(अ) BhŚ 233.

(आ) ŚP 3885 (a. BhŚ), VS 1748 (a. Ratimitra), SR 342. 83 (a. VS), SSB 216. 3 (a. Ratimitra), SU 541, RJ 1258, IS 1740, SuSS 381 (a. BhŚ).

(*a*) वा [सा] BhŚ (var.); सोऽनु° [सा न] BhŚ (var.).

(*b*) जीवति or प्राणति or प्रादृणि [प्रा°] BhŚ (var.); प्रियतमे BhŚ (var.); तदापि or स्थितेन [त°] BhŚ (var.).

(*c*) इत्यवेक्ष्य (°वीक्ष्य; °पेक्ष्य) or इत्युदीर्य BhŚ (var.).

(*d*) नैव याति or न प्रयाति or संप्रयाति [न प्र°] BhŚ (var.); स्वमंदिरां or स्वमालयं BhŚ (var.).

Rathoddhatā metre.

'Of what avail is my going, if she is already dead ; and, of what avail, if my beloved is still able to survive (the pangs of separation) ?' Thinking thus, on seeing the rows of fresh monsoon clouds, the traveller (in the far-off land) refrains from returning home. (K. V. Sarma).

10062

किं गर्जितेन वृषभस्य पराजितस्य
किं कोकिलस्वररवेण गते वसन्ते ।
किं कातरस्य बहुशस्त्रपरिग्रहेण
किं जीवितेन पुरुषस्य निरक्षरस्य ॥

(अ) Cr 1366 (CNP II 26, CM 39), Vet (MS *g*) at the end of 21 (194) *cb/ad*. Cf. No. 10040.

(*a*) वृषभेण पराजितेन CNP II, Vet.

(*b*) कोकिलस्य गदितेन Vet; °रक्तते विना [°रवेण ग°] CNP II.

(*c*) कातरेण Vet, CNP II.

(*d*) जीविते कुपुरुषेण निरर्थकेन Vet.

Vasantatilakā metre.

Of what avail is the bellowing of a bull, if it has been defeated (in a fight) ? Of what avail is the voice of the cuckoo, when the spring is gone ? Of what avail is the holding of several weapons by one who is a coward ? And, of what avail is life to a man who is illiterate (S. Bhaskaran Nair).

10063

किं गहनं स्त्रीचरितं
कश्चतुरो यो न खण्डितस् तेन ।
किं दारिद्र्यमतोषः
किं लघुतामूलकं याच्ञा ॥

(अ) Praśnottara-ratnamalā 10 (in some editions 9).

(आ) IS 1741.

(इ) Praśno° (Tibetan) 9.

(*cd*) किं दारिद्र्यमसंतोष एव किं लाघवं याच्ञा Praśno° (KM VII, pp. 121-23), Praśno° (T).

Āryā metre.

What is difficult to fathom ? The conduct of women. Who is clever ? He who is unaffected by that (conduct of women). What is poverty ? Absence of contentment. What is the root cause of slight [dishonour] ? Begging. (A. A. R.).

10064

किं गानं कण्ठहीनस्य किं रूपं गुणवर्जितम् ।
किं नरो दानहीनश्च मानहीनं न भोजनम् ॥

(अ) Cr 1367 (CvGt 8. 15). Cf. No. 10065.

(*c*) दानहीनस्य CvGt.

Is it a song, if the singer has no pleasing voice ? Is it beauty, if the person is devoid of virtues ? Is he a man, if he is not charitable ? Is it a meal, if it is not to be had with honour. (S. Bhaskaran Nair).

10065

किं गीतं कण्ठहीनस्य किं कुलं शीलवर्जितम् ।
किं रूपं गुणहीनस्य किं धनं दानवर्जितम् ॥

(अ) MK (MK [GOS] 48, MK [P] 45, MK [S] 46). Cf. No. 10064.

(*c*) किं ज्ञानं गुणमज्ञात्वा MK (P).

Is it a song, if the singer has no pleasing voice ? Is it a (noble) family, if it is devoid of nobility ? Is it beauty, if the person has no virtues ? Is it wealth, if it is not spent on charity ? (S. Bhaskaran Nair).

10066

किं गुणैस् तस्य कर्तव्यं चेतसे योऽभिरोचते ।
किं गुणैस् तस्य कर्तव्यं चेतसे यो न रोचते ॥

(आ) SSB 369. 1, SPR 1182. 1 (a. Sūkta-muktāvali 85. 4).

(*b*) चेतसो SPR.

(*c*) चेतसो SPR.

Of what need to one are his qualities, if he is pleasing to the mind ? And, of what avail to one are his qualities, if he is displeasing to the mind ? (K. V. Sarma).

10067*

किं गोत्रं किमु जीवनं किमु धनं का जन्मभूः किं वयः
किं चारित्र्यमसुष्य के सहचराः के वंशजाः प्राक्तनाः ।
का माता जनकः शिवस्य क इति प्रह्वेण पृथ्वीभृता
पृष्टाः सस्मितनम्रमूकवदनाः सप्तर्षयः पान्तु वः ॥

(आ) SR 6. 79, SSB 11. 71, SRK 291. 6 (a. Prasaṅgābharaṇa), IS 7824.

(*b*) चारित्र° (*sic !*) SR.

Śārdūlavikrīḍita metre.

'What is his [the bridegroom Śiva's] *gotra* [family][1] ? What is his means of livelihood[2] ? His wealth[3], the native place[4], age[5], conduct[6], companions[7], kinsmen[8], mother[9], father[10], what are they ?' When these questions concerning (the great Lord) Śiva were asked by the Mountain [Himālaya], in all humility, the seven sages, (the negotiators of the marriage of Śiva and Pārvatī), smiled, bent their heads and remained silent. May these seven sages protect you all ! (A. A. R).

1. Unknown. 2. Begging. 3. Nil. 4. Cemetery. 5-6. Unknown. 7. Devils. 8-10. Unknown.

10068*

किं गौरि मां प्रति रुषा ननु गौरहं किं
कुप्यामि कां प्रति मयीत्यनुमानतोऽहम् ।
जानाम्यतस्त्वमनुमानत एव सत्यम्
इत्थं गिरो गिरिभुवः कुटिला जयन्ति ॥

(अ) RK 2. 15.
(आ) JS 356. 6 (a. Rudra), Skm (Skm [B] 32, Skm [POS] 1. 7. 2) (a. Rudraṭa or Rudra), Sar 2. 348.
(*a*) न तु [ननु] JS ; गौः किमस्मि Skm.
(*b*) कं [कां] Skm.
(*c*) जानामि सत्यमनु° Skm, Sar ; स त्वम् [सत्यम्] Skm, Sar.
Vasantatilakā metre.

'What for, Gauri ! is this anger against me ?' 'Indeed, am I not a cow ?' 'Shall I be angry ?' 'Against whom ?' 'I infer that it should be against myself ?' 'Now, I know you by inference'. Thus, the ambiguous words (of double meaning) of (Pārvatī), the daughter of Mount (Himavān), are triumphant[1]. (S. Bhaskaran Nair).

1. *Pada a* can be split as *Gauri māṁ prati* and also as *gauḥ imāṁ prati* ; *b* as *an-umā-nato'-ham;* and c also as *an-umānata.*

10069*

किं चन्दनै रचय मा च मृणालशय्यां
मा मा ममालि धुनु कोमलतालवृन्तम् ।
मुञ्चाग्रहं विकचपङ्कजयोजनेषु
तत्संगमः परमपाकुरुते स्मराग्निम् ॥

(अ) RŚ 2. 3.
(*a*) चन्दनैरथ च मुञ्च मृ° RŚ (var.).
(*b*) म मा RŚ (var.).
(*c*) °जदर्शनेषु [°जयोज°] RŚ (var.).
Vasantatilakā metre.

What is the use of sandal paste ? Do not prepare the bed of lotus-stalks. Do not, O friend, wave the tender fan. Leave off all thoughts of the blossomed lotuses (for my comfort). The contact with them only fans (my) fire of love. (A. A. R.).

10070

किं चन्दनैः सकर्पूरैस् तुषारैः किमु शीतलैः ।
सर्वे ते मित्रगात्रस्य कलां नार्हन्ति षोडशीम् ॥

(अ) P (PP 2. 45, Pts 2. 55, PM 2. 14).
(आ) SR 384. 274 (a. Śṛṅgāratilaka [?]), VP 4. 4, IS 1742.
(*b*) तुहिनैः Pts, PtsK, SR ; किं च Pts ; शीतलैश्च किम् [°किं शी°] PtsK, SR.

Of what avail is sandal paste mixed with camphor, or the cooling snow. All these are not equal to a sixteenth part of the (cooling) touch of a friend's body. (K. V. Sarma).

10071

किं चन्द्रमाः प्रत्युपकारलिप्सया
करोति गोभिः कुमुदावबोधनम् ।
स्वभाव एवोन्नतचेतसां सतां
परोपकारव्यसनं हि जीवितम् ॥

(आ) SR 49. 184, SSB 308. 189, RJ 613.
Upajāti metre (Indravaṁśā and Vaṁśasthā).

Does the moon cause the lilies to blossom with his rays because he expects in return any benefit from them ? This is the nature of the good who are lofty-minded ; for, their life is dedicated towards rendering help to others. (A.A R.).

10072

किं चन्द्रेण महोदधेरपकृतं दूरेऽपि संतिष्ठता
वृद्धो येन विवर्धते व्रजति च क्षीणे क्षयं सागरः ।
आ ज्ञातं परकार्यनिश्चितधियां कोऽपि स्वभावः सतां
स्वैरङ्गैरपि येन यान्ति तनुतां दृष्ट्वा परं दुःखितम् ॥

(आ) Any 96. 32.
Śārdūlavikrīḍita metre.

Has the moon, who remains far away, ever rendered any help to the ocean that he increases in volume when the moon has attained growth, and becomes emaciated [subsided] when he has waned ? Ah ! I understand. This is the nature of the good who have made up their minds to help others, that they become emaciated in their own limbs when they see another in painful circumstances. (A. A. R.).

10073*

किं चन्द्रो न पुरा बभूव किमिमे वृक्षाः पुरा नाभवन्
किं सृष्टा अधुना पिका मधुकरा अद्योदपद्यन्त किम् ।
साहंकारममुं प्रपञ्चमखिलं भोक्तुं यदा प्राणिनां
प्रासीदद् द्रुहिणस् तदा समुदभूदाश्चर्यचर्यो मधुः ॥

(अ) DikAny 86.

Śārdūlavikrīḍita metre.

Was there not the moon before ; were there not the trees long ago ; were the cuckoos created just now; and, did the bees suddenly come into being ? When lord Brahmā was pleased to let all beings in the world enjoy, then there came the advent of the spring season possessing a wonderful disposition. (A. A. R.).

10074

किं च सत्त्वाधिकं कर्म देवी यन् नाम यादृशम् ।
फलाय तद् यतः सत्त्वम् अनुधावन्ति सम्पदः ॥

(अ) KSS 6. 27. 134.

Moreover, actions which are really distinguished by great courage produce fruit, since prosperity follows on courage. (C. H. Tawney).

10074 A

किं चाखिलो विपाकोऽयम् अस्ति स्वकृतकर्मणः ।
दुःखाय नोपसर्गस् तत् सतां कर्म जिघांसताम् ॥

(आ) SPR 633. 40.

For all, there occur all (sorts of) calamities resulting from their acts. But these do not form an obstacle to those who desire to destroy (the fruits of) their actions. (K. V. Sarma).

किं चान्यैर्न कुलाचारैः see धनैर्न च कुलाचारैः.

10075*

किं चायमरिदुर्वारः पाणौ पाशः प्रचेतसः ।
मन्त्रेण हतवीर्यस्य फणिनो दैन्यमाश्रितः ॥

(अ) Kum 2. 21 (Cf. A. Scharpé's Kālidāsa Lexicon, 1. 3 ; p. 30).

(आ) Alm 141.

(*a*) °मपि दु° [°मरिदु°] Kum (var.).

(*c*) मात्रेण [मन्त्रेण] Kum (var.).

The noose in the hand of Varuṇa, irresistible to the enemy, is reduced to the helplessness of a serpent whose prowess is repressed by a spell. (M. R. Kale).

10076*

किं चारुचन्दनलताकलिता भुजङ्गाः
किं पत्रपद्ममधुसंवलिता नु भृङ्गाः ।
किं वाननेन्दुजितराहुरुचोऽचिरालयः
किं भान्ति गूर्जरवरप्रमदाकचालयः ॥

(आ) PV 261 (a. Padmāvatī), SSkṛP I 54 (a Padmāvatī).

(*b*) °मध° [°मधु°] PV ; (changed to °मधु°, editorially).

(*c*) °राकंदु° [°राहु°] PV (MS), SSkṛP, °विबालयः [ऽचिरालयः] PV (MS), SSkṛP.

(*d*) भाति PV (MS).

Vasantatilakā metre.

Are these serpents[1] clinging to the beautiful sandal creeper[2] ? Or, again, are these rows of bees[3] attached to the honey of full-blown lotus[4] ? Or, else, are these bees, resembling Rāhu, the conqueror of the moon-like face ? Are these, then, the tresses of the loveliest damsel of Gūrjara ? (R. Chaudhuri).

1. Tresses. 2. Body of a slim lady.
3. Black locks. 4. Face of a charming lady.

10077

किं चारुचारित्रविलासशून्याः
कुर्वन्ति भूपाः कविसंग्रहेण ।
किं जातु गुञ्जाफलभूषणानां
सुवर्णकारेण वनेचराणाम् ॥

(अ) Vikram 1. 25.

(आ) SR 33. 33, SSB 53. 33.

Upajāti metre (Indravajrā and Upendravajrā).

What do kings, devoid of the grace of charming conduct, do by assembling poets ? What can ever be done with a goldsmith by the forest-dwellers whose ornaments are the berries of the *guñjā*-tree. (S. C. Banerji).

10078

किं चाल्पयति सा विद्या दीयमानापि वर्धते ।
कूपस्थमिव पानीयं भवत्येव बहूदकम् ॥

(अ) Cr 1368 (CRT 6. 9), GP 1. 113. 33.

(*a*) नाल्पयति सा विद्या GP.

Does learning become exhausted when imparted to others ? It only increases as it is given away just as the drinking water in a well increases (replenishes itself). (S. Bhaskaran Nair).

किं चाल्पैर्न कुलाचारैः see धर्मैर्न च कुलाचारैः.

10079*

किंचिच् चञ्चुपुटं विकासय शिशो चान्द्रं मयूखं मृदुं
पीयूषप्लुतमाशु भुङ्क्ष्व सहसा पक्षौ हि ते पुष्यतः ।
राकारात्रिमहोत्सवान् प्रतिवनं संदर्शयिष्यामि ते
स्फीतं चामृतबिन्दुकान्तमणिषु त्वां पाययिष्याम्यहम् ॥

(अ) Kavik 2. 36.

Śārdūlavikrīḍita metre.

O young bird, open your beak a bit/ and drink the moon-ray soft and sweet ;/ thus will your wings grow strong ; / I shall take you out in the woods/ flooded in the moon's festive light,/ and make you drink nectar divine/ in cups of moon-crystal ! (K. Krishnamoorthy).

10080*

किंचित्कम्पितपाणिकङ्कणरवैः पृष्टं ननु स्वागतं
व्रीडानम्रमुखाब्जया चरणयोर्न्यस्ते च नेत्रोत्पले ।
द्वारस्थस्तनयुग्ममङ्गलघटे दत्तः प्रवेशो हृदि
स्वामिन् किं न तवातिथेः समुचितं सख्यानयानुष्ठितम् ॥

(अ) Nala-campū 7. 37.

(आ) JS 193. 7 (a. Trivikrama-bhaṭṭa), ŚP 3530 (a. Trivikrama-bhaṭṭa), SR 305. 3 (a. ŚP), SSB 154. 4 (a. Trivikrama-bhaṭṭa), RJ 1043, SuSS 628.

Śārdūlavikrīḍita metre.

Has not my mistress [Damayantī] bidden you welcome by the jingle of her armlets, even as her hand shook a little ? Has she not directed her lily-like eyes at your feet when she bent down her face, overcome by shyness ? Has she not given entrance to you in her heart which had furnished at its gate two auspicious pots in the form of her breasts ? O master [Nala], what befitting welcome has not been offered by my friend to you, an honoured guest ? (A. A. R.).

10081*

किंचित् कर्कशतामनु
रसं प्रदास्यन् निसर्गमधुरं मे ।
इक्षोरिव ते सुन्दरि
मानस्य ग्रन्थिरपि काम्यः ॥

(अ) ĀrS 2. 168.

Āryā metre.

Even your fits of anger, natural and sweet as they are, though a little harsh, are cherished by me and give me pleasure, even as the nodes of the sugar-cane (occurring between the fleshy parts of the stem) too give juice. (K.V. Sarma).

10082*

किंचित्कुञ्चितकामकार्मुकलतामैत्री विचित्रा भ्रुवोर्
नर्मोक्तिः स्मितकान्तिभिः कुसुमिता प्रागल्भ्यगर्भा गिरः ।
रागोत्सङ्गनिषङ्गिभिः सुरसतासंवादिभिर्विभ्रमैर्
आयुष्यं परमं तया रतिपतेः प्राप्तं मृगाक्ष्या वयः ॥

(अ) Kṣemendra's Padya-Kādambarī quoted in Kav *ad* 3. 2 (21) (pp. 158-59).

Śārdūlavikrīḍita metre.

That fawn-eyed lady has obtained an extremely long lease of life for the lord of Rati, since the movements of her eye-brows are wonderful, resembling the creeper-like bow of Kāma, slightly bent; her amorous talk is blooming with smiles and her speech is inspired by boldness and her coquettish behaviour conforms to her feelings of intense love, bordering on passion. (Dr. Sūryakānta).

10083*

किंचित्कुञ्चितचञ्चुचुम्बनसुखस्फारीभवल्लोचनं
स्वप्रेमोचितचारुचाटुकरणैश्चेतोऽर्पयन्ती मुहुः ।
कूजन्ती विनतैकपक्षतिपुटेनालिङ्ग्य लीलालसं
धन्यं कान्तमुपान्तवर्तिनमियं पारावती सेवते ॥

(अ) Tāpasa-vatsarāja 3. 13.

(आ) Skm (Skm [B] 2022, Skm [POS] 5. 5.2) (a. Matirāja or Mātaṅgarāja).

(*a*) °लोचना Tāpa°.

(*d*) चुम्बते [से°] Tāpa°.

Śārdūlavikrīḍita metre.

His eyes throb with pleasure when she kisses him with her beak slightly bent; she frequently gives her heart to him by her playful attentions befitting her love for him; she embraces him sportively with one wing bent and cooing sweetly (all the time); this female dove thus pays attention to her fortunate lover who remains near her. (A. A. R.).

10083 A*

किंचित्कुञ्चितमध्यमा मृदुपदं पश्चादुपेत्यानन-
स्पन्देनैव विधाय सम्प्रति सखीं मूकीमवज्ञारतीम् ।
चञ्चत्पाणितलेन सा प्रियदृशावाच्छादयन्ती मुहुस्
तेनामृष्टकुचस्थली सपुलका साकूतमालोकते ॥

(अ) Śaradātilaka-bhāṇa 169.

(*a*) पश्चादुपत्या° Śāra° (var.).

(*c*) °दृशाच्छाच्छादयन्ती Śāra° (var.).

(*d*) तेनोन्मृष्ट° Śāra° (var.); नाकूतमा° [सा°] Śāra° (var.).

Śārdūlavikrīḍita metre.

With her waist slightly bent, *she*[1] approaches her lover from behind with soft steps and, making her friend silent with the mere expression of her face, with her trembling hand covers the eyes of her beloved and when he touches her breasts she thrills with horripilation and looks meaningfully at him. (F. Baldissera).

1. Word in italics is supplied by the editor.

किंचित्कुञ्चितलोचनस्य see No. 3073.

10084*

किंचित्कुञ्चितहारयष्टि सरलभ्रूवल्लि साचिस्मितं
प्रान्तभ्रान्तविलोचनद्युति भुजापर्यस्तकर्णोत्पलम् ।
अङ्गुल्या स्फुरदङ्गुलीयकरुचा गण्डस्य कण्डूयनं
कुर्वाणा नृपकन्यका सुकृतिनं सव्याजमालोकते ॥

(अ) Rasamañjarī 31.

(आ) SG 230, SR 273. 6, SSB 98. 6.

(*c*) कर्णस्य [गण्डस्य] SG, SR, SSB.

Śārdūlavikrīḍita metre.

Her pearl-necklace folding slightly, her creeper-like eye-brows sportively moving and with a sidelong smile, her eyes shining by moving towards the corners, playing with the lily placed on the ear, scratching her cheek with her finger shining with an excellent ring, the princess glances at the fortunate suitor under various pretexts. (A. A. R.)

10085*

किंचित्कोपकलाविलासविषमव्यावल्गमूर्ते भुजो
निक्षेपादकरोन् निशाचरबलं प्रत्यर्थिनां यत्पुर: ।
क्रन्दत्स्फेरु रटत्कफेरु विघटद्दारु स्फुटद्गुग्गुलु
प्रक्रीडत्कपि नि:श्वसत्फणि रटद्भिल्लि भ्रमद्-
द्वीपि च ॥

(अ) Han 14. 87.

(आ) JS 319. 7 (a. Mahānāṭaka), PV 804 (a. Vararuci), ŚP 4070 (a. Murāri; in C of ŚP a. Vararuci), SR 365. 6 (a. Han), SSB 258. 6 (a. Murāri), Pad 87. 21 (a. Vararuci or Murāri), Kav p. 75.

(*a*) °कलाकलापकलनाहङ्कारबिभ्रद्भ्रुवोर् (°हुंकार°; °रदृप्यद्भ्रुवोर् PV, Pad) JS, PV, ŚP, SR, SSB, Pad.

(*b*) विक्षेपादकरोदसौ रघुपतिर्लङ्कापते: पत्तनम् JS, PV, ŚP, SR, SSB, Pad.

(*c*) रटत्करेणु JS; रणत्करेण PV; रटत्करेटु ŚP, SR, SSB, Pad; विचटद्दारु JS, ŚP; विदहद्दारु PV.

(*d*) क्रोत्क्री° SR; प्रोत्क्री° Pad, SSB; निश्व° JS, PV; रणज्झिल्लि JS, PV, ŚP, SR, SSB, Pad; स्फुरद्द्वीपि [भ्रमद्°] PV.

Śārdūlavikrīḍita metre.

When your form swayed a little due to the play of anger and you employed the hand (with the bow), the army of the demons (was reduced to a wilderness) having howling jackals, crying herons, falling trees, breaking *guggulu*-plants, the monkeys in sport, the hissing serpents, growling bears and wandering leopards. (A. A. R.).

10086*

किंचित्कोपतरङ्गितभ्रुवि भवत्याविर्भवद्भीतिधीर्
यद्राजन् विदधात्ययं त्वदहितव्रातस्तदाकर्ण्यताम् ।
दूरं गच्छति नाधिगच्छति हितं संमोहमागच्छति
त्राणं वाञ्छति मर्तुमिच्छति निजोपायं
परीपृच्छति ॥

(आ) AIR 476.

Śārdūlavikrīḍita metre.

When your eye-brow curved a little in anger, O king, please listen to what happened to the groups of your enemies whose minds were overcome with fear : they ran away far off, did not find any good, became subject to a fainting sensation, desired for protection, welcomed death and frequently asked for the means to do so. (A. A. R.).

10086 A

किंचित् परस्वं न हरेन् नाल्पमप्यप्रियं वदेत् ।
प्रियं च नानृतं ब्रूयान् नान्यदोषानुदीरयेत् ॥

(आ) SPR 1385. 13 (a. MBh 12. 33. 75, but not found in MBh [Bh]).

Steal not another's wealth even a whit, nor speak another's ill. Speak not falsehood even if pleasing, nor expose the faults of others. (K. V. Sarma).

किंचित् प्रत्यक्षमुत्सृज्य see No. 9131.

10087

किंचित् प्रयच्छन् भूयस्या तृष्णया विप्रलोभयन् ।
भिन्द्याच् चतुर्विधान् भेदान् प्रविश्योभयवेतनै: ॥

(अ) KN (KN [ĀnSS] 18. 24, KN [TSS] 18. 24, KN [BI] 17. 22).

(*b*) परिलोभयन् [विप्र°] KN (BI).

(*c*) भेदान् om. KN (ĀnSS).

Giving a little but enticing with abundant hopes, (a king) should alienate the four types of alienable (supporters of the enemy) through middlemen who receive wages from both (himself and the enemy king). (K. V. Sarma).

किंचित् प्राप्तनखेन बाष्पसलिलं see No. 391.

10088*

किंचित् प्राहुणकागमेन किमपि प्रस्तारविस्तारवद्
यात्राचैत्रतिथिक्रमै: किमपि च क्रोधप्रसादोदयै: ।
किंचित् काञ्चनरत्नवस्त्रविषयैर्नानाविधैर्दोहदैर्
द्वाराण्यर्थविनिर्गमस्य गणिका: कुर्वन्ति
शृङ्गारिणाम् ॥

(अ) Mugdhopadeśa (KM VIII. 125) 42.
(आ) GVS 140.
(*a*) Or प्राघुण° Mug°, GVS.
Śārdūlavikrīḍita metre.

A little (gift) at the arrival of the client, something, like the spreading of a coverlet (for the couch) on such occasions as a festival, the advent of spring or an auspicious day, something by showing anger or favour, a little for a golden ornament, a gem, clothes, etc.—by such means courtezans find an outlet for the wealth of those who are in love with them. (A. A. R.).

10089*

किं चित्रं भुवनानि पावयति यद् यच्चाहितानां यशो-
हंसान् मज्जयति प्रतापदहनं निर्वापयत्याशु यत् ।
आश्चर्यं नृपनायकस्य भवतो यत् कीर्तिमन्दाकिनी
तानारोहति भूधरान् जलनिधीनुल्लङ्घ्य गच्छत्यपि ॥

(आ) SR 136. 50, SSB 449. 50.
(*ab*) यशो हंसान् [°शोहं°] SR.
(*c*) आश्चर्ये SR.
(*d*) भूधराञ्चलनि° SSB.
Śārdūlavikrīḍita metre.

What wonder is there that the Gaṅgā of your fame purifies the worlds, submerges the swans of fame of your enemies, and quickly puts out the fire of their valour; but these two things are indeed wonderful of you, the best of kings, that this (Gaṅgā of your fame) climbs up mountains and goes across the seas. (A. A. R.).

10090

किं चित्रं यदि तन्वङ्ग्याः स्तनाभ्यां निर्जितं जगत् ।
एको जयत उद्वृत्तः किं पुनर्द्वौ सुसंहतौ ॥

(आ) VS 1537 (a. Bhaṭṭa-Prabhākara), Kav p. 54.

What is there to wonder that the world has been vanquished by the two breasts of the slim-bodied one ? Even one in its upward position conquers (the whole world); what then when such two well-knit ones are there together ? (S. Bhaskaran Nair).

किं चित्रं यदि दण्डनीतिकुशलो see No. 10093.

10091*

किं चित्रं यदि देवेन भूभृतः करदीकृताः ।
देवोऽपि दापितः किं तैर् न पुनः पृष्ठतः करम् ॥

(आ) JS 335. 3, Sar 3. 83.

What wonder is there that your majesty has made kings pay tribute to you ? For your majesty too was made to give your *kara* [hand] over their backs (when they submitted to you). (A. A. R.).

10092*

किं चित्रं यदि भोगीन्द्रो- ऽनन्तस् तत्तनयो बहून् ।
आनीय बलिसद्मस्थान् नागान् स्वस्वामिने ददौ ॥

(आ) JS 2. 9.

What wonder is there that his son, the lord of snakes Ananta, should bring a number of *nāga-s* [snakes] from the abode of (demon) Bali [the nether region] and offer them to his master ? (A. A. R.).

किं चित्रं यदि राजनीतिकुशलो see No. 10093.
किं चित्रं यदि वेदशास्त्रनिपुणो see No. 10093.

10093

किं चित्रं यदि शब्दशास्त्रकुशलो विप्रो भवेत् पण्डितः
किं चित्रं यदि दण्डनीतिनिपुणो राजा भवेद् धार्मिकः ।
तच्चित्रं यदि रूपयौवनवती साध्वी भवेदङ्गना
तच्चित्रं यदि निर्धनोऽपि पुरुषः पापं न कुर्यात् क्वचित् ॥

(अ) Cr 271 (CRr 7. 12, CvL I 8. 39, CPS 202. 70), GP 1. 114. 14. Cf. Crn 32.
(आ) SR 179. 1029 (a. VS) *ba/cd*, SSB 517. 1029 *ba / cd*, SRK 232. 24 *ba / cd* (a. Sabhā-taraṅga), IS 1743, Subh 128, SH 1543.
(*a*) वेदशास्त्रनिपुणो [श°] CvL I, SR, SSB, SRK, Subh ; शब्दशास्त्रनिरतो (वेद° SH) CR (var.), SH ; पण्डित CvL I.

(*b*) नीतिदण्डनिपुणो (°शास्त्रनि° CvL I, Subh) CR (var.), CvL I, Subh ; दण्डनीतिकुशलो (राज° SR, SRK) GP, SR, SRK, Subh, SSB ; नीतिशास्त्रनिरतो SH.

(*c*) किं [तच्] GP ; योषिन्न साध्वी भवेत् [सा° भ°] GP ; साध्वै CvL I ; भवेत्कामिनी CR (var.), CvL I, SR, SRK, Subh, SSB, SH.

(*d*) किं [तच्] GP ; निर्धनोऽपि [निर्धं°] SRK ; हि [ऽपि] SH ; पुरुषो CvL I.

Śārdūlavikrīḍita metre.

Is it surprising if a Brāhmaṇa well versed in grammar grows also (worldly) wise ? Is it surprising if a king proficient in politics grows also righteous ? But it would, indeed, be a matter of wonder if a damsel possessed of beauty and youth is also chaste; and it would, again, be a matter of wonder if a man in penury does not commit any sin, at any time. (K. V. Sarma).

10094*

किं चित्रमच्युत तवैतदशेषबन्धो
दासेष्वनन्यशरणेषु यदात्मसाम्यम् ।
योऽरोचयत् सह मृगैः स्वयमीश्वराणां
श्रीमत्किरीटतटपीडितपादपीठः ॥

(आ) PdT 280.

Vasantatilakā metre.

What is surprising in this, O Lord Kṛṣṇa, the kinsman of all, that you identify yourself with your devotees who are without any other refuge ? For, you looked resplendent along with animals though your foot-stool was adorned by the crowned heads of gods. (A. A. R.).

10095*

किं चित्रमुन्नतश्रीको यत् प्रियायाः पयोधरो ।
तस्या हृदयलाभेन जायते कस्य नोन्नतिः ॥

(आ) VS 1536.

It is small wonder that my lady's breasts/ rise firm and proud–/ for, who would not be proud to be/ close to her heart ? (J. Brough in his *Poems from the Sanskrit*, p. 115).

10096**

किंचित् संध्यामतिक्रम्य किंचिदुद्भिन्नतारकम् ।
विजयो नाम योगोऽयं सर्वकार्यार्थसिद्धिदः ॥

(आ) JS 397. 98 (a. Vallabha).

When a little time has elapsed after evening twilight and when the stars have made their appearance a little, that *yoga* [astronomical combination of time] is called *Vijaya*; it brings success to all undertakings. (A. A. R.).

10097*

किंचित् सविभ्रमोदञ्चि- भ्रूलता भाति भामिनी ।
बालक्रीडाप्रतिद्वन्द्वि तर्जयन्तीव यौवनम् ॥

(आ) SR 258. 55, SSB 71. 4.

(*a*) °दञ्चिद्- SSB.

With her creeper-like eye-brows disclosing a little of her sportive blandishments, the young woman shines, her youth threatening the rival in the form of her childhood sports. (A. A. R.).

10098*

किंचिदन्तर्हिते भानौ पद्मिनी वीतरागिणी ।
अलिङ्गय मधुपं शेते प्रियः को नाम योषिताम् ॥

(अ) BhŚ 453 (doubtful).

(आ) SSSN 67. 10.

(*a*) °हृते [°हिते] SSSN.

(*b*) पद्मिनीव विरागिणी BhŚ (var.); गूढरागिणी [वीत°] BhŚ (var.), SSSN.

(*c*) मधुरं [मधुपं] BhŚ (var.).

When the sun [the husband] had disappeared a little from view, the lotus-flower bereft of *rāga* [red colour *or* love] for him embraces the bee and sleeps. Who indeed is (truly) beloved to women (S. Bhaskaran Nair).

10099

किञ्चिदारभमाणस्य कार्यं दैववशात् पुनः ।
तत्साधनसमापत्तिर् या तदाहुः समाहितम् ॥

(अ) KāD 2. 298.
(इ) KāD (T) 2. 295.

One who is venturing on an enterprise might get, by luck, an instrument for accomplishment; and that is called *Samāhita*. (K. V. Sarma).

किञ्चिदाश्रयसंयोगाद् see No. 9144.
किञ्चिदाश्रयसौन्दर्यात् see No. 9144.

10100

किञ्चिदेव ममत्वेन यदा भवति कल्पितम् ।
तदेव परितापार्थं सर्वं सम्पद्यते तदा ॥

(अ) MBh (MBh [Bh] 12. 168. 41 and 12. 268. 8, MBh [R] 12. 174. 54 and 12. 275. 8, MBh [C] 12. 6501-02 and 12. 9921).
(आ) IS 1744.
(*a*) कश्चिद् [किं°] MBh (var.); एवं [एव] MBh (var.); शमत्वेन or सुखत्वेन MBh (var.).
(*b*) तथा or यथा or वेदा (*sic !*) [यदा] MBh (var.); कल्पिताम् MBh (var.).
(*c*) तदैव or तथैव MBh (var.); परितापाय (°पा च) MBh (var.).
(*d*) पार्थं (*sic !*) or नाशे [सर्वं] MBh (var.); तथा or पुनः [तदा] MBh (var.).

When a person has resolved in his mind to act with a sense of (even) a little of mineness [attachment], all things immediately begin to appear specially intended for his torment. (A. A. R.).

10101

किञ्चिद् दैवेन सौमित्रे योद्धुमुत्सहते पुमान् ।
यस्य न ग्रहणं किंचित् कर्मणोऽन्यत्र दृश्यते ॥

(आ) SRHt 54. 44 (a. Rāmāyaṇa, but not found in the R [B] edition), SSSN 44, 30 (a. R).
(*a*) कश्च [किं°] SSSN.
(*c*) नु [न] SSSN.

A man attempts to fight with fate a little, O Lakṣmaṇa, when he finds that he has no hold on any other (useful) activity. (A. A. R.).

किञ्चिद् धनैर् बान्धवैर् see No. 10151.

10102*

किंचिद्बाष्पजलावलिप्तललिते नेत्रे मनाक्कुञ्चिते
रागो विस्फुरणानुबन्धरुचिरः सन्दर्शितो गण्डयोः ।
कम्पश्चाधरपल्लवे विरचितः कामं कुरङ्गीदृशा
नो जाने किमयं प्रियं प्रति कृतः कोपोऽभिलाषोऽथवा ॥

(अ) RŚ 2. 45.
(आ) JS 195. 9.
(*a*) °बलेशललिते RŚ.
(*b*) प्रिये प्रकटितः RŚ.

Śārdūlavikrīḍita metre.

Her eyes, moistened with a few particles of tears, were lowered a little; the (rosy) colour was seen in the cheeks, bright with some throbbing; her charming lower lip too was quivering a bit; but I know not whether the deer-eyed damsel exhibited anger or love towards her lover. (S. Bhaskaran Nair).

10103*

किंचिद्वक्रितकण्ठकन्दलवलत्पीनस्तनावर्तन-
व्यायामाञ्चितकञ्चुकं मृगदृशस्तस्यास्तदालोकितम् ।
वाचस्ताश्च विदग्धमुग्धमधुराः स्फारीभवन्मन्मथा
हंहो मानस किं स्मरस्यभिमताः सिध्यन्ति पुण्यैः क्रियाः ॥

(अ) RŚ 1. 26.
(आ) RA 5. 28.
(*a*) °लदलत्पी [°लवलत्पी°] RŚ (var.), RA; °स्थनावल्गन° RŚ (var.); °स्तनीवल्गन° RŚ (var.) (*contra metrum*).

(*b*) °मांचितं कंचुकं RŚ (var.) ; °दृशास्तन्न्यास् RŚ (var.) ; °लोकनम् RŚ (var.).

(*c*) °ग्धवभावस्फा° [°ग्धमधुराः स्फा°] RŚ (var.).

Śardūlavikrīḍita metre.

The glance of the deer-eyed one is directed (towards me), with the end of her garment moved a little from covering her stout bosom, her charming neck turned a little sideways ; those cooings, sweet with charm and cleverness, disclose surging love. O mind, indeed, do you remember that it is only by one's good deeds that pleasing experiences are gained ? (A. A. R.).

10104*

किंचिद्विश्लथकेशवान्तकुसुमाः क्रीडाविलोलांशुका
लुप्तालुप्तशरीरचन्दनतया लोकैकनेत्रोत्सवाः ।
संभोगश्रमविह्वलैरवयवैः संकेतशालान्तरान्-
निद्राशेषकषायितार्धनयना निर्यान्ति वाराङ्गनाः ॥

(आ) SR 325. 63, SSB 187. 64.

Śardūlavikrīḍita metre.

The flowers dropping from their tresses which are slightly dishevelled, their dress somewhat loose after love-sports, festivities to the eyes of the world as the sandal-paste [cosmetics] used have partly dropped from their bodies, with their limbs somewhat languid due to the fatigue of love-sports and their eyes slightly red due to insufficient sleep, the courtezans come out of their place of rendezvous. (S. Bhaskaran Nair).

10104 A

किञ्चिद्विश्लथनीविबन्धनतया संलक्ष्यनाभीतट-
च्छायालोचनगोचरीकृतलसद्रोमालिसान्द्रच्छविः ।
बाला वेष्टितलोलबाहुलतिकालीलासमुत्क्षेपणाद्
उत्तुङ्गीकृतपीवरस्तनयुगा यूनां हरत्याशयम् ॥

(अ) Śaradātilaka-bhāṇa 65.

(*a*) संलक्ष्य ना° Śarada°.

Śardūlavikrīḍita metre.

This young woman with her pair of full breasts raised upwards because she has gracefully thrown up and locked together her creeper-like arms, and with her thick row of shining hairs (on the waist) as well as the beauty of her navel exposed to view because the knot of her lower garment is somewhat loosened, steals the hearts of young men. (F. Baldissera).

10105

किंचिद् वेदमयं पात्रं किंचित् पात्रं तपोमयम् ।
पात्राणामुत्तमं पात्रं शूद्रान्नं यस्य नोदरे ॥

(अ) BhPr 107 (a. Marāla).

Some deserving person is efficient in the Vedic lore and some in the practice of penance. The best of the deserving is the one who is not fed upon Śūdra's victuals. (J. Shastri).

10106

किं चिन्तितेन बहुना
किं वा शोकेन मनसि निहितेन ।
तन्निश्चितं भविष्यति
विधिना लिखितं ललाटे यत् ॥

(अ) P (PP 2. 153).

(आ) SPR 1314. 26 (a. Jaina-Pañcatantra 163. 153).

(*c*) तं नि° [तन्नि°] PP (var.).

(*d*) ललाटपटे यत् N in PP (hyper-metric).

Āryā metre.

Why think too much ; and, why be weighed down by worry ? What has been inscribed by Fate on one's forehead will surely happen. (K. V. Sarma).

10107*

किंचिन्न बालयोषतं
न सप्रसादा निवेशिता दृष्टिः ।
मयि पदपतिते केवलम्
अकारि शुकपञ्जरो विमुखः ॥

(अ) ĀrS 2. 154.
Ārya metre.

The girl spoke not a single word, nor did she set her eyes on me wistfully; when I fell at her feet, she merely placed away the parrot's cage; (lest the parrot might overhear and repeat the endearing words to follow). (S. Bhaskaran Nair).

10108*

किंचिन्निर्मुच्यमाने गगन इव मुखे शाठ्यनिद्रापयोदैर्
न्यक्कुर्वाणे स्वभासा फणिपतिशिरसां रत्नदीपांशुजालम् ।
पायास्तां वो मुरारेः शशितपनमये लोचने यद्विभासा
लक्ष्म्या हस्तस्थमर्धं विकसति कमलस्यार्धमभ्येति निद्राम् ॥

(आ) VS 45, SR 16. 41 (a VS), SSB 26. 49 (a. Saṁgrahītṛ).

(*a*) नाट्यनिद्रा° VS.

(*cd*) यद्विभासालक्ष्म्या VS (MS).
Sragdharā metre.

As the cloud of slumber slowly recedes from the sky being the face of Viṣṇu, and as His two eyes, being the Sun and the Moon, open, throwing to the background, through their flashes, the brilliance of the mass of radiance emanating from the hoods of the serpent (Śeṣa, which forms His bed), the flashes from one of the eyes make one half of the lotus held in the hand of Goddess Lakṣmī blossom, while the flashes from the other eye make the other half of the lotus close. May these eyes protect you. (K. V. Sarma).

10109

किंचिन्निष्पाद्यमानं किमपि च विलयं याति निष्पन्नमात्रं
शुष्कं सद्यो विनश्यत्यपरमपरमापाकमारोप्यमाणम् ।
यद्वद् भाण्डं तथास्मिन् जगति बहुविधां प्राप्य जन्माद्यवस्थां
नश्यन्ति प्राणिनोऽमी नहि खलु नियता क्वापि मृत्योर्व्यवस्था ॥

(आ) JS 454. 55.
Sragdharā metre.

Like the pots (of a potter) some are destroyed in the making, some are lost when just made, some perish when dried, some when removed after baking; thus living beings in the world, after having experienced various stages of life such as birth etc. perish; indeed, there is no fixed rule observed anywhere by the God of Death. (A. A. R.).

10110*

किंचिन्मया श्रुतिषु किंचिदिवागमेषु
शास्त्रेषु किंचिदुपदेशपथेषु किंचित् ।
आघ्रातमस्ति यदतो भवतीं वरीतुं
गोप्त्रीति काचिदुदपद्यत बुद्धिरेषा ॥

(अ) Ānas 33.

(*d*) °दुदबुध्यत or °दुपपद्यत Ānas (var.).
Vasantatilaka metre.

A little study was done of the Veda-s, a little of the *āgama-s*, a little of the *śāstra-s* and a little of the instructions of the wise; all these were done in order to propitiate you, O goddess; the idea arose in my mind that you are the *Goptrī* (Protector). (A. A. R.).

10111*

किंचिन्मुद्रितपांसवः शिखिगणैरुत्पक्ष्मालोकिता
जीर्णावासदरिद्रगृहिणीश्वासानिलैर् जर्जराः ।
एते ते निपतन्ति नूतनघनात् प्रावृड्भरारम्भिणो
विच्छायीकृतविप्रयुक्तवनितावक्त्रेन्दवो बिन्दवः ॥

(अ) Amar (Amar [D] om., Amar [RK] 56, Amar [K] om., Amar [S] IV 59 [p. 138], Amar [POS] II 2 [p. 122], Amar [NSP] 118)[1]. Cf. मन्दं मुद्रितपांसवः.

(आ) Skm (Skm [B] 1279, Skm [POS] 2. 161. 4), JS 221. 14, ŚP 3872, VS 1769, SR 342. 63 (a. Amar), SSB 215. 59.

(*a*) °पांशव: Amar (RK), Amar (S), Skm ; शिखिकुल: सानन्दमा° Skm ; शिखिकुलैर् JS, ŚP, VS, SR, SSB ; सखिगणैर् Amar (RK) ; ऊर्ध्वाक्षिमा° Amar (POS), Amar (NSP) ; उत्कण्ठमा° ŚP, SR, SSB.
(*b*) भग्ना° [जीर्णा°] Skm.
(*c*) नूतनघनाप्रावृ° Amar (RK) ; °ना: प्रावृट्समारम्भि° JS ; प्रव्यावर्त्त संरम्भिणो (*sic !*) Amar (var.) ; प्रावृट्चिरानन्दनो Amar (var.) ; °भरानन्दिनो Amar (RK), Amar (NSP) ; °भरानान्दिनो Amar (POS) (printing error) ; °भवारम्भिणो Skm ; °वृतारम्भिणो Amar (var.).

Śārdūlavikrīḍita metre.

1. Western (Arj) om., Southern (Vema) om., Ravi om., Rāma 61, Br. MM 59, BORI I 61, BORI II 59.

These drops of rainfall from a fresh cloud in the beginning of the rainy season, subsiding the dust on the ground a little, looked at by flocks of peacocks with their tails spread, shattered by the deep sighs of poor housewives weeping in their dilapidated houses and depriving the lustre of the moon-like faces of women separated from their lovers. (A. A. R.).

10112*

किं चुम्बितेन जड शाङ्खिक नीरसोऽयं
किं पाणियुग्मपरिपीडनलालनाभिः ।
प्राणैरपि प्रतिदिनं परिपूर्यमाणो
हुङ्कारमेव हि परं विदधाति शङ्खः ॥

(आ) JS 100. 2 (Bhaṭṭendurāja).

Vasantatilakā metre.

Of what use are all the kisses, O conch-blower, bestowed by you on the conch-shell ? It is insipid. What purpose is served by your fondling it by pressing it with both your hands ? Though you fill it with your life-breath everyday the conch makes only a *hum*-sound (which is but reviling). (A. A. R.).

10113*

किं चूतैर्न विजृम्भितं स्तबकितं किं तैर्न कङ्केल्लिभिः
सिन्दूरैरिव मुद्रितास् तत इतो जाता न किं किंशुकाः ।
विस्मृत्यापि न कोकिलैः किमु रुतं किं दाक्षिणात्यानिलैर्
वातं तत्र न निर्वृतैकहृदयो यत्रास्ति मे वल्लभः ॥

(आ) Skm (Skm [B] 744, Skm [POS] 2.54.4).
(*a*) तैर्नकङ्के° Skm (B) (printing error).
(*d*) यत् [मे] Skm (var.).

Have not the mango-trees burst into blossom ; are not the *aśoka*-trees in possession of bunches of flowers ; have not the *kiṁśuka*-trees become stamped, as it were, with saffron paste ; and, even if he has forgotten me, have not the cuckoos begun their songs and the southern breezes begun to blow ? Surely, these have not wafted to the region where my lover is unperturbed in his heart. (A. A. R.).

10114

किं चैतैर्गुरुसेवनैः प्रतिदिनं किं व्योमकेशार्चनैः
किं स्वाध्ययनेन मे सुरपदप्राप्त्याथ किं वा फलम् ।
एतस्याः कुचकुम्भसम्भ्रमपरीरम्भप्रवाहोद्गम-
स्वेदाम्भोभिरनङ्गवह्निरधुना निर्वापितो नो यदि ॥

(आ) SR 280. 95 and 317. 6, SSB 110. 99 (a. Saṁgrahītṛ) and 174. 7.
(*a*) किं मे सद्गुरु° SR 280, SSB 110 ; किमपरव्योमार्चनैः किं फलं SR 317, SSB 174.
(*b*) वा [मे] SR 280, SSB 110 ; सुरपुरप्राप्त्याथवा किं [सु° किं वा] SR 280, SSB 110.
(*c*) °निर्भरपरीरम्भप्रभावोद्भव- [°सम्भ्रम°] SR 280, SSB 110.

Śārdūlavikrīḍita metre.

Futile would be all these services rendered (by me) to elders, the worship done everyday to Lord Śiva, the study of scriptures and even the attainment of the stature of a god, if the fire of love (in me) is not now quenched by the water in the form of sweat arising from embracing hastily the pot-like breasts of my beloved. (S. Bhaskaran Nair).

10115

किं चोपवासी यदि चैकभोजी
किं ब्रह्मचारी निजदारसेवी ।
दानेन किं ते यदि वा त्वहिंसा
मौनेन किं वा यदि सत्यवादी ॥

(आ) IS 1745, Subh 139.

(*b*) °दारसेवा Subh.

Indravajrā metre.

Why should you fast when you eat only one meal a day ? Why should you be a celebate if you are attached only to your wife ? What for to give gifts if you do not hurt anybody ? What for to keep silence if you speak only truth ? (K. V. Sarma).

10116*

किं छत्रं किं नु रत्नं तिलकमुत तथा कुण्डलं कौस्तुभो वा
चक्रं किं वारिजं वेत्यमरयुवतिभिर्यद् बलिद्वेषिदेहे ।
ऊर्ध्वं मौलौ ललाटे श्रवसि हृदि करे नाभिदेशे च दृष्टं
पायात् तद् वोऽर्कबिम्बं स च दनुजरिपुर्वर्धमानः
क्रमेण ॥

(अ) Khaṇḍa-praśasti 40.

(आ) JS 31. 85 (a. Hanūmat), Skm (Skm [B] 216, Skm [POS] 1. 44. 1) (a. Śrī-Hanūmat), SSSN 12. 40, SR 27. 15 (a. JS), SSB 45. 15, AIR 504.

(*a*) तिलकमथ Skm, AIR ; किमु तिलकमिदं कु° [तिल° तथा कु°] SSSN.

(*b*) वा [किं] Skm, SSSN, SR, SSB, AIR ; °भिः यद् (*sic !*) SSSN ; बलिध्वंसिदेहे Skm (POS) ; बलिध्वंसि देहे Skm (B).

Sragdharā metre.

May Lord Viṣṇu who was progressively attaining a massive size (in measuring the sky with one foot) protect you all, when the disc of the sun which, at first being above, was fancied by divine damsels to be an umbrella held over him, later to be a crest-jewel on his head, a *tilaka*-mark on his forehead, an ear-ring resting on his ear, the *Kaustubha*-gem on his chest, the *Sudarśana*-discus in his hand and a lotus when it [the sun] was in the region of his navel (A. A. R.).

10116 A

किं छत्रैरुपशोभते मृगपतिः किं भैरवः साम्बरः
किं नन्दी न तृणाङ्कुराञ्चितमुखः किं नो
मरुद् धावति ।
चालुक्येश्वर विष्णुदेव भवतः प्रत्यर्थिपृथ्वीभुजो
ह्रीमुद्रामपसारयन्ति रहसि प्रौढावरोधस्त्रियः ॥

(आ) SSSN 92. 25,

(*d*) °रोधस्त्रियः SSSN (printing error).

Śārdūlavikrīḍita metre.

'Does (the lion), the king of animals, bear a (royal) umbrella ? Does God Śiva wear clothes ? Does not Nandi, (the mighty bull of Śiva), hold grass in its mouth ? Does not wind blow [*lit.* run] ?' —Oh Viṣṇudeva, Lord of Cālukyas, with such words as above, the proud ladies of the harem of your (defeated) enemies remove their husbands' shamefacedness (in their defeat at your hands). (K. V. Sarma).

10117

किं जन्मना च महता पितृपौरुषेण
शक्त्या हि याति निजया पुरुषः प्रतिष्ठाम् ।
कुम्भा न कूपमपि शोषयितुं समर्थाः
कुम्भोद्भवेन मुनिनाम्बुधिरेव पीतः ॥

(आ) SR 50. 202, SSB 307. 207, SRK 13. 32 (a. Sputaśloka), SSg 36, SH 1564, SRM 1. 3. 240, IS 7825. Cf. No. 10118.

(*a*) महति किं [च म°] SSg, SRM ; जगति किं [°च म°] SH.

(*b*) शक्त्यैव SSg, SH, SRM.

(*c*) कुंभो हि [कु° न] SSg, SRM ; शक्तो हि कू° [कु° न कू°] SH ; न शक्तः [समर्थाः] SSg, SRM ; न कुंभः [समर्थाः] SH.

Vasantatilakā metre.

Of what avail is birth in a noble family or the valour of one's father ? A person attains stature only by his own strength. Pots are not able to drain the water even of a well, but the pot-born sage [Agastya] drank up the entire ocean ! (A. A. R.).

10118

किं जन्मना जगति कस्यचिदीक्षितेन
शक्त्यैव याति निजया पुरुषः प्रतिष्ठाम् ।
शक्ता हि कूपमपि शोषयितुं न कुम्भाः
कुम्भोद्भवेन पुनरम्बुधिरेव पीतः ॥

(आ) SkV 1341. Cf. No. 10117.
Vasantatilakā metre.

What benefits a man a noble birth/ when (*only*)[1] by one's own ability one reaches fame ? / A jug is not enough to drain a well / but one born of a jug drank up the sea.[2] (D. H. H. Ingalls).

1. The word in italics is supplied by the editor.
2. Sage Agastya.

10119*

किं जन्मना मलयभूधरगन्धसार
किं वा महाजनललाटसमाश्रयेण ।
सौरभ्यमर्जय वशीभवतीह येन
शाखोदरो हि जठराहितकालकूटः ॥

(आ) Vidy 342.
Vasantatilakā metre.

O Sandal, the very essence of the fragrance of the Malaya Mountain ! of what avail is your birth and your resorting to the foreheads of the common man. Get that (exquisite) fragrance by which even the Śākhodara snake having dreadful poison within him, may be brought under your control. (S. Bhaskaran Nair).

10120*

किं जल्पसि मुग्धतया
हन्त ममाङ्गं सुवर्णवर्णमिति ।
तद् यदि पतति हुताशे
तदा हताशे तुलां तवारोहेत् ॥

(अ) BhV 2. 42 (in BhV [C] 2. 41).
(आ) Rasagaṅgā 669. 4-5.
(*b*) सुवर्णमिति BhV (POS).
(*c*) तप्यति [तद् यदि] BhV (C).
(*d*) तवाङ्गवर्णं स्यात् Rasa°.
Āryā metre (in BhV [POS] Upagīti-āryā metre and in Rasagaṅgā Gīti-āryā metre).

O wretched one ! How do you say foolishly that your body is of the colour of gold ? For, the latter can be compared with it only when gold falls into the fire ![1] (H. D. Sharma).

1. The lover conceives the complexion of his beloved's body as that of molten gold.

10120 A

किं जातिकुसुमे वह्निः क्षिप्यते किं महाकरी ।
मृणाले बध्यते किं वा रम्भा क्रकचमर्हति ॥

(अ) Bhāvadevasūri's Pārśvanātha-caritram 1. 763.

Does one throw fire on a jasmine-blossom ? Does one fasten a big elephant to a lotus-*stalk*[1] ? Or, is *rambhā* [the banana-stem] fit for the saw ? [*or* : is the divine damsel Rambhā fit for the *krakaca*-hell ?] (M. Bloomfield).

1. M. Bloomfield has : 'a lotus-fibre'.

10121*

किं जातैर्बहुभिः करोति हरिणी पुत्रैरकार्यक्षमैः
पत्रेणापि वनान्तरे विचलता यैः सार्धमुत्त्रस्यति ।
एकेनापि करीन्द्रकुम्भदलनव्यापारशक्तात्मना
सिंही दीर्घसुखं सुतेन बलिना भद्रेण निद्रायते ॥

(अ) L after VCbr IV 3. 3. Cf. Nos. 10122–23.
(आ) Skm (Skm [B] 1817, Skm [POS] 4. 36. 2) (a. Bhānu), Any 39. 16, SPR 978. 9 (a. Any), AB 519.
(*b*) पर्णैर् वापि चलत्किलप्रचलितैर् यैः सार्धमत्र-स्यति VCbr, AB ; पर्णं वापि [पत्रे°] Any, SPR ; प्रचलिते (°लते SPR) ये यान्ति भीतिं गताः [विच° यैः सार्ध°] Any, SPR.

(*c*) एकेनैव करीन्द्रदर्पदलनव्यापारबद्धस्पृहा Any, SPR ; करेन्द्र° (*sic !*) VCbr ; °सारामना: [°शक्तात्मना] VCbr, AB.

(*d*) सिंही दीर्घपराक्रमेण बलिना (मनसा Any, SPR) पुत्रेण गर्वायते Skm, Any, SPR.

Śārdūlavikrīḍita metre.

What does a doe attain by possessing a number of fawns that are worthless as she, though accompanied by them, get easily frightened even at the rustle of a single leaf in the midst of a forest ? (On the other hand), a lioness, though having but a single (cub) sleeps comfortably as the mighty and marvellous cub himself is quite capable of cleaving the foreheads of lordly elephants. (S. Bhaskaran Nair).

10122

किं जातैर्बहुभिः पुत्रैः शोकसंतापकारकैः ।
कार्यक्षेमकरं ह्येकं सिंहमेकं हि सिंहिनी ॥

(अ) Cr 2135 (CvH 3.12 [?]) Cf. Nos. 10121, 10123.

(*b*) CvH adds after *b* the following जातभ्रां ···चेत् ॥ (and then *c* follows).

(*c*) कार्यक्षमकरं एकं CvH.

Of what avail is the birth of many sons if they cause only sorrow and pain ? (It is better to have) one son who brings every undertaking to a successful end, even as a lioness gives birth but to one (worthy) son. (S. Bhaskaran Nair).

10123

किं जातैर्बहुभिः पुत्रैः शोकसंतापकारकैः ।
वरमेकः कुलालम्बी यत्र विश्राम्यते कुलम् ॥

(अ) Cr 272 (CVr 3.17, CSr 2.85, CLr 7.4, CvH 3.11, CvL II 3.3, CNP II 281, CNI I 177, CNG 103, CPS 81.73), Śts 79.11–80.1, Bhoja-caritra 5.91, Cf. Nos. 10121–22.

(आ) SR 90.10 (a. Śukasaptati), SSB 373.10, Sama 1 क 52, IS 1746, SMa 1.70, Śaśa 126.29.

(*a*) जातै CS (var.); जार्तैब° (*sic !*) CV (var.) ; बहुभि CL (var.), CS (var.) ; पुत्रै CL (var.), CS (var.), CNI I ; पुत्रः CS (var.).

(*ab*) पुत्रैरित्यादि Śts (var.).

(*b*) शौकः सं° CL (var.) ; साक° CS (var.) ; °तापदारकैः CS (var.) ; °कारता (कै°) CS (var.).

(*c*) वरमैकः Śts (var.); एक एव [व°] CL (var.); बलमेक CS (var.) ; एकं CS (var.) ; एक CL (var.), CvH ; कुलालंब (°बि; °लापि) CS (var.).

(*d*) यत्रापि (°त्र°) यत्र श्रविमते कुले CS (var.) ; विश्रमते (°श्रा°) CL (var.), CS (var.), CNI I ; विश्रूयते Śts ; विश्रम्यते Śts (var.) ; विरमते CvH, CNP II, CL (var.).

Of what avail is the birth of several sons if they bring only sorrow and pain (to their parents) ; it is better to have but one well-bred son on whom the (entire) family can depend. (S. Bhaskaran Nair).

10124*

किं जातोऽसि चतुष्पथे घनतरच्छायोऽसि किं छायया
छन्नश्चेत् फलितोऽसि किं फलभरैः पूर्णोऽसि किं सन्नतः ।
हे सद्वृक्ष सहस्व सम्प्रति चिरं शाखाशिखाकर्षण-
क्षोभामोटनभञ्जनानि जनतः स्वैरेव दुश्चेष्टितैः ॥

(अ) Bhallaṭa-śataka (KM IV, pp. 169–88) 39 (in some editions 37), BhPr 226 (a. Maheśvara).

(आ) VS 813 (a. Bhadanta-Jñānavarman), ŚP 971 (a. Bhadanta-Jñānavarman), Skm (Skm [B] 1920, Skm [POS] 4.56.5), JS 107.4 (a. Bhadanta-Jñānavarman), SRHt 216.13 (a. Bhallaṭa°), SSSN 160.18 (a. BhŚ), IS 7500, AAus 241, Pad 95.20, Any 110.3,

AAS 15. 1, SRK 202. 1 (a. Śārṅgadhara), Vidy 265, SR 236. 18 (a. Bhallaṭa°), SSB 633. 18 (a. Jñānavarman), Sar 4. 93 (p. 458).

(*a*) यज्जा° [किं जा°] VS, SR ; घनतरं छन्नोऽसि (°तरछ°) ŚP, SSSN, Pad, Any, AAS, Vidy, SSB, SRK, JS; घनततच्छा° SRHt; यदि घनच्छायोऽसि [घनतर°] Skm, Sar ; घनलस° VS, SR ; °च्छायोऽपि [°च्छायोऽसि] IS ; शाखया [छायया] Vidy.

(*b*) युक्तश्चेत् [छन्न°] Bhallaṭa°, Skm ; संपन्नः [छ°] Sar ; संयुक्तः [छ°] SRHt, VS, SR ; किं बहुफलैराढ्योऽसि [किं फ° पू°] Vidy ; आढ्योऽसि [पू°] Bhallaṭa°, VS, ŚP, Skm, JS, SSSN, SR, SSB, SRK, AAS, Pad ; पूर्णोऽपि [पूर्णोऽसि] Bhallaṭa° ; कस्मान्नतः [किं सं°] Skm, Sar.

(*c*) सखे [चिरं] Ballaṭa°, VS, ŚP, Skm, JS, SRHt, SSSN, SR, SSB, SRK, Any, Pad, Sar ; मुहुः [चि°] Vidy ; शिखाशाखाशताकर्षण- [चिरं शा°] Sar.

(*d*) क्षोभोन्मोटन° IS, Sar.

Śārdūlavikrīḍita metre.

Why art thou born at a cross-road ?[1] Thou hast very thick shade : why (art thou) with shade.[2] If (thou) hast shade why art thou full of the burdens of fruit ;[3] why (art thou) bowed down ? O good tree, through thine own errors[4] now endure for long the dragging, shaking, cracking, (and) breaking of the tips of (thy) branches by the common folk ! (L. H. Gray ; revised, editorially).

1. Suggests : Bhoja's accessibility to all.
2-3. Suggest : Bhoja's liberality to the poor.
4. Suggests : Bhoja's generosity.

10125*

किं जित्वा धनमाहरामि धनदं त्यक्तश्रियः किं जयैर्
याच्ञादैन्यमपि द्विजातिसुलभं न क्षत्रियाः कुर्वते ।
वाणिज्यं धनमूलमस्ति न धनं निष्किञ्चनस्याद्य मे
सर्वं कालमपेक्षते विधिवशान्नैवास्ति कालक्षयः ।।

(आ) Caṇḍakauśika 3. 8.

(*a*) त्यक्तः श्रिया Caṇ° (var.).

(*b*) शिक्षिताः [कुर्वते] Caṇ° (var.).

(*c*) धनमौल्यमस्ति Caṇ° (var.).

(*d*) नैवास्मि कालक्षमः (°ला°) Caṇ° (var.).

Śārdūlavikrīḍita metre.

Do I[1] collect wealth by conquering the God of Wealth,[2] but what are conquests to one who has forsaken royal wealth ? The Kṣatriyas do not assume the humiliation of begging which is feasible for the Brāhmaṇas. Trade is rooted in wealth, but today, pauper that I am, I have no wealth. Everything requires time, but by the power of Fate delay of time is not possible. (S. D. Gupta).

1. King Hariścandra.
2. Kubera.

10126*

किं जीवति यश्छायाम्
उपजीवति बन्धुवर्गस्य ।
तरुविटपप्रच्छन्ने
प्रक्षिप तात क्षुपे नयनम् ।।

(आ) SMH 4. 13.

(*a*) यच्छायाम् SMH (var.).

(*d*) ताप [तात] SMH (var.).

Upagīti-āryā metre.

Does one who (always) resorts to the support of one's relatives live (freely) ? Son ! cast your eyes on the (stunted) shrub concealed by the branches of other trees. (K. V. Sarma).

10127

किं जीवावधिबन्धनैर्गुणगणैराराधितैर्बन्धुभिर्
ये यान्त्यन्तदिने क्षणाश्रुपतनप्रत्यायनापात्रताम् ।
सद्धर्माधिगमः क्रियाव्युपरमः सत्संगमः संयमः
पर्यन्तेऽप्यचला विरक्तमनसामेते सतां बान्धवाः ।।

(आ) VS 3043 (a. Kṣemendra).

Śārdūlavikrīḍita metre.

Of what avail is serving/developing one's personal qualities which are like kinsmen who only form a bondage for lifetime and who depart after shedding a few tears on one's day of death. (On the other hand), acquirement of noble *dharma* [righteousness], cessation of activities, association with good people, self-restraint—these constitute dependable kinsmen to the good possessed of dispassion. (K. V. Sarma).

10128

किं जीवितमनवद्यं
किं जाड्यं पाटवेऽप्यनभ्यास: ।
को जागर्ति विवेकी
का निद्रा मूढता जन्तो: ॥

(अ) Praśnottara-ratnamālā 11 (in some editions 10).
(आ) IS 1747.
(इ) Praśno° (T) 10.
Āryā metre.

What is (human) life ? Blamelessness. What is dullness ? Lack of (constant) practice, even if possessing sharpness. Who is (ever) alert (in worldly affairs) ? A man of discrimination. What is sleep ? Folly of living beings. (S. Bhaskaran Nair).

10129

किं जीवितेन धनमानविवर्जितेन
मित्रेण किं भवति तेन सशङ्कितेन ।
सिंहव्रतं चरत गच्छत मा विषादं
काकोऽपि जीवति चिरं च बलिं च भुङ्क्ते ।।

(अ) GP 1. 115. 34, (Cr 1370). Cf. यो वात्मनीह न गुरौ (Cr 1870).
(आ) SR 385. 314.
(*b*) भवतीति [भ° ते°] GP (hyper-metric); भीतिसशंकितेन [तेन स°] GP in *The Purāṇic Anthology*, ed. by A. P. Karmarkar, Thalakwadi, Belgaum, (1955) ; SR.
Vasantatilakā metre.

Of what avail is life if it is devoid of wealth and honour ? Of what avail is that ally who is suspicious (by nature) ? Heed the deed of a lion and never be disheartened. Even a crow lives for long, eating offerings. (S. Bhaskaran Nair).

10130

किं तत् कर्म यदस्तशर्म रसना किं सा च यारुन्तुदा
किं तत् प्रेम यदस्थिरं स च पुमान् किं नाम यो निर्गुण: ।
सा किं श्रीरुपभोगमर्हति न या सेव्य: स किं योऽन्तरं
नो जानाति तदस्ति किं विलसितं वेश्यासु यत् कृत्रिमम् ।।

(अ) Mugdhopadeśa (KM VIII, pp. 125–35) 22.
(आ) GVS 216.
(*a*) न [च] Mug°.
Śārdūlavikrīḍita metre.

Is it action if its outcome be not beneficial ? Is that a tongue if it tortures (the listeners) ? Is that love if it is fickle ? Is he a man if he has no virtues ? Is it wealth if it cannot be enjoyed ? Is he a master to be served if he cannot discriminate (between good and bad) ? Is it sportive charm in courtezans if it be artificial ? (K. V. Sarma).

10131*

किं तत्र नास्ति रजनी
किं वा चन्द्रो न तत्र सौधरुचि: ।
येन सखि वल्लभामपि
न स्मरति स मां विदेशरुचि: ।।

(अ) RŚ 2.90.
(*a*) रजनीं RŚ (var.).
(*b*) चंद्रो न किं त्वसावरुचि: or न किं रु सो व्यरुचि: RŚ (var.).
(*d*) न om. RŚ (var.) (sub-metric).
Āryā metre.

Is there no night in that land and no moon with nectarian rays, O friend, that my husband, preferring (to stay in) a foreign land, does not remember even me, his beloved wife ? (S. Bhaskaran Nair).

10132

किं तया क्रियते तात विदेशस्थितया श्रिया।
स्वजना यां न भुञ्जन्ति यां न पश्यन्ति वैरिणः॥

(आ) SH 1455. (Cf. No. 10135).

(*b*) देशतेतितया SH ; (editor's suggestion as above).

What is the use of that wealth, son, which is in a foreign place and is, therefore, neither enjoyed by one's kinsmen nor seen by one's enemies ? (A. A. R.).

10133

किं तया क्रियते धेन्वा या न दोग्ध्री न गर्भिणी।
कोऽर्थः पुत्रेण जातेन यो न विद्वान् न धार्मिकः॥

(अ) P (PP Intr. 3, Pts Intr. 4, PtsK Intr. 5, PS Intr. 4 *cd/ab*, PRE Intr. *cd/ab*, PM Intr. 3), H (HJ Intr. 12, HS Intr. 11, HM Intr. 12, HP Intr. 12, HN Intr. 11, HK Intr. 12, HH 2. 14-15), HC 4. 14. 5 *cd/ab* (*v. 1.*), VCsr 21. 2 *cd/ab*, Śto 326. 7-8 *cd/ab*, Cr 273 (CVr 4. 9, CR 7. 56, CPS 100. 49), Cr 1392 *cd* only as *ab* (CNŚC 7, CNŚI 7, CNŚ 7, CNŚIV 7, CNSR 7), CPS 357. 11 *cd/ab*, Bṛh 26. 36, NV *ad* 27. 16. Cf. Han 13. 15. Also cf. JSAIL 24. 92.

(आ) VS 2727, SRHt 93. 5 (a. P), SR 90. 2 (a. Han), SSB 373. 2 (a. Vikramāditya), SRK 121. 2 (a. Kalpataru), IS 1748 and 1941 *cd/ab* (cf. IS 1940), Sama 1 क 53, Saśā 128. 37, SMa 2. 21 *cd/ab*, SSSN 105. 5 (a. P).

(*a*) तया गवा किं क्रियते (श्रियते) CR, GP, PRE, PS, Śto, VCsr, Bṛh, SRHt, VS, SSSN ; काणेन चक्षुषा किं वा H, CN (var.), Cr 1392.

(*b*) या न सूते न दुग्धदा PP, Pts, PtsK, NV ; या दो° न च ग° tr. CR (var.), GPy (but GP as above) ; चक्षुःपीडैव केवलम (यत्फलम् HN, HP [var.]) H, CN (var.), Cr 1392 ; धेनुर् [दो°] Bṛh (var.), SRHt; गुर्विणी CV.

(*c*) तेन तु पुत्रेण Bṛh in VyN 300 and Dāyabhāga 101 ; वा तेन [जा°] VS.

(*d*) यो न tr. CR (var.) ; विद्वानधार्मिकः PS (var.) ; शक्तिमान् [धा°] PP (var.) ; भक्तिमान् [धा°] CV, CN (var.), CPS, PP, Pts, PtsK, Sama.

Of what avail is that cow which neither gives milk nor (ever) becomes pregnant ? And, of what use is that son who is neither learned nor virtuous ? (S. Bhaskaran Nair).

10134

किं तया क्रियते लक्ष्म्या या वधूरिव केवला।
या न वेश्येव सामान्या पथिकैरपि भुज्यते॥

(अ) Cr 274 (CVr 16. 12, CPS 346. 37), P (Pts 2. 134 and 5. 37, PtsK 2. 141, PM 2. 52).

(आ) ŚP 277 (a. Vikramāditya), VS 507 (Vikramāditya), SRK 50. 6 (a. Sphuṭaśloka), SR 69. 12 (a. ŚP and P), SSB 337. 14, IS 1749, Sama 1 क 56, GVS 342, SH 950 ; 43*.

(*b*) मा [या] CV (var.) ; गोपिता [के°] SH.

(*c*) तु [न] CV, CPS, GVS ; सामान्य IS.

(*d*) अप° (or उप°) [अपि] P, ŚP, SR, SSB, Sama, SH ; पूज्यते [भु°] CV (var.) ; गृह्यते [भु°] CPS.

Of what avail is that wealth which, like a (faithful) wife, belongs to one person only and which cannot be enjoyed by all passers-by, like a common prostitute ? (S. Bhaskaran Nair).

10135

किं तया सुमहत्यापि श्रिया देशान्तरस्थया।
रिपवो यां न पश्यन्ति सुहृद्भिर्या न भुज्यते॥

(अ) Cr 275 (CRr 8. 53, CPS 43. 47). Cf. No. 10132.

(आ) Sama 2 क 69, SRM 2. 2. 194.

(*b*) लक्ष्म्या [श्रि°] CR (var.).
(*c*) पश्यति CR (var.).
(*d*) बन्धु° [सुहृद्°] CR (var.); बन्ध° (*sic !*) [सु°] CR (var.); मुच्यते [भु°] Sama.

Of what avail is that wealth, however enormous it may be, which remains in a foreign land and is, therefore, neither seen by one's foes, nor enjoyed by one's friends. (S. Bhaskaran Nair).

10136

किं तस्य दानैः किं तीर्थैः　किं तपोभिः किमध्वरैः ।
हृदिस्थो यस्य भगवान्　मङ्गलायतनं हरिः ॥

(आ) VS 3486, Vjv 255. 3 (p. 145).
(*d*) मंगलायतनो VS (var.).

Of what need are gifts, pilgrimages, penance and sacrifice to one in whose heart is enshrined Lord Hari, the receptacle of all good. (K. V. Sarma).

10137*

किं　ताभिर्विततभिरद्भुतकथाकन्थाभिरेतावता
　वन्द्योऽयं विभुरम्भसां समभवद् रत्नं यतः कौस्तुभः ।
चक्रे　लग्नरमाघनस्तनतटीकर्पूरपत्राङ्कुरे
　यः श्रीवत्समनोहरे हृदि धृतिं देवस्य दैत्यद्रुहः ॥

(अ) Anymuk 29.
Śardūlavikrīḍita metre.

Of what avail are those extended tattered garments of wonder-inspiring tales ? The lord of waters [the sea] is to be respected, for, it was therein that the *Kaustubha*-gem was born, the gem which found a place on the chest of Lord Viṣṇu, which is charming with the *Śrīvatsa*-mark and which is adorned with signs in camphor imprinted by the stout bosom of the Goddess Lakṣmī. (A. A. R.).

10138*

किं तारुण्यतरोरियं रसभरोद्भिन्ना नवा वल्लरी
　वेलाप्रोच्छलितस्य किं लहरिका लावण्यवारांनिधेः ।
उद्गाढोत्कलिकावतां स्वसमयोपन्यासविश्रम्भिणः
　किं साक्षादुपदेशयष्टिरथवा देवस्य शृङ्गारिणः ॥

(आ) VS 1471 (a. Bandhu), SR 272. 73 (a. Sāh), SSB 97. 73 (a. Bandhu), Sāh *ad* 10. 680 (p. 284), Amd 256. 710, Vakrokti-jīvita 1. 78 (?) (first part of *a* only), AR 54. 1-4, AlR 144.
(*a*) मञ्जरी [व°] VS (but in VS MS 'C' as above), AlR.
(*b*) लीला° [वे°] Amd, AR, VS, AlR; °प्रोञ्छ° SR.
(*c*) °विस्रम्भिणः VS.
Śārdūlavikrīḍita metre.

Is this a new sprout that from an exuberance of juice has burst forth from the tree of youthfulness, or is this a wave of the sea of charms overflowing its banks, or is this the chastising rod of the Deity of Love, eager to expound his doctrines to men agitated by fancy. (*Bibl. Ind.* 9).

10139*

किं तावत् सरसि सरोजमेतदाराद्
　आहोस्विन्मुखमवभासते युवत्याः ।
संशय्य क्षणमिति निश्चिकाय कश्चिद्
　बिब्बोकैर्बकसहवासिनां परोक्षैः ॥

(अ) Śiś 8. 29.
(आ) SR 339. 101 (a. Śiś), SSB 209. 43 (a. Māgha), Sāh *ad* 10. 680 (p. 284), Kuv *ad* 108 (p. 187), AlK 197. 6-9; AlS 111. 1-4 and 112. 18-21.
(*b*) आहोस्विन् Sāh; तरुण्याः [यु°] SR, SSB, Sāh, AlS.
(*c*) क्षणमथ AlK.
Praharṣiṇī metre.

'Is this a lotus shining nigh in the lake ? —or the face of a youthful lady ?' —thus did somebody, after doubting for a moment, attain certainty (*of the latter*)[1] by means of those gestures of loving indifference unknown to (*the lotus-blooms*)[2], the companions of the crane. (*Bibl. Ind.* 9).

1-2. Words in italics are supplied by the editor.

10140*

किं तावद् व्रतिनामुपोढतपसां विघ्नैस् तपो दूषितं
धर्मारण्यचरेषु केनचिद् उत प्राणिष्वसच्चेष्टितम् ।
आहोस्वित् प्रसवो ममापचरितैर्विष्टम्भितो वीरुधाम्
इत्यारूढबहुप्रतर्कमपरिच्छेदाकुलं मे मनः ॥

(अ) Śak 5. 9 (in some editions 5. 10). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 1; p. 64).

(*b*) °गतेषु [°चरेषु] Śak (var.).

(*d*) मनु: (*sic !*) [मन:] Śak (var.).

Śārdūlavikrīḍita metre.

Do leagued powers of sin conspire/ to balk religion's pure desire ? / Has wrong been done to beasts that roam/ contented round the hermit's home ? / Do plants no longer bud and flower, / to warn me of abuse of power ?/ These doubts and more assail my[1] mind,/but leave me puzzled, lost and blind. (A. W. Ryder).

1. King Duṣyanta's.

10141*

किं तिष्ठामि किमु व्रजामि किमहं जागर्मि निद्रामि किं
किं जानामि किमु भ्रमामि किमु वा सुख्यामि दु:ख्यामि वा ।
किं नास्म्यस्मि किमित्यनल्पकलिते न क्वापि पक्षे स्थित:
प्राप्यानिर्वचनीयमेव कमपि क्रूरं विकारं सखे ॥

(आ) SR 281. 100, SSB 110. 104.

Śārdūlavikrīḍita metre.

Am I standing or walking ? Am I awake or asleep ? Do I understand (things) or does my mind wander ? Am I happy or unhappy ? Am I alive or dead ? No, I am not remaining in any one of these numerous situations. Friend, I am experiencing a very cruel change of disposition which indeed is indescribable. (A. A. R.).

10142*

किं तीर्थं हरिपादपद्मभजनं किं रत्नमच्छा मति:
किं शास्त्रं श्रवणेन यस्य गलति द्वैतान्धकारोदय: ।
किं मित्रं सततोपकाररसिकं तत्त्वावबोध: सखे
क: शत्रुर्वद खेददानकुशलो दुर्वासनानां चय: ॥

(अ) BhV 1. 81 (in BhV [C] 1. 84).

(आ) SR 178. 1018 (a. Rasagaṅgā°), SSB 517. 1018, SH 1573, Rasagaṅgā° 652. 1-4.

(*c*) मित्रमत° BhV (C) ; °बोध स° SH.

(*d*) °कुशल: BhV (C) ; दुर्वासनासंचय: BhV (C), SR, SSB, SH, Rasagaṅgā°.

Śārdūlavikrīḍita metre.

What is the (real) place of pilgrimage ? Devotion to the lotus-feet of Hari. What is the jewel ? Keen intellect. What is the philosophy ? That through the listening of which the darkness of dualism is dispelled. Who is the friend, ever intent to help ? Knowledge of Reality. Friend, who is the enemy, expert in giving pain ? The multitude of evil inclinations. (K. V. Sarma).

10143

किं तु कालपरीणामो द्रष्टव्य: साधु पश्यता ।
धर्मश्चार्थश्च कामश्च कालक्रमसमाहिता: ॥

(अ) R (R [Bar] 4. 24. 8, R [B] 4. 25. 8, R [G] 4. 24. 8, R [L] om.).

(*a*) °परीणामे (°तात्मा) R (var.).

(*b*) द्रष्टव्यं or पश्यतां or दृश्यतां R (var.).

(*d*) कालद्रुम° R (var.) ; °कर्म° [°क्रम°] R (var.) ; °समाहित: R (var.).

But the fructifications of time should be discerned by one, for, the ends of life, *viz.*, virtue, wealth and desire, are all controlled by time. (K. V. Sarma).

10144

किं तु चित्तं मनुष्याणाम् अनित्यमिति मे मति: ।
सतां च धर्मनित्यानां कृतशोभि च राघव ॥

(अ) R (R [Bar] 2. 4. 27, R [B] 2. 4. 27, R [G] 2. 3. 27, R [L] 2. 6. 25).
(*a*) नु [तु] R (var.).
(*b*) जानाम्येव (°त्ये° or °स्ये°) यथ: चलं (°ल:) R (var.) ; जानासि (°मि) चलनात्मकं (चलमा°) R (var.).
(*c*) स तानि or सतां तु R (var.) ; °कृत्यानि or °कार्याणि [°नित्यानां] R (var.).
(*d*) हताशाभीनि राघव R (var.) ; °शोभानि (°भी°) or शोभी हि (च) R (var.) ; राघव: R (var.).

But, O Rāghava [Rāma], my opinion is that the minds of (ordinary) men are ever inconsistent. The minds of noble men who are consistently virtuous, shine forth through their actions. (S. Bhaskaran Nair).

10145*

किं तु तासां कलाकेलि- कुशलानां मनोरमम् ।
विस्मारितापरस्त्रीकं सुरतं जायते नृणाम् ॥

(अ) RŚ 126.
(आ) SRHt 139. 10 (a. Vallabhadeva), GVS 17.
(*a*) कलाकेळी-(°ली-) SRHt ; °केलि: RŚ (var.).
(*b*) विस्मितानां प° RŚ (var.) ; मनोहरम् SRHt.
(*d*) कुशलं [सुरतं] SRHt ; यथा [नृणाम्] GVS.

But the ecstatic love-making of those damsels, who are adepts in the art of amorous sport, makes men forget their fascination for all other women. (S. Bhaskaran Nair).

10146

किं तु दूये यदेषा भूर् भूत्वा कुलवधूरिव ।
मद्दोषाद् हट्टचेटीव प्राप्ता प्रसभभोग्यताम् ॥

(अ) RT (RT [VVRI] 7. 1420, RT [S] 7. 1419).
(*c*) °षाड्ढट° RT (var.).

What torments me[1], is that this land after having been like a virtuous woman, should have fallen like a prostitute into the arms of the insolent. (M. A. Stein).

1. The king.

10147

किं तृप्तिर्न हि जायते वनफलैः किं वल्कलैर्नावृतं
देहं हन्त भवत्यथो न सलिलैस्तृड् याति किं नैर्झरैः ।
किं निद्रा समुपैति न क्षितितले यस्मादबुद्धिर्नरः
कर्तुं हन्त तपः करोति न मनो मग्नो भवाम्भोनिधौ ॥

(अ) Vai 67.

Śārdūlavikrīḍita metre.

Does not satisfaction of hunger come from wild fruits ; is not the body clothed by bark-garments ; is not thirst quenched by water from mountain streams; does not sleep come when lying on bare ground ? Still, alas ! unintelligent people, immersed in worldly life, do not apply their minds to (go to the forest and) perform penance. (A. A. R.).

10148*

किं तृष्णाकारि कीदृग्रथचरणमहो रौति कः काब्धिकाञ्चिः
कोऽपस्मारी भुजंगे किमु कलिशमनं त्वार्यसंबोधनं किम् ।
का सुन्दर्यामपीन्दुः कथमचलभृतः का च संबुद्धिरग्नेर्
बीजं किं कावनीजारमणमतिहरा हेमसारङ्गलीला ॥

(आ) SR 198. 43, SSB 553. 42, SRK 161. 9. (a. Prasaṅga-ratnāvalī).[1]

1. A riddle of *Bahirālapa* variety.

Sragdharā metre.

What has greed procured ? [*hema*, gold]. How is the wheel of a chariot ? [*sāram*, with spokes]. Who talks much ? [*galī*, full-throated one]. What is the girdle of the sea ? [*ilā*, earth]. What happens to one in epilepsy ? [*lālī*, froth in the mouth]. What is in a snake ? [*garam*, poison]. What subdues quarrels ? [*sāma*, conciliatory conduct]. How is a noble person addressed ? [*he*, oh]. What is found in a charming woman ? [*helā*,

amorous sport]. How is the moon ? [*mali*, with black spot]. How is a mountain ? [*sāga*, with trees]. How is fire addressed ? [*ram*, fire]. What is the *bījamantra* ? [*Rāma*]. What captivated the mind of Sītā's husband ? [*hema-sāraṅga-līlā*, the sport of a golden deer]. (A. A. R.).

10149

किं ते कृतं वितरणं यदि [नार्दिताय]
किं सेवया यदि परोपकृतौ न यत्नः ।
किं संगमेन तनयो यदि नेक्षणीयः
किं यौवने न विरहो यदि वल्लभायाः ॥

(आ) SH 1529.

(*a*) ते क ··· SH ; (changed to ते कृतं, editorially) ; ना ··· दिने SH ; (changed to [नार्दिताय], editorially).

(*b*) सेकया SH ; (changed to सेवया, editorially).

Vasantatilakā metre.

Have you given in charity, if you have not given to the needy ? Of what avail is service, if the effort is not towards helping others ? What is the use of conjugal life, if no son is in sight ? Of what avail is youth, if one is separated from one's wife. (K. V. Sarma).

10150

किं ते द्यूतेन राजेन्द्र बहुदोषेण मानद ।
देवने बहवो दोषास् तस्माद् तत् परिवर्जयेत् ॥

(अ) MBh (MBh [Bh] 4. 63. 33, MBh [R] 4. 68. 33, MBh [C] 4. 2195).

(आ) SRHt 76. 2 (a. KN, but does not appear in the KN [BI] edition), SSSN 68. 2 (a. KN).

Why play dice, oh best of kings,/ a play with many a fault, proud monarch./ Dangers abound in the play with dice,/ desist, hence, from this vice. (K. V. Sarma).

10151

किं ते धनैर्बान्धवैर्वापि किं ते
किं ते दारैर्ब्राह्मण यो मरिष्यसि ।
आत्मानमन्विच्छ गुहां प्रविष्टं
पितामहस्ते क्व गतः पिता च ॥

(अ) MBh (MBh [Bh] 12. 169. 36 and 12. 309. 71, MBh [R] 12. 175. 38 and 12. 321. 72, MBh [C] 12. 6560 ; 9965 ; 12115).

(आ) SR 375. 239 and 386. 376 (a. MBh), SSB 274. 129.

(*a*) किं तैर् or किं स्विद् or किंचिद् MBh (var.) ; धनेन किं बन्धुभिस्ते MBh 12. 309 ; बहुभिश् MBh (var.) ; बधुभिर् MBh (var.), SR 375, SSB ; चापि किं ते or कर्म वापि or वापि किं तैः MBh (var.) ; एव वा SR 375, SSB.

(*b*) किं तैर् MBh (var.) ; पुत्रैः पुत्रक यो म° MBh 12. 309 ; किं दारैश्च किं SR 375, SSB ; दारैर् MBh (var.) ; ब्राह्मणं MBh (var.) ; मरिष्यन् MBh (var.) ; मरिष्यति SR 375.

(*c*) आत्माप्तम् MBh (var.) ; अन्विष्ट MBh (var.); गुहाप्र° MBh (var.) ; प्रवेष्टुं MBh (var.).

(*d*) पितामहास्ते क्व गताः (°तः) पिता च (°ताथ or °ता वा) MBh (var.), SR 375, SSB ; पितामहास्ते क्व गताश्च सर्वे MBh 12. 309.

Epic Upajāti metre (*ab* irregular ; *cd* Indravajrā and Upendravajrā).

What use hast thou, O Brāhmaṇa, of wealth or kinsmen and relatives, of wives when thou shalt have to die ? Seek your Self which is concealed in the cave.[1] Where *is*[2] thy *grand sire*[3] and where thy sire ? (P. C. Roy).

1. Your heart.
2-3. Accepting the reading as पितामहाः P. C. Roy has : 'are' and 'grand sires'.

10152

किं तेन काव्यमधुना प्लाविता रसनिर्झरैः ।
जडात्मानोऽपि नो यस्य भवन्त्यङ्कुरितान्तराः ॥

(आ) VS 136 (a. Śrī-Kallaṭa), SR 32. 2.

Of what avail is that sweetness [honey] of poetry if (on listening to it) even dull-witted people are not floated with the flow of its sentiments and become thrilled in their hearts ? (A. A. R.).

10153

किं तेन किल काव्येन मृद्यमानस्य यस्य ताः ।
उदधेरिव नायान्ति रसामृतपरम्पराः ॥

(अ) VS 133 (a. Jayamādhava), ŚP 151 (a. Jayamādhava), AP 31, SR 32. 1, SSB 51. 1 (a. Jayamādhava), SH 413 (a. Jayamādhava).

(*b*) मथ्यमानस्य SH.

(*c*) क्षीराब्धेरिव [उद°] SH.

What is the use of that poem which though pressed hard [read repeatedly], does not yield a succession of nectarian emotions as in the case of the ocean ? (A. A. R.).

10154

किं तेन जातु जातेन मातुर् यौवनहारिणा ।
आरोहति न यः स्वस्य वंशस्याग्रे ध्वजो यथा ॥

(अ) P (Pts 1. 26, PtsK 1. 32, PM 1. 17), *ad* HS Preface 14 *ab* only (*cd* different), VCsr 21. 3, MK (K) 529, Nala-campū 4. 19.

(आ) ŚP 1482, JS 425. 3 (a. Bhavabhūti), SH 596, SR 90. 1 (a. P), SSB 373. 1, SRK 121. 1 and 247. 250 (a. Kalpataru), SRM 1. 2. 197, IS 1752.

(*a*) भुवि [जातु] HS ; जातमात्रेण JS.

(*b*) मातृयौवन° HS, SR, SSB, SRK 121.

(*c*) नारोहति कुलं यस्य VC.

(*d*) °ग्रध्व° VC.

Of what avail is it when somebody is born only to deprive his mother of her youth ; but does not succeed, like a banner, in reaching the summit of his [its] own family [flagstaff] ? (S. Bhaskaran Nair).

10155*

किं तेन तालतरुणा महतापि वा स्याद्
आत्मीयदेहपरिरक्षणमक्षमः स्यात् ।
स्वल्पोऽपि पिप्पलतरुर्भुवि धन्यजन्मा
यश्छायया हरति तापमुपाश्रितानाम् ॥

(आ) Sama 1 क 57.

Vasantatilakā metre.

Of what avail is the palmyra-tree, though very tall, as it is incapable of giving shelter [shade] even to its own body ? (On the other hand), though small, the holy fig-tree is fortunate in this world as it removes, with its shade, the fatigue caused by the (sun's) heat to those who resort to it. (S. Bhaskaran Nair).

किं तेन भुवि जातेन see No. 10154.

10156*

किं ते नम्रतया किमुन्नततया किं ते घनच्छायया
किं ते पल्लवलीलया किमनया चाशोक पुष्पश्रिया ।
यत्त्वन्मूलनिषण्णखिन्नपथिकस्तोमः स्तुवन्नन्वहो
न स्वादूनि मृदूनि खादति फलान्याकण्ठमुत्कण्ठितः ॥

(अ) Nīti-pradīpa of Vetālabhaṭṭa (KSH 526) 9.

(आ) SkV 1038, Prasanna 184a, Skm (Skm [B] 1910, Skm [POS] 4. 54. 5) (a. Kavirāja-Śrīnārāyaṇa Skm [B] or Kavirāja Skm [POS]), JS 112. 32 (a. Śrī-Bhojadeva), ŚP 1004 (a. Śrī-Bhojadeva), SSSN 193.63, Any 114.60 ŚR 238. 77 (a. Nīti°), SSB 367. 4 (a. Bhoja), PdT 240, Regnaud VI 149 (a. Bhoja), Kāvyān 7.14-16, SRK 206.1 (a. ŚP), AAS 15. 5, RJ 519 (a. Bhoja), IS 1753, Kav pp. 63 ; 65 and X *ad* 63.

(*a*) वा [ते] JS, ŚP, Any, SR, SSB, Kāvyān, SRK, AAS.

(*b*) वा [ते] JS, ŚP, Any, SR, SSB, Kāvyān, SRK, AAS ; पल्लवशोभया किमनयाशोक प्रसूनश्रिया SSSN.

(c) °निषन्न° Nīti°; °पथिक: स्तोमै: IS ; °पथिक: श्रान्त: SSSN ; स्तुवन्नर्थयन् PdT ; °न्नन्वयं Nīti°, Skm (POS) ; °न्नन्वहं Skm (B), JS, ŚP, Any, SSSN, SR, SSB, Kāvyān, SRK, IS, AAS.

(d) फलानि खा° [मृ° खा°] SSSN ; फलान्युत्कण्ठ° IS ; बह्वन्याकण्ठ° SSSN ; °ण्ठितम् Nīti°.

Śārdūlavikrīḍita metre.

What use, *aśoka*-tree, is your **humility** of branch, / your height, your heavy shade, / your gracefulness of foliage or your brilliant flowers ?/ The unhappy travellers gathered at your base,/ however great their longing as they praise you, / still get no fruit. (D. H. H. Ingalls).

10157

किं तेन संभृतवतापि सरोवरेण
लोकोपकाररहितेन वनस्थितेन ।
ग्राम्या वरा तनुतरापि तडागिका सा
या पूरयत्यनुदिनं जनतामनांसि ॥

(आ) SuM 5. 20, Any 102. 83.

(a) संभृतवतानि SuM (var.), Any.

(c) वरं Any.

Vasantatilakā metre.

Of what avail is a big lake full of water if it is situated in a forest and, therefore, cannot be of (any) service to the people ? Far better is a village tank which, though very small, fulfils the desires of the people, every day. (S. Bhaskaran Nair).

10158*

किं ते न सन्ति गिरय: शिखरेषु येषाम्
उत्सङ्गलोलतडितो विहरन्ति मेघा: ।
किं तस्य वर्त्मनि न सन्ति वनानि तानि
प्रस्थानसाहसरसैकपरायणस्य ॥

(आ) JS 142. 10.

Vasantatilakā metre.

Are there not those mountains at whose peaks the clouds sport, having lightning flashes playing in their laps ? Are there not those forests in his path-way as he is keenly interested only in the daring of travel ? (A. A. R.).

10159

किं तेन हेमगिरिणा रजताद्रिणा वा
यत्राश्रिताश्च तरवस् तरवस् त एव ।
मन्यामहे मलयमेव यदाश्रयेण
कङ्कोलनिम्बकटुजान्यपि चन्दनानि ॥

(अ) BhŚ 454, Nīti-pradīpa of Vetāla-bhaṭṭa (KSH 528) 12.

(आ) VS 1006, ŚP 1067 *cd/ab*, SuM 9. 25, Skm (Skm [B] 1806, Skm [POS] 4. 34. 1), SSSN 248. 4, SR 215. 7 (a. BhŚ), SSB 596. 3, SRK 19. 77 and 196. 4 (a. Śārṅgadhara), Pad 101. 55 (a. Śārṅgadhara), RJ 289, VP 10. 12, SS 29. 6, SK 2. 186 and 6. 178, SSD 2*f*. 54, SU 1323, Vidy 294, SRM 2. 2. 587, IS 1754.

(b) यस्याश्रयेण तरवस् VS ; यत्र° SRK (printing error) ; यावाश्रिता हि SSSN ; यत्र (तत्र Vidy) स्थिता हि त° Nīti°, Skm, Vidy, SRM ; °श्रिता हि SR, SSB, Pad.

(c) वन्दामहे [मन्या°] Nīti°, Skm, Vidy, SSSN; तदाश्रयाणां SSSN; यदाश्रितानि VS.

(d) शाखोटनिम्बकुटजा (शाको° SSSN) अपि चन्दनन्ति (°नानि SR, SSB, Pad ; °ना: स्यु: SRK, SuM, Vidy) SR, SSB, Pad, SRK, SuM, Vidy, SSSN ; शाह्वोटनिम्बकुटजान्यपि (शाको° Nīti°, Skm ; शाखो° SRK 196) VS, Nīti°, Skm, SRK 196.

Vasantatilakā metre.

What advantage is there in the existence of either the Golden mountain (Sumeru) or the Silver mountain (Kailāsa) if trees growing on them are in no way superior to their class as found all over the earth ? We, therefore, esteem the Malaya to be the best mountain in the world because it has the power of goodness to change even the bitterest trees like *kaṅkola*, *nimba* and *kuṭaja* into those of fragrant sandal. (P. G. Nath ; revised, editorially).

10160*

किं ते निसर्गरुचिरौ चरणौ कराभ्यां
संवाहयामि नयने च तवाञ्जनेन ।
किं रञ्जयामि किमु ते स्तनयोर्विचित्रां
पत्रावलीं विरचयाम्यचिरेण तन्वि ॥

(आ) SR 306. 29, SSB 156. 31.

Vasantatilakā metre.

May I rub gently your naturally charming feet with my hands or decorate your eyes with collyrium ? Or, shall I, without delay, decorate your bosom with floral designs in variegated colours, O slim one ? (A. A. R.).

10161

किं ते पुत्रेण मित्रेण धनेनाभिजनेन वा ।
सर्वं शोकाय लोकानाम् आकाशनगरायितम् ॥

(आ) SMH 12. 63.

What is the use of sons and friends or with wealth and noble descent ? All these are for sorrow to the people and are (illusions) like castles in the air. (A. A. R.).

10162*

किं ते बाष्पस्तिरयति दृशो किं सकम्पोऽधरस्ते
गण्डाभोगः कथय किमु ते कोपकेलीकषायः ।
निर्मर्यादे मम हि रजनी जागरक्लेशराशेर्
एकः साक्षी स खलु मुरलातीरवानीरकुञ्जः ॥

(आ) Skm (Skm [B] 589, Skm [POS] 2. 23. 4) (a. Vāsudeva or Vāmadeva).

(*a*) दृशौ Skm (POS).

Mandākrāntā metre.

'Why are tears obstructing your eyes and your lip quivering ? Tell me why your cheeks are red with the play of anger ?' 'O girl with no sense of decorum, I kept an anxious vigil throughout the night and my sole witness is the bower of cane-plants on the bank of the river Muralā.[1] (A. A. R.).

1. Dialogue between the female friend and the heroine disappointed at the tryst.

10163*

किं ते वृन्तहृतात् पुष्पात् तन्मात्रे हि फलत्वदः ।
न्यस्य तन्मूर्ध्न्यनन्यस्य न्यास्यमेवाश्मनो यदि ॥

(अ) Naiṣ 17. 57.

Of what use to thee are flowers removed from their stalks ? It is on the stalks that they grow into fruits. Put them on thy own head, if they are to be put on the head of a stone, no way different from thy head. (K. K. Handiqui).

10164*

किं ते ह्यहं पूर्वरतिप्रसक्ता
यत्त्वं नदस्यम्बुदसिंहनादैः ।
न युक्तमेतत् प्रियकाङ्क्षिताया
मार्गं निरोद्धुं मम वर्षपातैः ॥

(अ) Mṛcch 5. 29.

Upajāti metre (Indravajrā and Upendravajrā).

Did I[1] then give thee[2] of my love before, / that now *thou through*[3] thy clouds like mighty lions roar ? Ah no ! thou shouldst not send thy streaming rain, / to fill my journey to my love with pain. (A. W. Ryder).

1. Vasantasenā. 2. Indra.
3. Words in italics are supplied by the editor.

10165

किं तैर् ये नोपकुर्वन्ति सज्जना बद्धमुष्टयः ।
सावग्रहैरिवाम्भोदैः किं तैरत्युन्नतैरपि ॥

(आ) IS 1755, Subh 111.

(*a*) किं च ये Subh.

(*b*) सज्जनाः Subh.

(*c*) सावग्रहीरि° Subh.

Of what avail are those (apparently) good but covetous [close-fisted] people who do not render any help to others ? (They are) like those clouds which withhold rain (causing drought), what purpose is served by such clouds, however high (in the sky) they may be ? (S. Bhaskaran Nair).

10166*

किं त्राणं जगतां न पश्यति च कः के देवताविद्विषः
किं दातुः करभूषणं निरुदरः कः किं पिधानं दृशाम् ।
के खे खेलनमाचरन्ति सुदृशां किं चारुताभूषणं
बुद्धया ब्रूहि विचार्य सूक्ष्ममतिमंस्त्वेकं द्वयोरुत्तरम् ॥

(आ) SR 204. 116, SSB 563. 117, SRK 166.7 (a. Sphuṭaśloka), IS 7826.[1]

1. A riddle of *Bahirālāpa* variety.

Śārdūlavikrīḍita metre.

What protects the worlds [people] ? [*andhaḥ*, food]. Who does not see ? [*andhaḥ*, blind man]. Who hate the gods ? [*dānavāḥ*, demons]. What adorns the hand of a donor ? [*dānavāḥ*, water offered at the time of giving gifts]. Who is without a belly ? [*tamaḥ*, Rāhu]. What screens the eyes ? [*tamaḥ*, darkness]. Who sport in the sky ? [*vayaḥ*, birds]. What is the ornament that beautifies charming girls ? [*vayaḥ*, youthful age]. Applying your mind tell the answers, O man of subtle intelligence, noting that the answer is the same for two questions each. (A. A. R.).

किं त्वं कटीतटनिवेशित° see No. 10183.

10167*

किं त्वं जागरितोऽखिलामपि निशां सुप्ता कदाहं पुनर्
येनैवं मुषिताधरच्छविरसौ प्राच्यां समुज्जृम्भते ।
दृश्यन्ते मणयः पुरः कतिपये व्योम्नि प्रकीर्णाः क्वचिद्
दृष्टा मण्डनसम्पदोऽपि भवता त्वद्वल्लभाः सुस्थिताः ॥

(आ) Dhaśa 1. 103.

Śārdūlavikrīḍita metre.

'Did you keep awake throughout the night ?' 'When did I sleep, that there is seen in the east (the sun) that which has robbed the colour of the lips ? A few sparklers that are scattered are seen in the sky. The wealth of ornaments was seen by you ; your wives are well placed.'[1] (A. A. R.).

1. Dialogue between an erring husband and his wife who kept waiting for him all the night.

10168*

किं त्वं दूति गता गतास्मि सुभगे तस्यान्तिकं कामिनः
दृष्टः किं सुचिरं करोति किमसौ वीणाविनोदक्रियाम् ।
सौभाग्योदयगर्वितः किमवदन् नैवोत्तरं दत्तवान्
किं गर्वान् न हि बाष्पगद्गदतया धूर्तस्य माया हि सा ॥

(आ) JS 165. 1, VS 1424.

(*b*) दृ° किं tr. VS.

Śārdūlavikrīḍita metre.

'Did you, girl-messenger, go to him ?' 'Yes, I went, charming lady, to the proximity of your lover.' 'Did you observe him ?' 'Yes, for a long time'. 'What was he doing ?' 'Playing on the lute.' 'Proud of his handsomeness, what did he say ?' 'He spoke not a word in reply.' 'Was it due to pride ?' 'No, his throat was choked with tears (emotion).' 'O all that is deceitful pretensions of that rogue of my lover.' (A. A. R.).

10169*

किं त्वं दोहदमीहसे किमुदकैः सिक्तोऽसि किं केनचिद्
बद्धस्ते सकृबालवालवलयः किं ते मही संस्कृता ।
द्विस्त्रिः पुष्प्यसि वासरे ह्यनुगुणं धुस्तूर ते निह्नवे
दुर्गन्धो न भवेदियान् यदि ततस्त्वं पारिजातोऽसि न ॥

(आ) DikAny 13.

Śārdūlavikrīḍita metre.

Do you ever seek for any special incentive, *dohada*, (to blossom forth into flowers) ? Have you ever been watered by anyone ? Has ever a basin been built around you (to hold water) ? Has the ground around you been tilled ? But, oh thorn-apple tree, you put forth flowers luxuriously in the course of two or three days ! If only there had not been this foul smell (of your flowers), which you have to hide, would you not be the (heavenly) *Pārijāta*-tree itself ? (K. V. Sarma).

10170

किं त्वं न वेत्सि जगति
प्रख्यातं लाभकारणे मूलम् ।
विधिलिखिताक्षरमालं
फलति कपालं न भूपाल: ॥

(आ) ŚP 440, RJ 1463 (=10. 96), SR 91. 38, SSB 375. 44, SRK 72. 19 (a. Sphuṭa-śloka), IS 7827.

Āryā metre.

Do you not know the well-known basic cause of all gains in this world ? The series of letters inscribed by Fate on the (human) skull (alone) bear fruit, not (even a service rendered to) the king. (S. Bhaskaran Nair).

10171*

किं त्वं निगूहसे दूति स्तनौ वक्त्रं च पाणिना ।
सव्रणा एव शोभन्ते शूराधरपयोधरा: ॥

(आ) SkV 838, Skm (Skm [B] 1040, Skm [POS] 2. 113. 5), VS 1428, ŚP 3510, RJ 1026, Pad 54. 10, SR 293. 3 (a. ŚP), SSB 732. 3, AB 551, SuSS 602.

(*c*) खण्डिता [स°] VS, ŚP, Pad, SR, SSB.

(*d*) वीराधर° Skm ; स्तवाधर° SkV (var.).

Oh (my) maid-messenger, why do you hide your breasts and face [lips] with (your) hand ? Fighters, lips and breasts, (as we all know), look brighter with their wounds[1]. (S. Bhaskaran Nair).

1. Words of an offended damsel to her messenger who had dallied with her lover instead of delivering the message.

10172*

किं त्वं पदात् पदशतानि निवेशयन्ती
नागीव यासि पतगेन्द्रभयाभिभूता ।
वेगादहं प्रचलित: पवनोपमेय:
किं त्वां ग्रहीतुमथवा न हि मेऽस्ति शक्ति: ॥

(अ) Cār 1. 11. Cf. Mṛcch 1. 23 (=No. 10178).

Vasantatilakā metre.

Covering a hundred steps in one step why dost thou[1] glide away like a female snake overwhelmed with the fear of the lord of birds ? When I[2] run at full speed I am like the wind ; or can I not indeed, catch thee ? (C. R. Devadhar).

1. Vasantasenā. 2. Viṭa.

किं त्वं पदैर्मम पदानि see No. 10178.

10173–10184*

(10173)

विट:—

किं त्वं भयेन परिवर्तितसौकुमार्या
नृत्यप्रयोगविशदौ चरणौ क्षिपन्ती ।
उद्विग्नचञ्चलकटाक्षविसृष्टदृष्टिर्
व्याधानुसारचकिता हरिणीव यासि ॥

(10174)

शकार: —

किं यासि धावसि पलायसे प्रस्खलन्ती
वासु प्रसीद न मरिष्यसि तिष्ठ तावत् ।
कामेन दह्यते खलु मे हृदयं तपस्वि
अङ्गारराशिपतितमिव मांसखण्डम् ॥

(10175)

चेट:—

उत्त्रासिता गच्छस्यन्तिकान्मम
सम्पूर्णपक्षेव ग्रीष्ममयूरी ।
अववल्गति स्वामिभट्टारको मम
वने गत: कुक्कुटशावक इव ॥

(10176)

विटः—

किं यासि बालकदलीव विकम्पमाना
रक्तांशुकं पवनलोलदशं वहन्ती ।
रक्तोत्पलप्रकरकुड्मलमुत्सृजन्ती
टङ्कैर्मनःशिलगुहेव विदार्यमाणा ॥

(10177)

शकारः—

मम मदनमनङ्गं मन्मथं वर्धयन्ती
निशि च शयनके मम निद्रामाक्षिपन्ती ।
प्रसरसि भयभीता प्रस्खलन्ती स्खलन्ती
मम वशमनुयाता रावणस्येव कुन्ती ॥

(10178)

विटः—

किं त्वं पदैर्मम पदानि विशेषयन्ती
व्यालीव यासि पतगेन्द्रभयाभिभूता ।
वेगादहं प्रविसृतः पवनं न रुन्ध्यां
त्वन्निग्रहे तु वरगात्रि न मे प्रयत्नः ॥

(10179)

शकारः—

एषा नाणकमोषिकामकशिका मत्स्याशिका लासिका
निर्नासा कुलनाशिका अवशिका कामस्य मञ्जूषिका ।
एषा वेशवधूः सुवेशनिलया वेशाङ्गना वेशिका
एतान्यस्या दश नामकानि मया कृतान्यद्यापि मां नेच्छति ॥

(10180)

विटः—

प्रसरसि भयविक्लवा किमर्थं
प्रचलितकुण्डलघृष्टगण्डपार्श्वा ।
विटजननखघट्टितेव वीणा
जलधरगर्जितभीतसारसीव ॥

(10181)

शकारः—

झणज्झणमिति बहुभूषणशब्दमिश्रं
किं द्रौपदीव पलायसे रामभीता ।
एष हरामि सहसेति यथा हनूमान्
विश्वावसोर्भगिनीमिव तां सुभद्राम् ॥

(10182)

चेटः—

रमय च राजवल्लभं ततः खादिष्यसि मत्स्यमांसकम् ।
एताभ्यां मत्स्यमांसाभ्यां श्वानो मृतकं न सेवन्ते ॥

(10183)

विटः—

किं त्वं कटीतटनिवेशितमुद्वहन्ती
ताराविचित्ररुचिरं रशनाकलापम् ।
वक्त्रेण निर्मथितचूर्णमनःशिलेन
त्रस्ताद्भुतं नगरदैवतवत् प्रयासि ॥

(10184)

शकारः—

अस्माभिश्चण्डमभिसार्यमाणा
वने शृगालीव कुक्कुरैः ।
पलायसे शीघ्रं त्वरितं सवेगं
सवृन्तं मम हृदयं हरन्ती ॥

(अ) Mṛcch 1. 17-28; No. 10173, identical with Cār 1. 9; No. 10174, identical with Cār 1. 8; No. 10178, similar to Cār 1. 11 (=No. 10172).

No. 10174 in the original Prākṛt reads:

किं याशि धावशि पलाअशि पक्खलंती
वाशू पशीद ण मलिश्शशि चिट्ठ दाव ।
कामेण दज्झदि हु मे हडके तवश्शी
अंगाललाशिपडिदे विअ मंशखंडे ॥

No. 10175 in the original Prakṛt reads :

उत्ताशिता गच्छशि अंतिका मे
शंपुण्णपच्छा विअ गिम्हमोरी ।
ओवग्गदी शामिअभट्टके मे
वण्णे गडे कुक्कडशावके व्व ॥

No. 10177 in the original Prākṛt reads :

मम मअणमणंगं मम्मथं वड्ढअंती
णिशि अ शअणके मे णिद्दअं आक्खिवंती ।
पशलशि भअभीदा पक्खलंती खलंती
मम वशमणुजादा लावणश्शेव कुंती ॥

No. 10178 (*c*) निरुन्ध्यं [न रु०] Mṛcch (var.).

No. 10179 in the original Prākṛt reads :

एशा णाणकमूशिकामकशिका मच्छाशिका लाशिका
णिण्णाशा कुलणाशिका अवशिका कामस्स मंजूशिका ।
एशा वेशवहू शुवेशणिलआ वेशंगणा वेशिआ
एशे शे दश णामके मइ कले अज्जावि मं णेच्छदि ॥

No. 10181 in the original Prākṛt reads :

झणज्झणंतवहुभूशणशद्दमिश्शं
किं दोव्वदी विअ पलाअशि लामभीदा ।
एशे हलामि शहशत्ति जधा हणूमे
विश्शावशुश्श बहिणिं विअ तं शुभद्दम् ॥

No. 10182 in the original Prākṛt reads :

लामेहि अ लाअवल्लहं तो क्खाहिशि मच्छमंशकम् ।
एदेहिं मच्छमंशकेहिं शुणआ मलअं ण शेवंति ॥

No. 10183 (*d*) त्वस्ता द्रुतं Mṛcch (var.).

No. 10184 in the original Prākṛt reads :

अम्हेहिं चंडं अहिशालिअंती
वणे शिआली विअ कुक्कुलेहिं ।
पलाशि शिग्घं तुलिदं शवेग्गं
शवेंटणं मे हलअं हलंती ॥

In the originals : Nos. 10173, 10174, 10176, 10178, 10181, 10183 Vasanta-tilakā metre ; No. 10175 Indravajrā metre ; No. 10177 Mālinī metre ; No. 10179 Śārdūlavikrīḍita metre ; No. 10180 Puṣpitāgrā metre ; No. 10182 Udgīti-āryā metre (irregular); No. 10184 Upajāti metre (Indravajrā and Upendravajrā).

Courtier : Ah, why should fear transform your tenderness ? / Why should the dainty feet feel such distress, / that twinkle in the dance so prettily ? / Why should your eyes, thus startled into fear,/ dart sidelong looks ? Why, like the timid deer / before pursuing hunters, should you flee ?[1] (No. 10173).

1. This and the following verses up to No. 10184 form the words of Śakāra, the king's brother-in-law, Ceṭa, his servant and Viṭa, his courtier as the three chase the courtezan Vasantasenā who was fleeing to escape from their clutches.

Śakāra : Why flee ? and run ? and stumble in your turning ? / Be kind ! you shall not die. Oh, stop your feet !/ With love, sweet girl, my tortured heart is burning, / as on a heap of coals a piece of meat. (No. 10174).

Servant : In fear you flee / away from me / as a summer peahen should ; / but my lord and master / struts fast and faster, / like a woodcock in the wood. (No. 10175).

Courtier : Why should you tremble, should you flee, / a-quiver like the plantain tree ? / Your garment's border, red and fair, / is all a-shiver in the air ; / now and again, a lotus-bud / falls to the ground, as red as blood. / A red realgar[1] vain you seem, / whence, smitten, drops of crimson stream. (No. 10176).

1. Realgar : Red arsenic, used as a cosmetic.

Śakāra : You wake my passion, my desire, my love ; / you drive away my sleep in bed at night ; / both fear and terror seem your heart to move ; / you trip and stumble in your headlong flight. / But Rāvaṇa forced Kuntī to his will ; / just so shall I enjoy you to the fill. (No. 10177).

Courtier : Why should your fleeter flight / outstrip my flying feet ? / Why like a snake in fright / before the bird-king's might, / thus seek to flee, my sweet ? / Could I not catch the storm-wind in his flight ? / Yet would not seize upon you, though I might. (No. 10178).

Śakāra : This whip of robber love, this dancing-girl, / eater of fish, destroyer of her kin, / this snubnose, stubborn love-box, courtezan, / this clothes-line, wanton creature, maid of sin— / I gave her ten sweet names, and still / she will not bend her to my will. (No. 10179).

Courtier : As courtier's fingers strike the lute's tense string, / the dancing ear-ring smites your wounded cheek. / Why should you flee, with dreadful terror weak, / as flees the crane when heaven's thunders ring ? (No. 10180).

Śakāra : Your jingling gems, girl, clink like anything ; / like Draupadī you flee, when Rāma kissed her. / I'll seize you quick, as once the monkey-king / seized Subhadrā, Viśvāvasu's sweet sister. (No. 10181).

Servant : He's the royal protégé ; / do whatever he may say, / and you shall have good fish and flesh to eat. / For when dogs have all the fish / and the flesh that they can wish, / even carrion seems to them no longer sweet. (No. 10182).

Courtier : The girdle dropping low upon your hips / flashes as brilliant as the shining stars ; / the wondrous terror of your fleeing mars / your charms ; for red realgar, loosened, slips / as on an imaged god, from cheek and lips. (No. 10183).

Śakāra : We're chasing you with all our main and might, / as dogs a jackal when they hunt and find it ; / but you are quick and nimble in your flight, / and steal my heart with all the roots that bind it, (No. 10184). (A. W. Ryder).

10185*

किं त्वं सुन्दरि सुन्दरं न कुरुषे किं नो करोषि स्वयम्
धिक् त्वां क्रोधमुखीम् अलीकमुखरस् त्वत्तोऽपि कः कोपनः ।
आः पापे प्रतिजल्पसि प्रतिपदं पापस् त्वदीयः पिता
दम्पत्योरिति नित्यदन्तकलहक्लेशार्तयोः किं सुखम् ॥

(अ) VCjr 21.3.
(*a*) किं त्वं tr. VC (var.).
(*bc*) *Pāda-s b* and *c* tr. VC (var.).
(*b*) अलीकखरस् VC (var.) (sub-metric) ; °मुखरां VC (var.) ; त्वान्तोऽपि [त्वत्तोऽपि] VC (var.) ; कोपिनः or कापिनो VC (var.).
(*c*) प्रतिदिनं VC (var.).
(*d*) °कलहः VC (var.).

Śārdūlavikrīḍita metre.

"Why, fair one, do you not act fairly ?"[1] "Why do you not *do*[2] yourself ?" "Shame on you, you have a shrewish tongue." "Who is more irritable and given to harsh scolding than you ?" "O vile woman, you are quarrelling at every step !" "You are the son of a vile wretch !"— What happiness can there be for a married couple who are ever afflicted with the torment of such fierce quarrelling ? (F. Edgerton).

1. Words of a quarrelling couple prefaced by the following reflection of the King: अहो दारिद्र्येण पत्न्या अपि पराभवः, 'Ah ! because of poverty a man is scorned even by his wife'.
2. The word in italics is supplied by the editor.

10186*

किं त्वं हालिक मूढधीर्हृतफलं मा मा कृथा लाङ्गलं
क्षेत्रं नैव भवत्यधः कठिनता नैवात्र दृष्टा त्वया ।
उल्लेखोऽपि न जायतेऽत्र विरम क्लेशः फलं केवलं
निर्बीजा बहवो गताश्च सततं दृष्टाः श्रुता वा न किम् ॥

(आ) VS 1031.

Śārdūlavikrīḍita metre.

Oh farmer, are you not dull-witted ; do not uselessly blunt the blade of your plough ; there is no (cultivable) field below. You see not the hardness [stones] underneath. Why, even a faint impression is not made on the ground ; desist from this, only the hard labour will be the gain. That seeds have never germinated here so many times, have you not heard or seen ? (A. A. R.).

10187

किं त्वनुष्ठाननित्यत्वं स्वातन्त्र्यमपकर्षति ।
संकटा ह्याहिताग्नीनां प्रत्यवायैर्गृहस्थता ॥

(अ) Uttara 1. 8.

(*a*) नित्यत्वात् Uttara (var.).

But indeed the necessity of performing the prescribed rites takes away independence. The performance of the duties of a householder by persons who have kindled the sacred fires is beset by obstacles. (C. N. Joshi).

10188*

किं त्वया सुभट दूरवर्जितं
नात्मनो न सुहृदां प्रियं कृतम् ।
यत् पलायनपरायणस्य ते
याति धूलिरधुना रथोद्धता ॥

(अ) Nāṭyaśāstra 16. 36, (in P. Regnaud's edition 16. 32, in KM [42] edition 15. 35).[1]

(*a*) सुभग Regnaud's edn.

(*b*) नात्मन (*sic !*) BI edn. (*contra metrum*) ; सुहृदः Regnaud's edn.

1. Quoted therein as an example of *Rathoddhatā*-metre.

Rathoddhatā metre.

Oh good soldier, why have you run away (from the battlefield) ? (By doing so), you have done any good neither to yourself nor to your friends. For, the dust raised by you while running away seems as if raised by a chariot (bringing disgrace on yourself and distress to your friends). (S. Bhaskaran Nair).

10189*

किं त्वां भणामि विच्छेद- दारुणायासकारिणि ।
कामं कुरु वरारोहे देहि मे परिरम्भणम् ॥

(आ) SR 305. 2, SSB 155. 4.

What shall I tell you, oh darling who causes the anguish of separation to me ? Oh the (proud) possessor of charming hips, do whatever you like, but give me a close embrace. (S. Bhaskaran Nair).

10190*

किं ददातु किमश्नातु भर्तव्यभरणाकुलः ।
उदारमतिराप्तेऽपि जगत्त्रितयमात्रके ॥

(आ) KHpk 606 (p. 376).

What can he give, what can he eat—the person who is worried for maintaining his dependents, even if he be of generous instincts and has obtained the mastery over the three worlds ? (A. A. R.).

10191

किं दातुरखिलैर्दोषैः किं लुब्धस्याखिलैर्गुणैः ।
न लोभादधिको दोषो न दानादधिको गुणः ॥

(अ) Sabhā 36.

What (harm is there), if a donor to charities possesses even numerous vices ? Of what avail are all the virtues possessed by a person, if he is a miser ? There remains, (in this world), no greater vice than miserliness and no greater virtue than donation to charities. (S. Bhaskaran Nair).

10192

किं दानमनाकाङ्क्षं
किं मित्रं यन्निवारयति पापात् ।
कोऽलंकारः शीलं
किं वाचां मण्डनं सत्यम् ॥

(अ) Praśnottara-ratnamālā (KM VII, pp. 121–23) 14; (in Monatsberichte der kön. preuss. Ak. der [Wiss. 1868] 13; om. in the Tibetan Text).

(आ) IS 1756.

Āryā metre.

What is charity? Absence of the expectation (of something in return). Who is a friend? He who prevents us from committing a sin. What is an ornament? Good conduct. What adorns speech? Truth. (A. A. R.).

10193*

किं दानेन मुहुः कृतेन कृतया किं वा हरेः पूजया
किं वा धूर्ततया कृतैरनियमैर्नित्योपवासव्रतैः ।
किं यज्ञैर्बहुदक्षिणैरपि कृतैः श्रद्धाविहीनैः पुनः
स्वान्तं चेच्छुचि नास्ति पूरुष तदा किं तैर्वृथाडम्बरैः ॥

(अ) Vai 13.

Śārdūlavikrīḍita metre.

Of what avail are frequent donations given and worship of Lord Hari? What is the use of fasting and other vows observed without conforming to rules, out of a desire to show off? What again of sacrifices made paying large fees to priests but without faith? If the mind is pure, then, O man, why all other external shows. (A. A. R.).

10194*

किं दीर्घदीर्घेषु गुणेषु पद्म
सितेष्ववच्छादनकारणं ते ।
अस्त्येव तान् पश्यति चेदनार्या
त्रस्तेव लक्ष्मीर्न पदं विधत्ते ॥

(अ) Bhallaṭa-śataka 24.

(आ) VS 922 (a. Bhallaṭa).

Upajāti metre (Indravajrā and Upendravajrā).

When you have such very long and pure *guṇa-s* [virtues *or* threads in your stalks], O lotus, what is it that keeps you hiding [*or* : in indigent circumstances]? Well, there is a reason: If the unmannerly *Lakṣmī* sees them [virtues *or* threads] she would not like to put her foot on you [*or* : be friendly with you] as if frightened by them. (A. A. R.).

10195

किं दुःसहं नु साधूनां विदुषां किमपेक्षितम् ।
किमकार्यं कदर्याणां दुस्त्यजं किं धृतात्मनाम् ॥

(अ) BhPṇ 10. 1. 58.

(आ) IS 1759, SRRU 526.

What is there that the pious cannot bear up against? What is there the learned are in need of? What act is there the wicked cannot perpetrate? What is there the self-subdued cannot renounce? (J. M. Sanyal).

10196*

किं दुर्जनान्न हि बिभेषि यदेषि पार्श्वं
मा मेति भीतिपरुषं परिवर्जयन्त्याः ।
संत्यक्तसाध्वसभरं परिरभ्य दोर्भ्यां
बिम्बाधरं धयति धन्यतमः प्रियायाः ॥

(आ) SMH 10.4.

(*a*) दयेषि SMH; (changed to यदेषि, editorially).

Vasantatilakā metre.

'Do you not fear scandal-mongers that you approach me (undaunted). Please don't,' said the damsel in harsh tones, out of fear and began moving away. But the fortunate lover casting off all fear, encircled her with his arms and enjoys the cherry-lips of his beloved. (K. V. Sarma).

10197

किं दुर्मर्षं तितिक्षूणां किमकार्यमसाधुभिः ।
किं न देयं वदान्यानां कः परः समदर्शिनाम् ॥

(अ) BhPṇ 10. 72. 19.

(आ) IS 1757.

What is there which the liberal-minded people cannot part with, without any difficulty ? What is there that the wicked people cannot perpetrate ? Again, what is there that the generous ones cannot give away ? And who is not related to those people bearing an equal attitude to all ? (J. M. Sanyal).

10198*

किं दुर्मिलेन मम दूति मनोरथेन
तावन्ति हन्त सुकृतानि कया कृतानि ।
एतावदेव मम जन्मफलं मुरारिर्
यन्नेत्रयोः पथि बिभर्ति गतागतानि ।।

(आ) PG 1776.

(*a*) निर्मिलेन [दुर्मि°] PG (var.).

(*b*) कदा [कया] PG (var.).

Vasantatilakā metre.

Of what avail are my desires, messenger, of meeting him [Kṛṣṇa] whom it is difficult to meet ? Who has, alas ! done so many meritorious actions to deserve it ? My life-ambition will be fulfilled by that much alone if Śrī-Kṛṣṇa goes to and fro within the range of my sight. (A. A. R.).

10199

किं दुर्लभं सद्गुरुरस्ति लोके
सत्संगतिर् ब्रह्मविचारणैव ।
त्यागो हि सर्वस्य शिवात्मबोधः
को दुर्जयः सर्वजनैर् मनोजः ॥

(अ) Praśnottara-ratnamālā in Monatsberichte der kön. preuss. Ak. der (Wiss. 1868) 30 ; (om. in KM edition and in the Tibetan Text).

Indravajrā metre.

What is difficult to get in this world ? A good teacher. What is association with the good ? The enquiry into the nature of *Brahman*, the Supreme Soul. What is the renunciation of all ? Realising the Self as Śiva. And, what is difficult for all to conquer ? Love (for the fair sex). (K. V. Sarma).

किं दुष्टं कथितं मया see No. 10214.

10200*

किं दूरेण पयोधरा उपरि किं नान्ये रटन्तः श्रुता
निम्नाः पापतया स्वकुक्षिषु गताः किं नाम पक्षाः क्षयम् ।
रम्यं वा गगने न किं विहरणं किं तूग्रकाकावली-
पर्यायप्रतिपत्तिलाघवभयाद् भूमौ स्थिता बर्हिणः ॥

(आ) VS 682, ŚP 872, Any 70. 142, SR 227. 177 (a. ŚP), SSB 617. 14.

(*a*) नान्यै SSB.

(*b*) निर्व्यापारतया च पक्षिषु ŚP, Any, SSB ; स्वपक्षिषु SR ; वा न [नाम] ŚP, Any, SSB ; पक्षा वृथा [पक्षाः क्ष°] ŚP, Any, SSB.

Śārdūlavikrīḍita metre.

Are the clouds so high in the sky ? Are not other birds heard singing above them ? Are the wings (of peacocks) sunk into their bellies as in the case of crows of sinful conduct ? Is not sport, high up in the sky, pleasant ? But due to the presence of flocks of noisy crows and fear of slight if found in their company, the peacocks remain on the ground. (A. A. R.).

10201

किं देवकार्येण नराधिपस्य
कृत्वा निरोधं विषयस्थितानाम् ।
तद्देवकार्यं जपयज्ञहोमा
येनाश्रुपाता न भवन्ति राष्ट्रे ॥

(अ) VCsr 8. 3.

(आ) SR 386. 373 (a. Vikrama-carita), IS 1760.

(*a*) देवकार्याणि VCsr (var.), SR.

(*b*) विरोधं [निरो°] SR.

(*d*) यस्या° VCsr (var.), SR ; पतन्ति [भव°] VCsr (var.), SR.

Indravajrā metre.

What does it matter that a king performs worship of the gods, while he oppresses the people of his country ? His divine services including prayers, sacrifices and oblations should be of any worth, if there is no shedding of tears in his kingdom. (S. Bhaskaran Nair).

10202*

किं दोर्भ्यां किमु कार्मुकोपनिषदा भर्गप्रसादेन किं
किं वेदाधिगमेन भास्वति भृगोर्वंशे च किं जन्मना ।
किं वानेन ममाद्भुतेन तपसा पीडां कृतान्तोऽपि चेद्
विप्राणां कुरुतेऽन्तरित्यनुशयो रामस्य पुष्णातु वः ॥

(अ) Khaṇḍa-praśasti 58.

(आ) ŚP 128 (a. Hanūmat), SuM 24. 10, SR 20. 70 (a. ŚP), SSB 33. 2 (a. Hanūmat).

(a) गर्भ° [भर्ग°] Khaṇḍa°.

(c) चानेन [वा°] ŚP ; दानेन [वानेन] Khaṇḍa°; तरसा [तपसा] ŚP.

Śārdūlavikrīḍita metre.

'Of what avail are my arms, the learning of the secrets of archery, the favour shown to me by Lord Śiva, the learning of the Veda-s, birth in the noble clan of the Bhṛgu-s, and the wonderful penance which I performed, if death were to inflict pain in the hearts of learned Brāhmaṇa-s ?' May this remorse of Paraśurāma bring welfare to you all ! (A. A. R.).

10203*

किं द्वारि दैवहतके सहकारकेण
संवर्धितेन विषवृक्षक एष पापः ।
यस्मिन् मनागपि विकालविकारभाजि
घोरा भवन्ति मदनज्वरसन्निपाताः ॥

(आ) JS 209. 20 (a. Vikaṭa-nitambā), VS 1682 (a. Vikaṭa-nitambā), Sar 2. 35, 5. 460 and 5. 475, Kav p. 104, SSkṛP 60. 140.

(a) °हृतिके JS, VS, Sar 5. 460 and 5. 475.

(b) विषपादप Sar (in all the three places).

(c) विकाशवि° Sar 5. 475.

(d) भीमा [घोरा] Sar (in all the three places).

Vasantatilakā metre.

O wretched one ! what is the use of the mango-tree grown on the door-step? It is (but) a tree of poison, sin incarnate. When it blossoms even slightly, the complications of the fever of love increase. (R. Chaudhuri).

10204*

किं धक्ष्यति भौमोऽपि
ज्वलनः खलु तादृशं कुलाङ्गारम् ।
यो दह्यतेऽविरामं
विरक्तदासीतिरस्कारैः ॥

(अ) Kuṭṭ (Kuṭṭ [BI] 657, Kuṭṭ [KM] 635).

(a) वक्ष्यति [धक्ष्यति] Kuṭṭ (var.).

(c) न विरसं [ऽविरामं] Kuṭṭ (KM) ; ऽतिविरसं [ऽविरामं] Kuṭṭ (var.).

Āryā metre.

Does the fire of the earth [*or* : of Mars] indeed burn so much the charcoal in the family hearth [*or* : in Mars], as a man burns incessantly by the slight shown by a harlot who has no love for him ? (A. A. R.).

10205

किं धनेन करिष्यन्ति देहिनो भङ्गुराश्रयाः ।
यदर्थं धनमिच्छन्ति तच्छरीरमशाश्वतम् ॥

(अ) P (PT 2. 102, PTem 2. 91). Cf. Ru 112 and JAOS 38. 279.

(आ) VS 3292, SRHt 268. 10 (a. MBh, but not found in MBh [Bh]), SSSN 244. 1.

(a) किन्त्वनेन [किं ध°] PTem (var.).

(b) मनुष्या [दे°] VS.

(d) शरीरं कस्य तत्स्थिरम् VS.

What would these mortals of perishable nature do with wealth, as their body, for (the enjoyment of) which they desire wealth, itself is not eternal ? (S. Bhaskaran Nair).

(अ) MK (MK [GOS] 142, MK [S] 110, MK [B] 85-86, MK [G] 61. 80).

(*a*) किं दुष्टं कथितं मया प्रियतमे प्रायस् त्वया चिन्तितं MK (S) ; किं त्वादाय मय प्रि° (*sic !*) MK (var.) ; यन्तु [यातुं] MK (var.).

(*b*) यत्त्वं वैर म° MK (S) ; वै परममो MK (var.) ; वैर मनो MK (var.) ; देश-रत्वं(स्त्वं ?) गत: MK (var.) (sub-metric).

(*c*) सा बाला ··· ब्रवीति बहुश: पृथ्वीधर पृच्छ मे MK (S) ; सा वाला प(य ?)दिदं···°सो (°शो ?) धाराधम श्रूयते (*sic !*) MK (var.).

(*d*) क्षम्यं मद्वचनं ··· त्वां प्रति MK (S) ; क्षमा मद्वचनं ··· रा ह्युक्तं ··· त्वां प्रति MK (var.).

Śārdūlavikrīḍita metre.

Why did you not think of taking me also when you, my beloved, went away to another country taking with you my heart, my rival ? I am but young and when I say this frequently it is heard by the clouds : and their words spoken by the pangs of separation are heard by me. (A. A. R.).

10215

....　　... ... ... ।
किं नाम कृपणं दैवम्　　अशक्तमभिशंससि ॥

(अ) R (R [Bar] 2. 20. 7 *cd*, R [B] 2. 23. 7 *cd*, R [G] 2. 20. 8 *cd*, R [L] 2. 23. 8 *cd*).

(Oh the best of Kṣatriya-s), why do you give (undue) credit (for every happening) to destiny which itself is helpless and powerless[1]. (S. Bhaskaran Nair).

1. Words of Lakṣmaṇa to Śrī-Rāma.

10216*

किं नाम दर्दुर दुरध्यवसाय सायं
　　कायं निपीड्य निनदं कुरुषे रुषेव ।
एतानि केलिरसितानि सितच्छदानाम्
　　आकर्ण्य कर्णमधुराणि न लज्जितोऽसि ॥

(आ) JS 128. 49 (a. Maṅkhaṇa), Skm (Skm [B] 1768, Skm [POS] 4. 26. 3), Any 47. 73, AR 24. 7-10.

(*c*) किं तानि [एतानि] Skm.

Vasantatilakā metre.

Why indeed have you, O frog with wicked resolve, giving pain to your body, croak (so noisily) in the evening as if in anger ? Here are heard the sportive songs of the white-winged ones [the swans] ; having heard these, so sweet to the ears, are you not ashamed ? (A. A. R.).

10217*

किं नाम दुष्कृतमिदं भवतश्चकास्ति
　　येनात्र दैन्यपिशुनं बत याचितोऽपि ।
एते हि कामनिभृतोन्नतयोऽपि तृप्त्यै
　　मुञ्चन्ति चातक पयो न पयोमुचस्ते ॥

(आ) Any 73. 174, AAS 6. 5.

(*c*) एतेऽभिकामविधृतोन्नतयोऽपि Any (var.).

Vasantatilakā metre.

What bad deed of yours is indeed brought to view that though you beg of the clouds in a humble way, and though they occupy a very high position. They do not release any water for your satisfaction, O *cātaka*-bird ? (A. A. R.).

10218

किं नाम वनजातेन　　शाकेनापि प्रपूर्यते ।
यस्य दग्धोदरस्यार्थे　　किं कुर्यादसमञ्जसम् ॥

(अ) P (PS 2. 49, PN 1. 45)

(*a*) यन्नाम [किं नाम] PN.

(*b*) न सूर्यं ते [प्रपूर्यते] PS (var.).

(*c*) अस्य [यस्य] PN.

(*d*) क: कुर्यात् पातकं जन: PN ; क: [किं] PS (var.).

Can the human belly not be filled even with vegetables grown in the forest ? Why should, then, for the sake of this all-consuming [wretched] belly, one commit improper deeds ? (S. Bhaskaran Nair).

किं नाल्पयति सा विद्या see No. 10078.

10218A

किं नास्ति मरणं तस्मिन् शरणं वास्ति किंचन।
किं नानित्याश्च संयोगा निश्चिन्तैः स्थीयते कथम्॥

(आ) SPR 340. 15.

Is there no demise therein, nor refuge; unions, are they not transitory? This being so, how can (we) remain without worry? (K. V. Sarma).

10219*

किं निःशङ्कं शेषे
शेषे वयसः समागतो मृत्युः।
अथवा सुखं शायीथा
निकटे जागर्ति जाह्नवी जननी॥

(अ) BhV 4. 19 (BhV [C] 4. 31).
(आ) SRK 296. 22 (a. Sphuṭaśloka), Rasagaṅgā° 564. 17-18.
(*a*) निःशंकः BhV (var.).
(*b*) वयसि त्वमागते मृत्यौ Rasagaṅgā°, BhV (var.).
(*d*) जननी [निकटे] Rasagaṅgā°; जाह्नवी भवतः [जा° ज°] BhV (var.), SRK; निकटे [जननी] Rasagaṅgā°.

Gīti-āryā metre.

O soul, why do you sleep giving up all sense of care in this old age? Death is drawing near. Or rather, enjoy sleep at your ease; (for), mother Gaṅgā is awake by your side. (H. D. Sharma).

10220*

किं निन्दन्ति सुधानिधिं मलयजं किं नाद्रियन्तेऽथ किं
श्रीखण्डानिलमावृणन्ति सहजामुज्झन्ति किं धीरताम्।
किं कामं विलपन्ति किं पिकरुतात् त्रस्यन्ति मूर्च्छन्ति किं
तल्पे पल्लवकल्पितेऽपि सुदृशस्तद् ब्रूत किं कारणम्॥

(अ) Dhaśa 55.

Śārdūlavikrīḍita metre.

Do the charming-eyed ladies censure the moon (the repository of nectar); do they not take to the sandal (born in the Malaya-forest); do they avoid the Malaya-breeze and abandon their natural courage? Do they indeed lament (due to suffering), get frightened of the songs of the cuckoos and swoon even in cushions fashioned by tender leaves? Tell me, what is the cause (of all these)? (A. A. R.).

किं निमिलेन मम see No. 10198.

10221*

किं नु कालगणनापतेर्मषी-
भाण्डमर्यमवपुर्हिरण्मयम्।
तत्र यद् विपरिवर्तिताननॆ
लिम्पति स्म धरणिं तमोमषी॥

(अ) Śrīkaṇṭha-carita 10. 19.
(आ) VS 1930 (a. Maṅkhaka or Śaṅkhaka), SuMañ 176. 20-21.
(*a*) °गणनायत्तन्मषी- VS (var.).
(*c*) विवरि° [°विपरि°] VS (var.).
(*d*) धरणीं SuMañ.

Rathoddhatā metre.

Can it be that the disc of the sun is a golden ink-tank of the god who measures time (by using it to keep accounts)? For, when it is upturned, it smears the earth with the (flowing) ink of darkness. (A. A. R.).

किं नु चित्तं मनुष्याणाम् see No. 10144.

10222*

किं नु तोयरसा पम्पा न सेवा नियतेन वै।
वैनतेयनिवासेन पापं सारयतो नु किम्॥

(अ) Rāma-Kṛṣṇa-vilomakāvya (KM XI, pp. 172-91) 25.
(आ) SSB 582. 25 (a. Rāma-Kṛṣṇa-vilomakāvya).
(*a*) रसापम्पा SSB.
(*b*) सेवानियतेन SSB.

First half pertaining to Śrī-Rāma:

Was not the lake Pampā sweet in its waters? Was there not available the service of Hanumān [*Niyata*=*Nitya-niyata*[1]]? (As both these were accessible to Śrī-Rāma he did not feel any discomfort even during the separation from his beloved wife Sītā).

1. A less-known epithet of Hanumān.

Second half pertaining to Śrī-Kṛṣṇa :

'What can be said of that (fortunate) man who keeps himself away from sinful activities by virtue of (performing services to) Śrī-Kṛṣṇa whose abode is Garuḍa, the son of Vinatā ?[1] (S. Bhaskaran Nair).

1. So say Gopī-s to Uddhava, ironically.

10223*

किं नु ध्वान्तपयोधिरेष कतकक्षोदैरिवेन्दोः करैर्
अत्यच्छोऽयमधश्च पङ्कमखिलं छायापदेशादभूत् ।
किं वा तत्करकर्तरीभिरभितो निस्तक्षणादुज्ज्वलं
व्योमैवेदमितस्ततश्च पतिताश्छायाच्छलेन त्वचः ॥

(अ) Amar 2. 75.
(आ) SkV 913 (a. Murāri), Prasanna 55 *b*, JS 264. 25 (Śrī-Murāri), SR 303. 132 (a. JS), SSB 151. 140 (a. Murāri), SuSS 392.
(*a*) एव [एष] JS ; कटक° [कतक°] SkV (var.).
(*b*) अत्यब्जोऽ Prasanna; पङ्कपटलं Amar (var.), SR, SSB ; काया° [छाया°] SkV (var.).
(*d*) व्योमैवेदमधश्चलन्ति पतिता° JS.

Śārdūlavikrīḍita metre.

Are the moon's rays a powder of the clearing nut / by which this sea of darkness has been rendered bright / and its mud precipitated to the bottom in the guise of shadows ? / Or could they be a set of carpenters / who by their planning polish the tree of heaven / of which the shadows are the fallen bark ? (D. H. H. Ingalls).

10224*

किं नु नाम भवेत् कार्यम् इदं येन त्वया कृतम् ।
अपापा पापकल्पेन नगरश्रीर् निपातिता ॥

(अ) Mṛcch 8. 39.

What sin is yet to come, or woe,/ now thou hast done this deed of hate ? / Like sin's foul self, hast thou laid low / the sinless goddess of our state.[1] (A. W. Ryder).

1. Words of Viṭa to Vasantasenā.

10225

किं नु मे स्यादिदं कृत्वा किं नु मे स्यादकुर्वतः ।
इति संचिन्त्य मनसा प्राज्ञः कुर्वीत वा न वा ॥

(अ) MBh (MBh [Bh] 5. 34. 19, MBh [R] 5. 33. 18, MBh [C] 5. 1112 ; also *ab* only in MBh [Bh] 3. 59. 10 *ab*, MBh [R] 3. 62. 10 *ab*, MBh [C] 3. 2342 *ab*), BhPr 23.
(आ) VS 2716, SR 161. 357 (a. BhPr), SSB 492. 364, IS 1762, Sama I क 50.
(*c*) इति कर्मणि संचिन्त्य (or संप्रेक्ष्य) MBh.
(*d*) कुर्याद् वा पुरुषो न वा MBh (Bh) ; धीरः (or वीरः) कुर्वीत वा न वा MBh (var.).

What would this action of mine result in if I do it, and what would issue forth if I stay away from it. Having pondered over thus in mind, a wise person should act or act not. (K. V. Sarma).

10226*

किं नु लीना विलीना नु सुप्ता किं नु मृता नु किम् ।
परिष्वक्तैव कुरुते सा मे शङ्काशतं प्रिया ॥

(आ) VS 1452 and 2088.
(*a*) किं [नु, second] VS 1452.

Has she melted away or is she in contact with me ? Is she asleep or is she lifeless (in her ecstasy) ? No sooner than my beloved is embraced by me she gives rise to hundreds of such apprehensions ! (A. A. R.).

10227*

किं नु स्थूलफलप्रसूः पनसवद् रम्भेव किं कोमलः
किं किं छिल्लवडल्लपत्रवनवच्छायाढ्यसम्पल्लवः ।
चञ्चच्चम्पकचूतचन्दनवनोद्याने समानस्थितिः
केनायं खदिरद्रुमः खरतराकारोऽपि हा रोपितः ॥

(आ) AIR 325.

Śārdūlavikrīḍita metre.

Does this *khadira*-tree bear big fruits like the bread-fruit tree ? Is it charming to look at like the plantain ? Or is it possessed of fine leaves that give shade or has it charming tender leaves ? By whom has this *khadira*-tree, of frightful appearance, been grown in the garden on a footing of equality along with the gracefully waving *campaka*-, mango- and sandal- trees ? (A. A. R.).

10228*

किं तु स्वर्गात् पुनः प्राप्ता मम जीवातुकाम्यया ।
तस्या रूपानुरूपेण किमुतान्येयमागता ॥

(अ) Mṛcch 10. 40 (in some editions 10. 41).

Did she[1] return from heaven, / that I[2] might rescued be ? Was her form to another given ? / Is this that other she ? (A. W. Ryder).

1. Vasantasenā 2. Cārudatta.

10229*

किं नेत्रयोरमृतवर्तिरियं विधातु-
राधात् किमद्भुतशरीरविधानलेखा ।
संसारसारमहह त्रिजगत्पवित्रं
स्त्रीरत्नमेतदुपसर्पति पङ्कजाक्षि ॥

(आ) SuM 16. 13.

Vasantatilakā metre.

Is she a nectarian eye-salve to the vision ? Or is she a wonderful bodily creation of the Creator ? Oh ! wonder, she is a gem among women, the essence of worldly happiness and a purifier of the three worlds, that comes towards us, O lotus-eyed one. (A. A. R.).

किं नैव सन्ति बत तामरसा° see No. 1824.
किं नैव सन्ति भुवि तामरसा° see No. 1824.
किं नैव सन्ति सुबहूनि see No. 6871.

10230

किं नोज्ज्वलः किमु कलाः सकला न धत्ते
दत्ते न किं नयनयोर्मुदमुन्मयूखः ।
राहोस्तु वक्त्रपति(तो)ऽस्तमितोऽयमिन्दुः
सत्यं सतामहृदयेषु गुणास्तृणानि ॥

(आ) SkV 1364 (a. Atula).

(*c*) चक्र° SkV (but emended to वक्त्र, as above, by D. H. H. Ingalls in the *Notes*, p. 557 appended to his *Translation* of SkV).

Vasantatilakā metre.

Why does the moon not shine ? Why has it lost its fullness ?/ Why do its rays no more delight our sight ? Alas ! the moon, fallen in Rāhu's mouth, is gone. / You see how true it is that those who have no heart/care not a straw about the virtues of the good. (D. H. H. Ingalls).

10231

किं नो दुःखहरं सुखं च तनुते किं वेति चिन्ताकुला
मा भूताद्य जना यतध्वमनिशं सर्वात्मना मुक्तये ।
सायुज्यं यदि सा भवेद्धि भवतां किं वा विचार्यं सुखं
हैमं भोजनभाजनं भवति चेत् पृच्छ्येत किं व्यञ्जनम् ॥

(अ) Lok 84.

Śārdūlavikrīḍita metre.

Do no worry, O people, whether it [liberation] will remove all misery, and give happiness ; put forth efforts with all your might, day and night, for liberation (from worldly bondage). If union with the Supreme One is to be your lot, is there any need to think of (concurrent) happiness ? If dinner is served on a golden plate, should one ask whether there will be seasoned dishes ? (A. A. R.).

10232*

किं नो व्याप्तदिशां प्रकम्पितभुवामक्षौहिणीनां फलं
किं द्रोणेन किमङ्गराजविशिखैरेवं यदि क्लाम्यसि ।
भीरु भ्रातृशतस्य मे भुजवनच्छायां सुखोपास्थिता
त्वं दुर्योधनकेसरीन्द्रगृहिणी शङ्कास्पदं किं तव ॥

(अ) Veṇī 2. 17.

(आ) Sar 5. 359.

(*c*) जीवद्भ्रा° [भीरु भ्रा°] Sar ; या [मे] Veṇī (var.) ; भुजबल° Sar ; °च्छायासुखो° Veṇī (var.) ; सुखामाश्रिता Sar ; सुखोपस्थिता or सुखोपाश्रिता Veṇī (var.).

Śārdūlavikrīḍita metre.

What is the fruit of our huge squadrons that fill the spaces and shake the Earth ; what is the use of Droṇa and what is the use of the arrows of the King of Aṅgas if you thus undergo sufferings ? Timid lady, reposing at ease in the shade of the thicket of my hundred brothers' arms, you are the housewife of the best of lions—Duryodhana. What is the cause of your fear ?[1] (C. Sankara Rama Sastri).

1. Words of King Duryodhana to Bhānumatī, his Queen.

10233*

किं न्वावृणोषि कबरीं सखि किं नु काञ्चीं
बध्नासि वर्मयसि किं कुचयोर् निचोलम् ।
सोत्कण्ठकान्तसुभगाध्युषितोपकण्ठा
प्राप्ता पुरः सुरतसंगररङ्गभूमिः ॥

(आ) Skm (Skm [B] 784, Skm [POS] 2.62.4) (a. Dharma-Yogeśvara), Kav p. 79.
Vasantatilakā metre.

Are you, friend, covering the tresses tightly with flower garlands ? Are you binding the girdle and putting on the armour of a jacket over the bosom ? For, we have reached the battlefield of love-sports, in the vicinity of which stands the lover [fighter] who is all eager to start (the combat) in a charming way. (A. A. R.).

10234*

किं पक्वं सुकृतं किमंह इति मे नाद्यापि संवेद्यते
तन्व्याश्चेतसि किंस्विदस्मि कलितः किं नेति नैव स्फुटम् ।
एतत् किंचिदभूत् तदा मयि सकृत् कृत्वा कटाक्षं ततः
स्निग्धव्याकुललोचनं तरलया सख्यस्तया वीक्षिताः ॥

(आ) JS 149. 10 (a. Madālasa-kuvalaya-nāṭaka).

(*a*) Or संविद्मः [संवेद्यते] JS.
Śārdūlavikrīḍita metre.

It is not clear to me, so far, that which ones, my virtuous deeds or my sinful acts, have ripened. (Likewise), it is also not clear to me that whether I have made a good impression on the mind of the slim damsel or not. (To my confusion), only this much happened : Once, having cast her side-glance towards me, she (turned) and looked at her lady-companions, in a tremulous manner, with her eyes expressing, simultaneously, both affection and anguish. (S. Bhaskaran Nair).

10235*

किं पङ्कजं किमु सुधाकरबिम्बमेतत्
किं वा मुखं क्लमहरं मदिरेक्षणायाः ।
यद् दृश्यते मधुकराभकुरङ्गकान्ति
नेत्रद्वयानुकृतिकाष्ण्यममुष्य मध्ये ॥

(आ) AIR 141.
Vasantatilakā metre.

Is this a lotus or the orb of the nectar-rayed moon ? Or is it the fatigue-removing face of the charming-eyed one ? For, something is seen in the midst of it, having the splendour of a deer and of bees and possessing the dark colour resembling a pair of eyes. (A. A. R.).

10236*

किं पत्रभङ्गरुचिजालमिदं कपोले
त्वत्कर्णयोः सुदति सारित एष पाशः ।
कश्चित् त्ववत्यपि किमुत्पतितो नितम्बान्
त्वन्मध्यदेशवमीक्षणकालसारः ॥

(आ) Skm (Skm [B] 828, Skm [POS] 2.71.3) (a. Gopīka).

(*c*) तुरत्यपि [त्व°] Skm (var.).
Vasantatilakā metre.

Is this a net consisting of the floral designs on your cheeks, and is this a rope spread, O pearl-teethed one, on your ears, that the deer of the lover's eye has jumped into your hips and reached the wood of your middle regions ? (A. A. R.).

10237*

किं पथ्यतरं धर्मः
कः शुचिरिह यस्य मानसं शुद्धम् ।
कः पण्डितो विवेकी
किं विषमवधीरिता गुरवः ॥

(अ) Praśnottara-ratnamālā 5 (in some editions 4).

(आ) IS 1773.

(इ) Praśno° (T) 4.

(*a*) पथ्यदनं Praśno° (KM VII, p. 121).
Āryā metre.

What is most beneficial ? Virtue. Who is pure ? He whose mind is clear. Who is learned ? The man of discrimination. What is poison ? The disregard shown to elders. (A. A. R.).

10237A*

किं पद्ममन्तर्भ्रान्तालि किं ते लोलेक्षणं मुखम् ।
मम दोलायते चित्तं ... ... ॥

(अ) KāD 2. 26 *ab/c*.
(इ) KāD (T) 2. 26 *ab/c*.

Is it the lotus with bees rolling inside ? Is it your face with the rolling eyes ? My mind is extremely wavering between these two. (V. Narayana Ayyer).

10238*

किं पद्मस्य रुचिं न हन्ति नयनानन्दं विधत्ते न किं
वृद्धिं वा झषकेतनस्य कुरुते नालोकमात्रेण किम् ।
वक्त्रेन्दौ तव सत्ययं यदपरः शीतांशुरुज्जृम्भते
दर्पः स्यादमृतेन चेदिह तवाप्यस्त्येव बिम्बाधरे ॥

(अ) Ratnāvalī 3. 13.
(आ) JS 168. 5 (a. Śrī-Harṣa), SuMañ 119. 4, SR 314. 73 (a. Kuv), SSB 269. 75, IS 1774, Kuv *ad* 5. 20 (p. 18), AR 47. 6-9, AlK 308. 22-25, Amd 254. 704, AlS 224. 6-9, RAS *ad* 3. 106 *cd*–107 *ab* (p. 372).
(*a*) वा [किं, second] AR.
(*c*) (अ)भ्युद्गतो [(उ)ज्जृम्भते] AR, Amd.
(*d*) तदप्य° [तवाप्य°] JS, SR, SSB, Kuv, AR, Amd, AlS.

Śārdūlavikrīḍita metre.

Does not the moon of your face cause to fade [eclipse] the beauty of the lotus ; does it not bring delight to the eyes, or does it not, by its mere appearance, cause the fish-bannered one [God of love *or* the Sea] to swell ?—that, notwithstanding its presence, this other moon has risen ? If there be pride on account of the (presence of) nectar, that too is here in your *bimba*-like lower lip.[1] (M. R. Kale, slightly revised, editorially).

1. Words of King Udayana to his Queen Vāsavadattā.

10239*

किं पद्मे किमु पल्लवे किमु पदौ किं स्वर्णवल्ल्यङ्कुरौ
किं जङ्घे किमु पञ्चबाणपरिघौ किं मारनागीकरौ ।
किं बाहू किमु हेमपूगयुगलं किं तारजम्बीरके
किं वक्षोजयुगं कथं नु लतिका हैमी नु किं कामिनी ॥

(आ) PV 271 (a. Veṇīdatta).
(*a*) °वल्ल्यङ्करौ PV (printing error).
Śārdūlavikrīḍita metre.

Are they two lotuses or two tender leaves or two feet ? Are they [the fingers] sprouts of a golden creeper ? Are they two hips or the ramparts of the five-arrowed Cupid ? Are they two trunks of the elephant of Cupid or two hands ? Are they two arms or a pair of golden areca-trees ? Are they a pair of bright citron fruits or a pair of breasts ? Is this a golden creeper or a damsel in love ? (A. A. R.).

10240*

किं परजीवैर्दीव्यसि
विस्मयमधुराक्षि गच्छ सखि दूरम् ।
अहिमधिचत्वरमुरग-
ग्राही खेलयतु निर्विघ्नः ॥

(अ) ĀrS 2. 187.
Āryā metre.

Why do you play with others' lives, O friend, with your eyes sweet and expressing wonder (at the sight of the cobra's swaying hood) ? Away you go far (to the lover's rendezvous); let the snake-charmer, without impediments, sport at the quadrangle with his snake.[1] (A. A. R.).

1. Words of the lady-companion prodding her mistress to proceed to the rendezvous, ignoring the cobra on the path.

10241*

किं परारि न परापतन् घनाः
किं परुन्नवमरुन्न केतकः ।
मोहरोहणतया भयावहो
भाव एष विषमः किमैषमः ॥

(आ) SMH 9.4.

(*a*) परा विनपरा° [परारि न परा°] SMH (KM) ; °पतद् SMH (var.).

(*b*) °न्नरमरुन्न° [°न्नवम°] SMH (KM).

Rathoddhatā metre.

Did the clouds not make their appearance the year before last ? Were there not fresh breezes last year, redolent with *ketakī*-flowers ? Due to the ascending delusions an apprehension comes and this feeling (of love), which is worrying during this year. (A. A. R.).

10242

किं परोक्षं किमध्यक्षं किं लभ्यं किं नु दुर्लभम् ।
सर्वमैन्द्रियकं वस्तु सर्वं करगतं सताम् ॥

(अ) Sabhā 8.

What is beyond ken and what is before our eyes, what is easy of access and what is difficult to get ? All the objects pertaining to the senses are within the easy grasp of good people. (A. A. R.).

10243*

किं पर्वदिवसमार्जित-
दन्तोष्ठि निजं वपुर्न मण्डयसि ।
स त्वां त्यजति न पर्वस्व्-
अपि मधुरामिक्षुयष्टिमिव ॥

(अ) ĀrS 2.161.

Āryā metre.

Oh ! charming damsel with teeth and lips bright like the junction-days[1] [bright fortnight], why do you not keep your body adorned (all the time) ? Even during the days of eclipse [*or* : even during the period of monthly course] he will not abandon you as you are sweet like a sugar-cane (which is sweet even at its joints). (S. Bhaskaran Nair).

1. *Or* : [she who has brushed her teeth and washed her lips on a *parvan*-day].

10244*

किंपाक पाके बहिरेव रक्त
तिक्तासितान्तर्दृशि कान्तिमेषि ।
एतावता काकमपास्य कस्य
हृत्प्रीतिमित्तिस्त्वमिदं न जाने ॥

(आ) SkV 1121 (a. Buddhākaragupta).

(*a*) विपाकबहिरेवरक्त (*sic !*) SkV (var.) (submetric).

(*c*) काकपथास्य SkV (var).

Indravajrā metre.

When ripe, *kiṁpāka*-fruit, though bitter and black within, / you grow red outside and pleasing to the eye ; / yet, I know not what you have hereby to please the heart, / unless it be the heart of crows. (D. H. H. Ingalls).

10245*

किं पादान्ते पतसि विरम स्वामिनो हि स्वतन्त्राः
किंचित्कालं क्वचिदपि रतिस्तेन कस्तेऽपराधः ।
आगस्कारिण्यहमिह यया जीवितं त्वद्वियोगे
भर्तृप्राणाः स्त्रिय इति ननु त्वं मयैवानुनेयः ॥

(आ) SkV 643, Kav 356, Prasanna 144*b* (a. Vākkūṭa), Skm (Skm [B] 706, Skm [POS] 2.47.1) (a. Bhāvadevī), JS 200.14, AB 520, PG 381, SSkṛP 4, Kav p. 62.

(*a*) लुठसि [पतसि] PG, Prasanna ; विमनाः [विरम] JS, PG.

(*b*) कंचित् Skm, JS, PG, AB ; क्वचिदसि [क्वचिदपि] Skm ; क्वचिदभिरतस्तेन [क्व° र°] JS ; क्वचिदभिरतस्तत्र [क्व° °स्तेन] PG ; बत स्तेन (*sic !*) Prasanna.

(*c*) मया [यया] Skm (POS), Prasanna, PG (var.) ; तद्वियोगे Prasanna.

(*d*) भर्तुः प्राणस्त्रिय JS ; मर्मै° JS ; °वात्मनेयः Prasanna; °वानुमेयः JS, PG (but in some editions, as above).

Mandākrāntā metre.

Fall not before my feet, pray fall not, / for husbands, sure, are masters of themselves. / A little while you took your joy somewhere, / what fault was there in that ? / It's I the sinner, that have lived despite your absence, / for the lives, they say, of wives / lie in their husbands. / Surely it is I should beg your pardon. (D. H. H. Ingalls).

10246*

किं पाद्यं भवते भवेत् सुरसरित्पादोदकाय प्रभो
को दीपस् तरणीक्षणाय गरुडारूढाय किं वाहनम् ।
किं भोज्यं जगदन्नदाय वसनं किं दिव्यवासोधृते
किं स्तोत्रं निगमागमाय तदलं भक्तिर्भवत्तुष्टये ॥

(अ) Cr 1371 (CRC 8. 158, CPS 343. 30).

(*b*) तरुणी° Cr ; (changed to तरणी°, editorially).

Śārdūlavikrīḍita metre.

In your case, O Lord, what water is necessary for washing your feet, as the divine Gaṅgā springs from your feet ; what lamp for looking at (the objects), as the (ever-luminous) Sun forms your vision ; and what conveyance for riding on, as there is Garuḍa, (the king of birds), at your disposal ? What victuals are to be offered to you, as you feed the whole world [beings] ; and what clothes, as you possess the divine (yellow) ones [*pītāmbara*] ? What hymn of praise is to be sung for you, as you are the very source of the sacred scripture ? Hence, for pleasing you, it is enough to have devotion to you. (S. Bhaskaran Nair).

10247*

किं पान्थ निर्मथनसिद्ध्युपयोगिवस्तु-
सम्भारशालिनि मरौ सुगृहीतनाम्नि ।
संदृश्यतेऽतिविपरीतमिदं हि तत्र
कूपोऽस्ति तत्र च जलं यदयत्नलभ्यम् ॥

(आ) VS 940 (a. Amṛtadatta).

Vasantatilakā metre.

Why traveller, in this desert which is resplendent with a collection of things that are useful for total destruction and hence appropriately named, there is seen something which is at total variance with it ? For, there is seen a well and there is water too which is secured without any effort. (A. A. R.).

10247A*

किं पीयूषमयी कृपारसमयी कर्पूरपूरीमयी
किं वानन्दमयी महोदयमयी सद्ध्यानलीलामयी ।
तत्त्वज्ञानमयी सुदर्शनमयी निस्तन्द्रचन्द्रप्रभा
सारस्फारमयी पुनातु सततं मूर्तिस्त्वदीया सताम् ॥

(आ) SPR (Vol. V) 64. 13.

(*a*) कर्पूरपारीमयी ? SPR ; (changed to कर्पूर-पूरीमयी, editorially).

Śārdūlavikrīḍita metre.

That which is ambrosial, soaked with the pith of compassion, anointed with camphor dust, ecstatic, bestowing greatness, sporting in devotion, embodying the ultimate truth, handsome to espy, radiant like the full moon, the essence of essences—may that form of yours afford protection for good men. (K. V. Sarma).

10248*

किं पुत्रि गण्डशैल-
भ्रमेण नवनीरदेषु निद्रासि ।
अनुभव चपलाविलसित-
गर्जितदेशान्तरभ्रान्तीः ॥

(अ) ĀrS 2. 179.

Āryā metre.

Why do you, O daughter, at the delusion of a huge rock thrown by an earthquake, sleep at the time of the appearance of fresh clouds ? Experience the wanderings in other lands with flashes of lightning and the thunder of clouds. (A. A. R.).

10249

किं पुनर्मनुजा नित्यं निन्दाजः क्रोध इष्यतः ।
राजा सुभागदण्डी स्यात् सुक्षमी रञ्जकः सदा ॥

(अ) Śukranīti 1. 138 (in some editions 1. 37).

(Even the gods are fond of being praised), what then of men ? Anger is the outcome of censure. The king should punish (the criminals) in a rightful manner; he should also be patient (and forgiving) and should be one who always pleases (his subjects). (S. Bhaskaran Nair).

10250*

किं पुष्णासि मृगान् मृगादनकुलात् किं वापरं त्रायसे
त्वद्भाग्येन तथाप्यमी वनभुवि स्वैरं चरित्वा तृणम् ।
त्वां राजानमुपासितुं यदि किल श्रद्धां निबध्नन्ति तत्
किं पारीन्द्र गुहागृहादपि विनिर्गन्तुं तवैष श्रमः ॥

(अ) DikAny 3.

(आ) Ava 521.

(*d*) हे हर्यक्ष Ava ; तवाद्य [तवैष] Ava.

Śārdūlavikrīḍita metre.

Do you, O lion, nourish the deer or do you merely protect them from the herd of hunting leopards ? Due to this good fortune, these deer, having eaten grass in the forest regions, fix their devotion to you as their king and approach you. Such being the case, what is your exertion in coming out of even your cave-residence ? (A. A. R.).

10251

किं पुष्पैः किं फलैस् तस्य करीरस्य दुरात्मनः ।
येन वृद्धिं समासाद्य न कृतः पत्रसंग्रहः ॥

(आ) ŚP 1049, Any 135. 216, SR 242. 174, SSB 644. 2, SRK 213. 2 (a. Śārṅgadhara), IS 7832.

Where are the flowers or fruits in the case of the wretched *karīra*-tree ? It has become well nourished and yet has not even a sheaf of leaves. (A. A. R.).

10252

किं पुस्तकेन मूढस्य निःस्त्रीकस्य धनेन किम् ।
... ... ॥

(अ) Śiva-purāṇa, Śatarudra-saṁhitā 27.36*ab*.

(*a*) पुस्तकस्य [पुस्तकेन] Śiva° (var.).

Of what avail is a book to a fool and of what avail is wealth to a man without a woman [wife] ? (S. Bhaskaran Nair).

10253*

किं पृष्टेन द्रुततरमितो गम्यतां सा प्रिया ते
दृष्टा भ्रातर्दिवसमखिलं सास्रमेकं मयैव ।
पान्थे पान्थे त्वमिति रभसोद्ग्रीवमालोकयन्ती
दृष्टे दृष्टे न भवति भवानित्युदस्रं वलन्ती ॥

(आ) VS 1402, ŚP 3493, SR 289. 49 (a. ŚP), SSB 125. 53.

(*b*) मार्गे [भ्रातर्] ŚP, SR, SSB ; एका ŚP, SR, SSB ; मयैवम् ŚP, SR.

(*c*) दृष्टे दृष्टे [पा° पा°] ŚP.

(*d*) पृष्टे पृष्टे [दृ° दृ°] ŚP ; °दश्रुर् [°दस्रं] ŚP, SSB.

Mandākrāntā metre.

Why (waste time on asking) questions ? Go (home) quickly from here. (For), your beloved wife was watched by me throughout a rainy day (behaving thus) : Whenever a wayfarer was seen (at a distance) she thought it was you and craned her neck (to see better) and every time she saw that it was not you, she turned away in tears. (A. A. R.).

10254*

किं पौरुषं रक्षति येन नार्तान्
किं वा धनं नार्थिजनाय यत् स्यात् ।
का सा क्रिया या न हितानुबन्धा
किं जीवितं यद् यशसो विरोधि ॥

(अ) P (PP 2. 167), BhPr 153 (Kālidāsa's words).

(आ) SPR 1391. 31 (a. Jaina-Pañcatantra 164. 167), SR 172. 830 (a. BhPr), SSB 507. 830.

(*a*) यो न वार्तान् BhPr, SR, SSB.

(*c*) सा किं क्रिया BhPr, SR, SSB ; हितानुबद्धा BhPr, SR, SSB.

(*d*) साधुविरोधि यद्वै [यद् य° वि°] BhPr, SR, SSB.

Indravajrā metre.

What manhood is there, making not the sad, secure ? / What wealth is that, availing not to aid the poor ? / What sort of act, performed without good consequence ? / What kind of life, that glory feels to be offence ? (A. W. Ryder).

10255

किं पौरुषैस् त्यक्तपरोपकारैः
सौभाग्यहीनैरपि किं सुरूपैः ।
किं वा धनैः सद्विनियोगशून्यैः
वाग्मिश्च किं विष्णुकथाविरक्तैः ॥

(आ) NBh 13.

(*d*) Or °विरक्तौ NBh.

Indravajrā metre.

Of what avail are manly deeds, if devoid of help to others ? What is the use of beauty, if it is devoid of conjugal happiness ? Of what avail is wealth, if it is not spent on worthy causes ? What is the use of proficiency in speech, if it is not used to describe the exploits of Lord Viṣṇu ? (A. A. R.).

10256

किं प्रमत्तस्य बहुभिः परोक्षैर्हायनैरिह ।
वरं मुहूर्तं विदितं घटेत श्रेयसे यतः ॥

(अ) BhPṇ 2. 1. 12 (in Burnouf's edition 2. 1. 11*cd*–2. 1. 12*ab*).

What is the use of many years of life of one who is careless and whose deeds are not seen by others ? Far better is a short life that is known, as it can be used for the welfare (of all). (A. A. R.).

10257

किं बहुना कथितेन नरस्य
कामवशस्य न किंचिदकृत्यम् ।
एवमवेत्य सदा मतिमन्तः
कामरिपुं क्षयमत्र नयन्ति ॥

(अ) AS 592.

(*c*) मतिवंतः AS (var.).

(*d*) °रिपुतयमत्र [°रिपुं क्ष°] AS (var.).

Dodhaka metre.

Why talk much (on this theme) ? In the case of a man who is a slave to passion there is no wrong which he may not do. Intelligent people, understanding thus, always bring the enemy of passion to its destruction. (A. A. R.).

10258*

किं बान्धवेन रविणा हरिणाथ किं वा
लक्ष्म्या च किं च जलजोदरजेन किं वा ।
एतस्य शुद्धचरितस्य सरोरुहस्य
नैषा तुषारजनिता शमिता विपत्तिः ॥

(आ) Ava 63, SR 244. 231, SSB 648. 27.

(*a*) हरिणापि Ava.

(*b*) लक्ष्म्यापि किं सरसिजोदरजन्मना वा Ava.

(*c*) एकस्य [एतस्य] Ava.

Vasantatilakā metre.

Of what avail is the kinsman, the Sun ? Of what avail are (the allies,) Lord Viṣṇu and Goddess Lakṣmī or (even) the one born of the lotus [God Brahmā] ? The calamity caused by the frost to this lotus of pure conduct has not been allayed. (S. Bhaskaran Nair).

10259*

किं बाले तव सुव्रणोऽयमधरो गात्रं च किं ते श्लथं
रात्रावद्य विदग्धभोगपटुना दष्टा भुजङ्गेन वै ।
यद्येवं सहसा मृतासि न कथं कालेन दष्टा सती
जप्तं तत्समयेऽप्यनन्यमनसा हाहेति मन्त्रो मया ॥

(अ) BhŚ 455.

(*c*) मृतोसि BhŚ (but emended to मृतासि, as above, by the editor of BhŚ).

Śārdūlavikrīḍita metre.

'Why is it, O girl, that your lip is wounded and your body is in an exhausted state ? Were you bitten at night by a *bhujaṅga* [secret lover *or* snake] that is clever in love-sports [*or* : having a terrible hood] ? If you were bitten by a black cobra how is it that you are not dead at once ?' 'Well, the *mantra hā ! hā !*[1] was uttered by me at that time with a concentrated mind !' (A. A. R.).

1. Exclamatory sudden short cry expressing ecstasy or pain.

10260*

किं बाले मुग्धतेयं प्रकृतिरियमथो रौद्रता किं नु कोपः
किं वा चापल्यमुच्चैर्व्रतमुत किमु ते यौवनारम्भदर्पः ।
यत्केशालापवक्त्रस्मितललितकुचभ्रूविलासावलग्नैः
स्वस्थो लोकस्त्वदीयैर्मनसि विनिहितैर्दह्यतेऽमीभिरार्यः ॥

(अ) Amar (om. in Amar [D], Amar [RK], Amar [K], Amar [S], and Amar [POS]; Amar [NSP] 143).

(आ) VS 1380 (a. Amaruka).

(*a*) मुग्धता [मुग्धतेयं] VS (var.) (sub-metric).

Sragdharā metre.

Is it, O girl, your innocence, or is it your natural disposition, or cruelty, or anger, or fickleness, or a vow, or the pride at the advent of youth that good people are burnt in their hearts by the beauty of your tresses, conversation, face, smile and the sportive charm of your bosom and eyebrows ? (A. A. R.).

10261*

किं बाष्पबिन्दुवृन्देन तव हासोचितं चितम् ।
गण्डमण्डलमध्यास्ते पाणिः कमललोचने ॥

(आ) AIR 5.

Is it by the flow of tears that were collected, befitting your laughter, that your hand occupies the middle of your cheeks, O lotus-eyed one ! (A. A. R.).

10261A

किं बहूक्तेन वाक्येन मया लेखमुखेन च ।
आवयोस्तादृशी प्रीतिर् यादृशी चक्रवाकयोः ॥

(अ) MK (GOS) 171.

Why say much through this letter written by me. Let there be, between us two,[1] that type of mutual affection as exists between a pair of *cakravāka*-birds. (K. V. Sarma).

1. Between the loving husband gone to a far-off place and the pining wife remaining at home.

10262*

किं बिम्बं किमु विद्रुमं किमु लसद्बन्धूकपुष्पं नु किं
संध्यारक्तमणिः कथं नु जगदानन्दद्रुमस्याङ्कुरः ।
किं वा काममहीपतेस्त्रिजगतां संमोहनं कार्मणं
किं वा स्त्रीलिपिभाग्यगूर्जरवधूमध्याधरो भासते ॥

(आ) PV 223 (a. Veṇīdatta).

(*b*) °द्रुमस्याङ्कर: PV (printing error).

Śārdūlavikrīḍita metre.

Is it a *bimba*-fruit, or coral, or a blossomed *bandhūka*-flower, or the gem that glows at twilight, or the sprout of the tree that gives joy to the world, or the mystifying magic of Cupid [*or* : the *sammohana*-bow of Cupid that mystifies the three worlds], or the charming lip, the good luck of the ladies of Gūrjara that shines ? (A. A. R.).

10262 A

किं बुद्धेन किमीशेन किं धात्रा किमु विष्णुना ।
किं जिनेन्द्रेण रागाद्यै र् यदि स्वं कलुषं मनः ॥

(आ) SPR 663. 31 (a. Yogasāra 2. 20).

Of what avail is Buddha, or Śiva, or Brahmā, or Viṣṇu, or even Jina, (in redeeming a person), if his mind is contaminated by passions and the like. (K. V. Sarma).

10262 B

किं ब्रूत नूतनकूष्माण्ड- फलानां के भवन्त्यमी ।
अङ्गुलीदर्शनादेव न जीवन्ति मनस्विनः ॥

(आ) SSSN 159. 5.

What is there to talk about these newly emerged tender *kūṣmāṇḍa*- [pumpkin gourd] fruits ?[1] Even the self-respecting men will not live, if only a finger (of scorn) is raised (against their character). (S. Bhaskaran Nair).

1. It is a common belief in India that when the fruits like pumpkin, cucumber, etc. are at their early stage of tenderness if somebody points his forefinger at them, they will die [cease to exist] soon.

10263*

किं ब्रूमो जलधेः श्रियं स हि खलु श्रीजन्मभूमिः स्वयं
वाच्यः किं महिमापि यस्य हि किल द्वीपं महीति श्रुतिः ।
त्यागः कोऽपि स तस्य बिभ्रति जगद् यस्यार्थिनोऽप्यम्बुदाः
शक्तेः कैव कथापि यस्य भवति क्षोभेण कल्पान्तरम् ॥

(अ) VCjr 3. 6.

(आ) SkV 1196 (a. Vācaspati), Prasanna 70*a*, Skm (Skm [B] 1678, Skm [POS] 4. 8. 3) (a. Śabdārṇava), JS 368. 10, Any 96. 33, AAS 12. 2, Amd 47. 82, Kav p. 63 and 110.

(*a*) जलधिश्रियं AAS.

(*b*) वाच्यं AAS ; महिमास्य Skm ; नव॰ [किल] JS, AAS (var.) ; तव [किल] AAS.

(*c*) त्यागस्तस्य स कोपि बिभ्रति JS, AAS; जगन्त्य॰ SkV ; ॰नो ह्यम्बुदाः AAS.

(*d*) शक्तिः कापि तथा हि यस्य JS; शक्तेर्यस्य कथैव का हि AAS.

Śārdūlavikrīḍita metre.

How can we tell the glory of the sea ? For, he is himself the native home of Glory.[1] How can his greatness be described ? For, sacred lore declared that the Earth[2] is his island.[3] What charity is this of his ? The world is supported by the clouds—which receive alms from him ! What account can be given of his might ? When he is shaken, the end of an aeon[4] is at hand. (F. Edgerton).

1. Śrī=Lakṣmi, Viṣṇu's wife who sprang out of the ocean.
2. मही, *literally* : 'the great one'.
3. *Or* : 'continent'.
4. कल्प, age of the world.

10264*

किं ब्रूमो जलधेरनन्तमहिमस्थानस्य किं ब्रूमहे
किं ब्रूमो व्रतिनस् तथा परिततः पीतः स एवार्णवः ।
आस्तां तावदियं द्वयोरपि कथा तद्वर्ण्यतामम्बरं
यस्मिन् सोऽपि मुनिः प्रतीतिविषयः खद्योतपोतायते ॥

(आ) JS 383. 1.

(b) परिकरः JS (परिततः, as above, is the suggestion of the editor of JS).

Śārdūlavikrīḍita metre.

Shall we speak of the vastness of the ocean, or of the endless greatness of the heavenly region ? How great shall we call the Sage (Agastya) who, (once), drank up that all-extensive ocean ? (For this reason), leave off the talk of these two [ocean and heaven]; let the sky be now described [extolled], where even that sage [Agastya] is seen only as (a star like) the young one of a tiny glow-worm. (S. Bhaskaran Nair).

10265*

किं ब्रूमो हरिमस्य विश्वमुदरे किं वा फणां भोगिनः
　शेते यत्र हरिः स्वयं जलनिधेः सोऽप्येकदेशे स्थितः ।
आश्चर्यं कलशोद्भवः स जलधिर्यस्यैकहस्तोदरे
　गण्डूषीयति पङ्कजीयति फणी भृङ्गीयति श्रीपतिः ॥

(आ) SkV 1209, Prasanna 203*a*, Skm (Skm [B] 1702, Skm [POS] 4. 13. 2), JS 390. 49, ŚP 4025, PV 797, RJ 1365 (=9. 81), SR 363. 22 (a. ŚP), SSB 253. 23, SRK 290. 1 (a. Rasika-jīvana).

(*b*) °देशस्थितः JS.

(*c*) कलसोद्भवो (कलशो° Skm [var.]) मुनिरयं (अम्बुधि° Skm [var.]) यस्यैक° Skm ; कलशोद्भवो मुनिरसौ यस्यैक° JS, ŚP, PV, RJ, SR, SSB, SRK ; °हस्तेम्बुधिर् JS, ŚP, PV, RJ, SR, SSB, SRK.

Śārdūlavikrīḍita metre.

How great shall we call Viṣṇu / in whose belly lies the universe ; / how great the serpent's hood where Viṣṇu lies ? / And yet the serpent lies but on a portion of the sea. / But the true marvel was Agastya, / within whose single hand / the sea became a mouthful, the snake a lotus / and Viṣṇu on the lotus but a bee. (D. H. H. Ingalls).

10266

किं भक्तेनासमर्थेन किं शक्तेनापकारिणा ।
भक्तं शक्तं च मां राजन् यथावत् ज्ञातुमर्हसि ॥

(अ) P (PT 1. 48, PS 1. 42, PN 2. 30, PP 1. 72, Pts 1. 97, PtsK 1. 110, PRE 1.49), H (HJ 2. 75, HS 2.74, HM 2.76, HK 2. 76, HP 2. 68, HN 2. 67, HH 51. 1-2, HC 66. 20-21). Cf. Ru 34.

(आ) SR 146. 140 (a. H), SSB 467. 27, IS 1775.

(*c*) भ° श° tr. PP, PS ; विद्धि [शक्तं] Pts ; हि [च] PN ; भवान् [च मां] PS (var.) ; रजन् SR (printing error).

(*d*) नावज्ञातुं त्वमर्हसि Pts, PP, PtsK, H, SR, SSB.

What is the use of one who is faithful but incompetent ? What is the use of one who is competent but injurious ? Both faithful and competent am I, O king ; know me for what I am. (F. Edgerton).

10267*

किं भद्रं पथि गच्छतस् तव वयं ब्रूमः किमस्याः स्वयं
　प्राणानामिह गच्छतामिति हि नः सन्देहमुग्धा धियः ।
किं तु स्वस्तिफलप्रवासमिह च प्रत्यागतं नः शुभैस्
　त्वां पश्येम गताः पुनः कथय किं प्राणाः परावर्तिनः ॥

(आ) JS 132. 15 (a. Sūkti-sahasra), SH 1965.

(*a*) प्रतिगच्छतस् [प° ग°] SH.

(*b*) गतानामिति [गच्छ°] SH.

Śārdūlavikrīḍita metre.

Is it all well that you now go on a journey ? We ask, what has happened to her [your wife] ? We are confounded with a doubt about her life (due to the anguish of separation). But we shall see you all happily when the journey has been successfully accomplished. But tell me, does life that has departed ever return ?[1] (A. A. R.).

1. Words of a messenger persuading one to return home.

10268

किं भाषितेन गुरुणा
　लोके हास्यो भविष्यसि खगेन्द्र ।
हदते तदिहाश्चर्यं
　यच्छशको हस्तिपिण्डानि ॥

(अ) P (PP 1. 322, PtsK 1. 356).

(*c*) दत्ते [ह°] PtsK.

(*d*) यच्छति को PtsK ; हस्तिलिण्डानि PP.

Ārya metre.

Oh king of birds, your heavy boastings startle, shock, / and make of you a laughing-stock : one marvels if the rabbit plants / a dung-pile like the elephant's. (A. W. Ryder).

10269

किं भाषितेन बहुना न जलेन शुद्धिर्
जन्मान्तरेण भवतीति विचिन्त्य सन्तः ।
त्रेधा विमुच्य जलधौतकृताभिमानं
कुर्वन्ति बोधसलिलेन शुचित्वमत्र ॥

(अ) AS 755.

(*b*) भवभीति वि° AS (var.).

(*d*) कुर्वन्तु AS (ZDMG), (but AS [KM 82], as above).

Vasantatilakā metre.

Of what avail is talking much ? Expiation performed by means of water (in this life) cannot do anything for (the well-being of) the life to come. Noble souls, having thought out thus and also having set aside the pride of expiating themselves with water in all the three prescribed ways, get themselves expiated by the water of wisdom. (S. Bhaskaran Nair).

10270*

किं भाषितेन बहुना
रूपस्कन्धस्य सन्ति मे न गुणाः ।
गुणनान्तरीयकं च
प्रेमेति न तेऽस्त्युपालम्भः ॥

(आ) KāVā *ad* 2. 1. 8, Amd 144. 354.

(*c*) गुणानान्त° KāVā (in "Indian Thought").

Āryā metre.

What is any use of saying much ? I know I am wanting in the excellence of the beauty-aspect of Idea ; and as love also is the invariable concomitant of that excellence, I do not complain (of that want of love). (G. Jhā).

10271*

किं भूमौ परितः स्फुरन्ति करिणः कस्तूरिकाया रसैः
सिक्ताः किं निखिला दिशः किमखिलं लिप्तं मषीभिर्नभः ।
किं व्याप्तं भुवनं समस्तमपि च श्रीकण्ठकण्ठत्विषा
कालिन्दीजलकान्तिभाजि निबिडे जातेऽन्धकारेऽधुना ॥

(आ) JS 253. 8, ŚP 3606, RJ 1062, SR 297. 31, SSB 141. 34, SuSS 159.

Śārdūlavikrīḍita metre.

Are there elephants standing on the earth on all sides ? Are all the quarters sprinkled with the essence of (dark) musk ? Is the entire sky smeared with black ink ? Or is the whole world spread with the lustre of Lord Śiva's (dark-blue) neck ? It would seem so, now that dense darkness, having the lustre of the water of river Yamunā, has descended. (S. Bhaskaran Nair).

10272*

किं भूरिभाग्ये परिजल्पितेन
नानाकलाकल्पनकल्पितेन ।
यस्मै मुहुः कुप्यसि मञ्जुवाणि
धन्यः स एवास्ति जगत्त्रयेऽपि ॥

(आ) PV 429 (a. Veṇīdatta).

Indravajrā metre.

Why prattle on the great good fortune that comes from proficiency in various fine arts ? O sweet-voiced one, that person with whom you get angry often is indeed the one fortunate man in the three worlds. (A. A. R.).

10273*

किं भूषणं वा मृगलोचनायाः
का सुन्दरी यौवनदुःखभारा ।
धाता लिपिं वा विदधाति कुत्र
सिन्दूरबिन्दुर्विधवाललाटे ॥

(आ) Vidy 742.[1] Cf. No. 10275.

1. A riddle of *Antarālapa* variety.

Indravajrā metre.

What is the ornament to a gazelle-eyed damsel ? *Sindūra-binduḥ* [the mark made of saffron on the forehead]. Which beautiful woman is burdened by sorrow in her youth ? *Vidhavā* [widow]. Where does fate inscribe its letters ? *Lalāṭe* [on the forehead]. (The last line, which gives the answers to all the three questions, by itself is absurd : 'The mark made of saffron on the forehead of a widow !'). (A. A. R.).

10274

किं भूषणं सुदृढमत्र यशो न रत्नं
किं कार्यमार्यचरितं सुकृतं न दोषः ।
किं चक्षुरप्रतिहतं धिषणा न नेत्रं
जानाति कस्त्वदपरः सदसद्विवेकम् ॥

(आ) VS 2537, SR 176. 948 (a. Sāh), SSB 512. 948, IS 1776, Sāh *ad* 10. 735 (p. 331), Kpr 10. 522, KāP 371. 13-14, AR 193. 10-13, AIR 443, AIS 146. 6-9.

Vasantatilakā metre.

What is a lasting ornament here ? Fame, not a gem. What is to be practised ? Good deed done by the great, not a crime. What is an eye unobstructed ? The intellect, not the (corporal) eye. And who is there besides thee who knows to discriminate good and evil ? (*Bibl. Ind.*).

10275*

किं भूषणं सुन्दरसुन्दरीणां
किं दूषणं पान्थजनस्य नित्यम् ।
कस्मिन् विधात्रा लिखितं जनानां
सिन्दूरबिन्दुर्विधवाललाटे ॥

(अ) VMM 4. 74.[1] Cf. No. 10273.

(आ) SPR 1379. 12 (a. Bhaviṣya-purāṇa 4. 36), SR 197. 26, SSB 551. 25.

(*d*) सिदूर° SPR (printing error).

1. A riddle of *Antarālāpa* variety.

Indravajrā metre.

What is the ornament to highly charming women ? *Sindūra-binduḥ* [the mark of saffron on the forehead]. What is always inauspicious to one who sets out on a journey ? *Vidhavā* [the sight of a widow]. Where has Brahmā inscribed his letters of fate ? *Lalāṭe* [on the forehead]. (The last line, which gives the answers, by itself gives an absurd meaning : 'The mark made by saffron on the forehead of a widow !'). (A. A. R.).

10276

किं भूषणाद् भूषणमस्ति शीलं
तीर्थं परं किं स्वमनो विशुद्धम् ।
किमत्र हेयं कनकं च कान्ता
सेव्यं सदा किं गुरुवेदवाक्यम् ॥

(अ) Praśnottara-ratnamālā in Monatsberichte der kön. Preuss. Ak. der (Wiss. 1868) 8 (om. in KM edition and in the Tibetan Text).

(आ) IS 1777.

(*a*) भूषणाभूष° Praśno°.

(*c*) कतकं Praśno°, IS ; (changed to कनकं, editorially).

Upajāti metre (Indravajrā and Upendravajrā).

Which adornment is better than (formal) ornaments ? Spotless character. Which is the best holy place of pilgrimage ? One's own pure mind. What (two) should be discarded ? (Excessive desire for) glittering gold [wealth] and (ever-attachment to) charming women. What (two) should always be heeded ? Words of elders and of the scripture. (S. Bhaskaran Nair).

10277

किं भूषणेन रचितेन हिरण्मयेन
किं रोचनादिरचितेन विशेषकेण ।
आर्द्राणि कुङ्कुमरुचीनि विलासिनीनाम्
अङ्गेषु किं नखपदानि न मण्डनानि ॥

(आ) SkV 620, Kav 333, Prasanna 138*a*, VS 2165 (a. Bhaṭṭa-Kumāra, cf. No. 2272).

(*a*) भूषणादि° Prasanna.

(*c*) अंगानि कुंकम° [आ° कु°] Prasanna.

(*d*) मण्डलानि SkV.

Vasantatilakā metre.

What use are golden ornaments, / What use cosmetics made of oxgall ? / Are not fresh nailmarks, red as saffron, / upon a pretty woman ornament enough ? (D. H. H. Ingalls).

10278*

किं भोः पान्थ गतोऽसि वैद्यसदनं किं तत्र शान्ती रुजः
किं ते नास्ति गृहे प्रिया प्रियतमा सर्वामयान् हन्ति या ।
वातघ्नी कुचकुम्भपीडनवशात् पित्तं च वक्त्रासवात्
श्लेष्माणं विनिहन्ति भूरिसुरतव्यापार-गात्रश्रमात् ॥

(आ) SuM App. II 17.
Śārdūlavikrīḍita metre.

Have you, O traveller, gone to the house of a physician ? Are your ailments cured there ? Is there not, a beloved wife at home, who cures all ailments ? She annihilates rheumatic complaints by the pressure of her pot-like breasts, bilious troubles by the nectar of her lips [the wine from her mouth], and phlegmatic complaints by the exertion of frequent indulgence in love-sports. (A. A. R.).

10279

किं मण्डनं साक्षरता मुखस्य
धर्मश्च गोभूतहितं यदेव ।
त्यक्त्वा सुखं किं स्त्रियमेव सम्यग्
दानं परं किं ह्यभयं जनेषु ॥

(अ) Praśnottara-ratnamālā in Monatsberichte der kön. Preuss. Ak. der (Wiss. 1868) 22 (om. in KM edition and in the Tibetan Text).
(आ) IS 1778.
Indravajrā metre.

What is (the best) ornament for the face ? Proficiency in speech. What is *Dharma* ? That which results in the welfare of cows and other living beings. Abandoning which does one get the best of happiness ? (Attachment to) women. What is the best charity ? Providing fear-free shelter for the people. (S. Bhaskaran Nair).

10280*

किं मधुना किं विधुना
किं सुधया किं च वसुधयाखिलया ।
यदि हृदयहारिचरितः
पुरुषः पुनरेति नयनयोरयनम् ॥

(आ) SR 48. 135, SSB 305. 137, SRK 20. 96 (a. Sphuṭaśloka).
Gīti-āryā metre.

Of what avail is honey or the moon or ambrosia or the possession of sovereignty over the whole world, if a person, whose character is noble enough to captivate the hearts of all, comes within the range of sight of the two eyes ? (S. Bhaskaran Nair).

10281*

किं मध्याह्नदिवाकरोऽयमपरः किं वाथमौर्वानलः
किं वासौ चपलाचयः पशुपतेः किं भालनेत्रानलः ।
किं वासौ प्रलयानलः किमथवा सर्वोऽपि भौमानलः
श्रीमत्सिंह भवत्प्रतापमहिमा नोदेति केषां मतिः ॥

(आ) SR 115. 50, SSB 414. 10.
(*b*) भालनेत्रामलः SSB (printing error).
Śārdūlavikrīḍita metre.

Is it the midday sun ? Is it another submarine fire ? Is it a mass of lightning ? Is it the fire of the eye on the forehead of Lord Śiva ? Is it the fire of Doomsday ? Is it a collection of all fires on the earth ? O Siṁha [lion *or* : King Nṛsiṁha], in whose mind do not these thoughts arise on seeing the greatness of your valour. (A. A. R.).

10282

किं मन्त्रेणाननुष्ठाने शास्त्रवत् पृथिवीपते ।
नह्यौषधपरिज्ञानाद् व्याधेः शान्तिः क्वचित् भवेत् ॥

(अ) HJ 3. 71.
(आ) Sama 1क 49, IS 6570.
(*a*) °ष्टानाच् Sama.
(*b*) शास्त्रवित् Sama.

As in the case of a scriptural injunction[1], O king, of what avail is an advice, if it is not followed ? A disease can nowhere be cured by a mere knowledge of the medicine, (if it is not practised). (S. Bhaskaran Nair).

1. That which is not observed.

10283

किं मरणं मूर्खत्वं
किं चानर्घ्यं यदवसरे दत्तम् ।
आ मरणात् किं शल्यं
प्रच्छन्नं यत् कृतमकार्यम् ॥

(अ) Praśnottara-ratnamālā (KM VII, pp. 121–23) 17; (in Monatsberichte der kön. Preuss. Ak. der [Wiss 1868] 16).
(आ) IS 1779.
(इ) Praśno° (Tibetan) 14.
(*b*) चानर्घं Praśno° (T).

Āryā metre.

What is death ? Folly. What is invaluable ? Help rendered at the proper time. What is a thorn till death ? An improper action done covertly. (A. A. R.).

10284*

किं मां निरीक्षसि घटेन कटिस्थितेन
वक्त्रेण चारुपरिमीलितलोचनेन ।
अन्यं निरीक्ष्य पुरुषं तव भाग्ययोग्यं
नाहं घटाङ्कितकटिं प्रमदां भजामि ॥

(अ) Śṛṅg 30.
(आ) Vidy 762 (a. Kālidāsa).
(*c*) निरीक्ष (*sic !*) Vidy ; कर्मयोग्यं [भा°] Vidy.
(*d*) °कटीं Vidy ; स्पृशामि Vidy.

Vasantatilakā metre.

Why, having looked with favour on another / worthy of your indulgence, do you gaze / at me, your lovely eyes half-closed and a pot on your hip ? / Could I love a girl whose hip is dented by the pressure of a pot ?[1] (L. C. Van Geyzel).

1. By extended meaning, a *ghaṭa-dāsī*, one who illicitly connects a woman with her paramour.

10285

किं मांसेन सवैरमायुधभृतो नश्यन्ति हेतोः कुतः
का वृष्टिः सुधियां च के गगनगाः पूतं च किं स्रोतसाम् ।
जायन्ते प्रकृतौ गुणाः कति वशीकर्तुं समर्थाश्च के
को हेतुः समरे नृणां क्षितिरुहां किं भूषणं भूतले ॥

(आ) SuM 19. 1.[1]

1. A riddle of *Kūṭa* variety.

Śārdūlavikrīḍita metre.

What is the use of meat if it produces enmity ? Why do people bearing arms perish ? What is the vision of the wise ? What move in the sky ? Which is sacred among rivers ? How many qualities arise in nature ? Who are clever in winning over others ? What is the cause of fight among men ? What is the ornament to trees on the earth ? (A. A. R.).

10286*

किं मातस्त्वरितासि कुत्र किमिदं हा देवताः क्वाशिषो
धिक् प्राणान् पतितोऽशनिर् हुतवहस्तेऽङ्गेषु दग्धे दृशौ ।
इत्थं घर्घरमध्यरुद्धकरुणाः पीराङ्गनानां गिरश्
चित्रस्थानपि रोदयन्ति शतधा कुर्वन्ति भित्तीरपि ॥

(आ) PdT 174.
(*a*) °स्त्वरितारि PdT (MS) ; क्वाशियोक् PdT (MS).
(*d*) भित्लीरपि [भित्तीरपि] PdT (MS).

Śārdūlavikrīḍita metre.

'Mother, why are you in a hurry ? Where and what is this ? O gods, where are your blessings ? Fie on life ! The thunerbolt has fallen. There is fire on the limbs. The eyes are burnt'. Thus pitiable, indistinct and broken are the lamentations of the women of the Pīra country ; they make even the portraits in pictures weep and break the walls into a hundred pieces. (A. A. R.).

किं मामेवं भ्रमयसि see निर्लज्ज हृरे किमिदं प्रमदा°.

10287*

किं मालति म्लायसि यद्यविज्ञश्
चुचुम्ब तुम्बीकुसुमं षडङ्घ्रिः ।
प्राणी चतुर्भिश्चरणैः पशुश्चेत्
स षड्भिरध्यर्धपशुः कथं न ॥

(आ) ŚP 821, SRK 207. 6 (a. Prasaṅga-ratnāvalī), IS 7833.

(*c*) पादैश्चतुर्भिर्हि युतः पशुश्चेत् SRK, IS.

(*d*) नो [न] SRK, IS.

Upajāti metre (Indravajrā and Upendravajrā).

Why do you, O *mālati* [jasmine], fade away if an ignorant six-footed bee kissed a flower of a gourd ? If a living being possessing four legs is a beast, how is he not, with six legs, a beast and a half ? (A. A. R.).

10288*

किं मालतीकुसुम ताम्यसि निष्ठुरेण
केनापि यत् किल विलूनमितो लताग्रात् ।
एतेन शुद्धमधुराकृतिगौरवेण
को नाम मूर्धनि निजे न करिष्यति त्वाम् ॥

(आ) JS 113. 40 (a. Nammaiya), ŚP 1006 (a. Nammaiya), AP 43, RJ 525 (=3. 7), SR 239. 86 (a. ŚP), SSB 637. 8 (a. Nammaiya), Any 125. 145, SRK 207. 1 (a. Śārṅgadhara).

(*b*) दलाग्रात् RJ.

(*c*) लोकोत्तरेण विलसद्गुणगौरवेण ŚP, RJ, SR, SSB, Any, SRK.

(*d*) को नामुना शिरसि नाम करिष्यति त्वाम् ŚP, RJ, SR, SSB, Any, SRK.

Vasantatilakā metre.

Why do you, O *mālati* [jasmine], worried if a hard-hearted person plucks you from your creeper ? By the respect that you command by your pure and sweet appearance, who will not place you on his own head ? (A. A. R.).

10289

किं मिलति काकुवचनैः
स्पर्शमणिः करसरोरुहाद् गलितः ।
अङ्काद् गतां नवोढाम्
अङ्गुलिसंज्ञा किमानयति ॥

(आ) Vidy 740.

Mukha-capalā Āryā metre.

Does a gem which is considered as a 'philosopher's stone' come back by coaxing words when it has dropped out of the charming hand ? Does a gesture made by a finger bring back the newly married wife when she has gone out of the lover's lap ? (A. A. R.).

10290*

किं मुक्तमासनमलं मयि संभ्रमेण
नोत्थातुमित्थमुचितं मम तन्वुमध्ये ।
दृष्टिप्रसादविधिमात्रहृतो जनोऽयम्
अत्यादरेण किमिति क्रियते विलक्षः ॥

(आ) SR 306. 26, SSB 156. 28.
Vasantatilakā metre.

Why do you get up leaving your seat ? Enough of agitation of feelings [hurry] on my approach. It is not proper, O slender-waisted one, to rise up thus. This person is quite captivated by a mere pleasing glance of yours. Why do you make me embarrassed by excessive courtesy ? (A. A. R.).

किं मुक्ताहारो हृदि मर्कटस्य see No. 10303 A.

10291

(Transferred to page 2742 as No. 10303 A).

10292*

किं मुञ्चन्ति पयोवाहाः कीदृशी हरिवल्लभा ।
पूजायां किं पदं कोऽग्निः कः कृष्णेन हतो रिपुः ॥

(अ) VMM 2. 67 (in some editions 2. 68).[1]

(आ) SR 199. 23, SSB 555. 23.

1. A riddle of *Bahirālāpa variety*.

What do the clouds release ? [*Kam* : water]. Who is the beloved of Lord Viṣṇu ? [*Sa*[1] : Lakṣmī] What is the word for worship ? [*Su* : '*suḥ pūjāyām*'[2]]. What is the name of fire ? [*Raḥ*]. Which enemy was killed by Śrī-Kṛṣṇa ? [*Kaṁsāsuraḥ* : the demon Kaṁsa]. (A. A. R.).

1. One who remains with *A*=Viṣṇu is called *Sā*=Lakṣmī.
2. The word '*su*' can also be used in the sense of 'worship'.

10293*

किं मुधा नयसि कालमाकुलं
मा कुलं कुरु निजं कलङ्कितम् ।
केवलं स्मर शशाङ्कशेखरं
शेषरञ्जितकलेवरद्युतिम् ॥

(आ) PV 819 (a. Bhānukara).
(*b*) कुल° [कल°] (*sic !*) PV (MS).
(*c*) शश° [शशा°] (*sic !*) PV (MS).
Rathoddhatā metre.

Why do you pass your time in vain with worry ? Do not make your own family tainted. Only remember the God, the moon-crested one [Śiva] whose body is resplendent with the king of serpents [Śeṣa]. (A. A. R.).

10294*

किं मूढ ताडयसि तापयसे किमन्ध
किं वा हताश परिपीडयसीन्दुरत्नम् ।
एतस्य केवलमनल्परसप्रसूतिर्
भ्रातः सुधामयकरप्रणयैकसाध्या ॥

(आ) JS 98. 8 (a. Indrakavi).
Vasantatilakā metre.

Why, fool, do you beat her ? Why torment her, you blind one ? Why, you wretch, do you squeeze hard this moon-stone ? She [*or* : the moonstone] is his one daughter of great taste and joy ; brother, she can be coaxed only by the love of the hands [*or* : rays] of the moon.[1] (A. A. R.).

1. [*Or* : the hand having a nectarian touch].

10295

किं मृष्टं सुतवचनं
पुनरपि मृष्टं तदेव सुतवचनम् ।
मृष्टादपि मृष्टतरं
श्रुतिपरिपक्वं तदेव सुतवचनम् ॥

(आ) SRHt 92. 18 (a. Kalā-vilāsa), SSSN 104. 11 (a. Kalā-vilāsa), SR 89. 9, SSB 372. 11, SRK 120. 7 (a. Kalpa-taru).
(*b*) मृष्टतरं किं [पु° मृ°] SR, SSB.
(*c*) मृष्टान्मृष्टतमं किं SR, SSB, SRK.
(*d*) श्रुतपरि° SRHt; सुतपरि° SSSN.
Gīti-āryā metre.

What is agreeable and pleasing ? The speech of one's (young) son. What again is pleasing ? The same speech of the son. What is most pleasing ? The same speech of the son mellowed by the study of the scripture. (A. A. R.).

10296*

किं मे दुरोदरेण
प्रयातु यदि गणपतिर्न तेऽभिमतः ।
कः प्रद्वेष्टि विनायकम्
अहिलोकः किं न जानासि ॥

(आ) VS 124 (a. Śrī-Mayūra), AR 222. 3-4, Kav p. 68.
Āryā metre

(Pārvatī and Śiva playing dice) :—

(Pārvatī :) "Why do I bother with this dice-play ?" (Śiva :) "Let Gaṇapati [Gaṇeśa] depart if he is not wanted by you." (Pārvatī :) "Who hates [wants to get rid of] *Vināyaka*[1] [Gaṇeśa] ?" (Śiva :) "The snake-world (which hates *Vināyaka*[2] [Garuḍa]). Do you not know that ?" (G. P. Quackenbos).

1. *Vināyaka* means 'Remover (of obstacles)', namely, Gaṇeśa.
2. *Vināyaka* also means *vi-nāyaka*='Chief of Birds', namely, Garuḍa.

किं मे वक्त्रमुपेत्य चुम्बसि see No. 10016.
किं मे सद्गुरुसेवनैः प्रतिदिनं see No. 10114.

10297*

किं मौनं ननु मेनके किमु शुचं धत्से शचि क्षामता
केयं वाचि घृताचि साचि किमिदं रम्भे मुखाम्भोरुहम् ।
याते त्वच्चरणामृते श्रुतिपथं गीर्वाणवामभ्रुवाम्
एवं देव खरस्मरज्वरजुषामुक्ताः सखीभिर्गिरः ॥

(अ) Śambhu's Rājendra-karṇapūra (KM I, pp. 22–34) 48.
(आ) VS 2609 (a. Śambhu).
(*a*) रुजं [शुचं] VS.
(*c*) त्वच्चरितामृते VS.
Śārdūlavikrīḍita metre.

'Why, O Menaka, do you observe silence ?' 'Why, Indrāṇī, do you feel regret ?' 'Ghṛtācī, why this poverty of speech on your part ?' 'Why, Rambhā, do you turn your face sideways ?' When the nectar of your exploits reached their ears, the divine damsels, O king, were so overcome with the fever of love for you, that such words were spoken by their friends. (A. A. R.).

10297 A

किं यज्ञैर्विपुलायासैः किं व्रतैः कायशोषणैः ।
अव्याजसेवा सुभगा भक्तिर्येषां जनार्दने ॥

(आ) SSSN 245. 3.
(*d*) महेश्वरे [जनार्दने] SSSN (var.).

Why resort to greatly tiring sacrifices and why body-emaciating vows ? For those who are devoted to God Janārdana, sincere services to Him are extremely facile. (K. V. Sarma).

10298*

किं यामि विक्रमपुरं किमु कामरूपं
किं यामि दक्षिणपथं मथुरां व्रजामि ।
आराधयामि शिवनाथमनाथनाथं
बिम्बायमानहृदयः किमहं करोमि ॥

(अ) BhŚ 456.
Vasantatilakā metre.

Shall I go to Vikramapura or to Kāmarūpa ? Or shall I go to the southern part of India or to Mathurā ? Shall I worship Lord Śiva, the protector of the helpless ? With my heart turned into a *bimba* [image] what am I to do ? (A. A. R.).

किं यासि धावसि पलायसे see No. 10174.
किं यासि बालकदलीव see No. 10176.

10299*

किं युक्तं बत मामनन्यमनसं वक्षःस्थलस्थायिनीं
भक्तामप्यवधूय कर्तुमधुना कान्तासहस्रं तव ।
इत्युक्त्वा फणभृत्फणामणिगतां स्वामेव मत्वा तनुं
निद्राच्छेदकरं हरेरवतु वो लक्ष्म्या विलक्षस्मितम् ॥

(आ) VS 41, SR 25. 188.
(*d*) निद्राछेद° VS ; विलक्ष्यमितं VS (var.).
Śārdūlavikrīḍita metre.

'Oh ! is it proper on your part to take another thousand wives abandoning me who am devoted to you single-heartedly, always remaining on your chest and full of devotion to you ?' So said Lakṣmī to the sleeping Lord Viṣṇu thinking that her own image reflected on the gems of the thousand hoods of Ādi-Śeṣa to be different women; may this embarrassed smile of Lakṣmī, which disturbed the sleep of Lord Viṣṇu, protect you all ? (A. A. R.).

10300

किं युक्तमस्माभिरनुष्ठितं भवेत्
संसारसिन्धुश्च कथं नु तीर्यताम् ।
इत्येष येषां हृदि नार्थ उल्लसेत्
तेभ्यो गरिष्ठाः पशवोऽपि सर्वथा ॥

(आ) SSB 355. 3.
Indravaṁśā metre.

'What is proper for us to do and how is this ocean of worldly life to be crossed ?'—Those in whose heart this idea is not ever present, to them beasts are, in every way, far superior. (A. A. R.).

10301*

किं यूनां मृगनाभिलिप्तमुडुभिः कर्पूरपङ्काक्षरैर्
व्योमाज्ञापनपत्रमत्रपरतासक्त्यै स्मरः प्राहिणोत् ।
अन्तर्लाञ्छनकल्पितागुरुमसी तन्नामवर्णाङ्किता
यत्रायं घनचन्दनद्रवमयी मुद्रा सुमुद्रात्मजः ॥

(आ) SMH 8. 62.

(*a*) किय्यूंनां (*sic !*) SMH (var.); कर्पूरपक्षा-क्षरैर् SMH (KM).

(*b*) °मत्र परता° SMH (KM); °शान्त्यै SMH (KM); °शक्त्यै SMH (var.).

(*c*) °ता गुरुमषी SMH (KM).

Śārdūlavikrīḍita metre.

Is the sky the paper smeared with musk containing the command of Cupid to young men, the letters written with camphor-paste in the form of stars, that they should make love without shyness ? Is the Moon, the son of the Sea, his seal consisting of thick sandal paste containing the letters of his name inscribed with ink duly affixed in the form of his black spot ? (A. A. R.).

10302

किं योगिनीयं रजनी रतीशं
यान्जीजिवत् पद्ममभूमुहच्च ।
योगर्द्धिमस्या महतीमलग्नम्
इदं वदत्यम्बरचुम्बि कम्बु ॥

(अ) Naiṣ 22. 22 (in some editions 22. 23).

(आ) VS 1932 (a. Naiṣ).

(*b*) वा [च] VS (var.).

Upajāti metre (Indravajrā and Upendravajrā).

Is the night a woman, adept in mystic rites, who hath given life to Cupid, and made the day-lotus faint ? Yonder conch, detached yet adhering to the sky, doth indeed proclaim her great mystic power. (K. K. Handiqui).

10303*

किं यौवने वनेऽस्या
मृगयासक्तो मनोजभूपालः ।
युवजनमनःकुरङ्गान्
आकुलयति लीलया विशिखैः ॥

(आ) PdT 127.

Āryā metre.

Was the king Cupid fond of hunting in the forest in the form of her youth, that he easily gives trouble with his arrows to the deer in the guise of the minds of young men ? (A. A. R.).

10303 A

किं रत्नहारो हृदि मर्कटस्य
मृष्टान्नपानं किमु गर्दभस्य ।
अन्धस्य दीपो बधिरस्य गीतं
मूर्खस्य किं धर्मकथाप्रसङ्गः ॥

(अ) Cr 1372 (CNN 25).

(इ) PrŚ (C) 55.

(*a*) मुक्ताहारो Cr, CNN, PrŚ (C) (*contra metrum*); but editorially emended to रत्नहारो, as above (*metri causa*).

(*b*) मीष्टान्न° CNN; गर्धभस्य CNN.

(*c*) दीपं CNN.

Indravajrā metre.

What use is a (precious) jewel-necklace, if it is placed on the chest of a monkey; a tasty meal along with a (good) drink, if it is served to a donkey; a (luminous) lamp, if it is given to the blind; and a (mellifluous) song, if it is sung for the deaf ? (Likewise), of what avail is a discourse upon virtue, if it is lectured to a fool ? (S. Bhaskaran Nair).

10304*

किं रत्नोज्ज्वलमौलिना यदि शिरः सत्सु प्रणामानतं
कर्पूरक्रमुकादिभिः किममलं सत्यं मुखाब्जे यदि ।
किं हारेण च चन्दनेन हृदये तत्त्वं यदि भ्राजते
किं कान्तैर्मणिकङ्कणैर्यदि सदा दानोदकार्द्रः करः ॥

(आ) JS 420. 13 (a. Kṣemendra).

Śārdūlavikrīḍita metre.

What is the need of a gem-set crown, if the head is bent in humility before good people ? Of what avail are camphor, betel-net, etc., if the lotus-mouth has pure truth in it ? What is the use of a pearl-necklace or sandal paste in the heart, if the truth of reality shines in it ? What purpose is served by charming gem-set bracelets, if the hand is ever wet with water poured at the time of giving away the gifts ? (A. A. R.).

10305*

किं राकेन्दुकरच्छटाभिरुदितं किं मौक्तिकैरुद्गतं
किं मल्लीमुकुलैः स्मितं विकसितं किं मालती-
कुड्मलैः ।
किं रूढं रमणीविलासहसितैः किं तत्र कीर्णं सुधा-
स्यन्दैर्यत्र जगत्त्रयैकतिलक भ्रान्तं भवत्कीर्तिभिः ॥

(अ) Śambhu's Rājendra-karṇapūra (KM I, pp. 22–34) 49.
(आ) VS 2620 (a. Śambhu).
(*c*) किं रू° tr. VS.

Śārdūlavikrīḍita metre.

Have the rays of the full moon risen, have the pearls been scattered, are the jasmine flowers in smiles, have the *mālatī*-buds blossomed, is the sportive laughter of charming girls in full play or are the regions scattered with the oozings of nectar, O the best king of the three worlds, when your fame has wandered (all over the world) ? (A. A. R.).

10306

किं राज्येन धनेन धान्यनिचयैर्देहस्य सद्भूषणैः
पाण्डित्येन भुजाबलेन महता वाचां पटुत्वेन च ।
जात्यात्युत्तमया कुलेन शुचिना शुभ्रैर्गुणानां गणैर्
आत्मा चेन्न विमोचितोऽतिगहनात् संसार-
कारागृहात् ॥

(अ) VCjr 16. 1.
(*b*) किं or वा [च] VCjr (var.).
(*c*) ज्ञात्वोत्पन्नमया [जात्या°] VCjr (var.) ; शुद्धैर् or गुणैर् [शुभ्रैर्°] VCjr (var.).
(*d*) ह्नि गहनात् [स्तिग°] VCjr (var.).

Śārdūlavikrīḍita metre.

What is the use of kingship, wealth, stores of grain, fair ornaments for the body, learning, great strength of arm, and eloquence of words, very noble birth, an illustrious family line, or radiant masses of virtues, if the soul is not freed from this very deep dungeon-house of the round of existence ? (F. Edgerton).

10307*

किं रुद्धः प्रियया कयाचिदथवा सख्या ममोद्वेजितः
किं वा कारणगौरवं किमपि यन्नाद्यागतो
वल्लभः ।
इत्यालोच्य मृगीदृशा करतले विन्यस्य वक्त्राम्बुजं
दीर्घं निःश्वसितं चिरं च रुदितं क्षिप्ताश्च
पुष्पस्रजः ॥

(अ) RŚ 1. 136.
(आ) SR 359. 100 (a. RŚ), SSB 246. 4 (a. Sāh), IS 1778, Sāh *ad* 3.121 (p. 49), (cf. RŚ *ad* 1. 75 ; p. 100). Alaṅkāra-tilaka (MS) *f.* 25*a*.
(*b*) यन्नात्रागतो RŚ.
(*c*) संस्थाप्य [वि°] RŚ.
(*d*) निश्वसितं Sāh.

Śārdūlavikrīḍita metre.

"What—has he been stopped by some (other) mistress ? —or has he been vexed at my female friend (who carried my message and may not have delivered it properly) ?, —or has there been some matter of moment, that my lover has not come today ?" Thus reflecting, the fawn-eyed one, leaning her lotus-face upon her hand, sighed deeply—and long she wept, and the garlands of flowers she flung away from her. (*Bibl. Ind.* 9).

10308*

किं रे विधो मृगदृशां मुखमद्वितीयं
राजीव दृप्यसि दृगम्बुजमन्यदेव ।
झङ्कारमावहसि भङ्गतनुर्नं तादृक्
कर्माणि धिङ् न पुनरीदृशमीक्षणीयम् ॥

(अ) Rasamañjarī of Bhānukara 131.
(आ) SR 282. 146, SSB 114. 4.
(*b*) कंदर्प [राजीव] Rasa°, SSB.
Vasantatilakā metre.

Oh you moon, (do not be proud), for, the face of the gazelle-eyed one is without a second [incomparable]. You get proud because of the streak [cresent shape] : but far more charming is the lotus-petal of her eye. You are humming [vociferous] like a bee : but her body is not broken [waning] like yours. Fie on your deeds : one like you should not be gazed at. (A. A. R.).

10309*

कि रोमराजी ह्युदरान्तरेऽस्या
वलित्रिदण्डीं कलयन्ननङ्गः ।
कस्यापि रूपेण जितस् तपस्वी
तमेव जेतुं तनुते तपांसि ॥

(आ) SH 1734 (a. Amara).
(*a*) यमुना° SH ; (but changed to ह्युदरा°, as above, editorially).
Upajāti metre (Indravajrā and Upendravajrā).

Having the line of hair on the abdomen of this damsel (as his long matted hair) and holding the 'three in one staff' (of the ascetic) in the form of the three folds of skin (on her belly), Cupid, the (pitiable) ascetic (in her), having been vanquished by the handsome features of some (fortunate) youth performs penances for winning the very same youth (over to her love). (S. Bhaskaran Nair).

कि लघुत्वगुरुत्वाभ्यां see No. 10461.

10310*

किं लोभेन विलङ्घितः स भरतो येनैतदेवं कृतं
माता स्त्रीलघुतां गता किमथवा मातैव मे मध्यमा ।
मिथ्यैतन्मम चिन्तितं द्वितयमप्यार्यानुजोऽसौ गुरुर्
माता तातकलत्रमित्यनुचितं मन्ये विधात्रा कृतम् ॥

(आ) KHpk 364 (p. 259), Kpr 7. 195, KāP 199. 2-5, Amd 149. 373, Daś *ad* 4. 29 (p. 212), VyVi 253. 20-23, RA 4. 63.
(*a*) भरतस् तेनै° RA.
(*b*) सद्यः [माता] Daś, RA.
(*c*) °मप्यार्योऽनुजो° RA.
(*d*) शंके [मन्ये] RA.
Śārdūlavikrīḍita metre.

Did Bharata fall a victim to avarice, that he got this done through his mother ? Or has our middle mother degraded herself to this feminine inferiority ? Both these thoughts of mine are wrong, —for, he[1] is a noble gentleman's[2] younger brother, and she[3], the revered one, is my father's wife. Thus I[4] think that this evil deed was brought about by Fate alone. (G. Jhā).

1. Bharata.　2. Śrī-Rāma's.
3. Kaikeyī.　4. Lakṣmaṇa.

10311

कि वक्ष्यतीति धनिको यावदुद्विजते मनः ।
कि प्रक्ष्यतीति लुब्धोऽपि तावदुद्विजते ततः ॥

(अ) Kalivi 76.
(*a*) धनिकाद् Kalivi (var.).

While the rich man is apprehensive as to what the beggar would ask, the latter too is worried as to what the rich man would say. (S. Bhaskaran Nair).

10312

किं वत्स मन्युभरविस्फुरिताधरोष्ठः
पापस्य पश्यसि मुखं मम निर्घृणस्य ।
येषां प्रिया न शिशवः पिशिताशनानां
तेषामपि प्रियतमा वनिता तिरश्चाम् ॥

(अ) Caṇḍa-kauśika of Kṣemīśvara 3. 26.
(*a*) °विस्फुरिताधरोष्ठ (°ष्ठैः or °ष्ठं) Caṇḍa° (var.).
(*c*) एषां Caṇḍa° (var.).
(*d*) प्रियतरा Caṇḍa° (var.); दयिता [वनिता] Caṇḍa° (var.).
Vasantatilakā metre.

O child, your lips are quivering with the weight of resentment. Why do you look at my face, —the face of a hard-hearted sinner ? To the flesh-eating animals their cubs are not dear, but even to them their mates are the dearest.[1] (S. D. Gupta).

1. Words of King Hariścandra at his sad plight.

10313*

किं वर्णयामि तस्याश्
चिबुकगतश्यामबिन्दुसौन्दर्यम् ।
मन्ये रसिकशिरोमणि-
माधवमन एव संलग्नम् ॥

(आ) PV 233.

Āryā metre.

How shall I describe the beauty of the dark mole situated on her chin ? Methinks, it is the mind of Śrī-Kṛṣṇa, the best of connoisseurs of charm, that has got itself attached thereto. (A. A. R.).

10314

किं वर्णितेन बहुना लक्षणं गुणदोषयोः ।
गुणदोषदृशिर्दोषो गुणस्तूभयवर्जितः ॥

(अ) BhPṇ 11. 19. 45.

(आ) SRRU 548.

Why give an elaborate description of the characteristics of good and bad things ? The viewing of things as possessing merits or faults is a defect ; it is good if it is devoid of both. (A. A. R.).

10315*

किं वर्ण्यतां कुचद्वन्द्वम् अस्याः कमलचक्षुषः ।
आसमुद्रकरग्राही भवान् यत्र करप्रदः ॥

(आ) SH 1713, SR 102. 20, SSB 391. 24.

(*a*) वर्ण्यते SH.

(*b*) अस्याश्चटुलचक्षुषः SH.

(*c*) °करग्रहा SH.

(*d*) यस्य [यत्र] SH.

How shall we describe the pair of breasts of this lady possessing eyes like lotus-blooms ? Your honour who takes *kara* [hand *or* tribute] up to the seas alone can offer your *kara* [tribute *or* pressure of the hand to grasp them]. (A. A. R.).

10316*

किं वर्ण्यतेऽम्बुजस्य
श्रियो निवासो यदन्वहं देव्याः ।
यत् सेव्यतेऽर्थिभृङ्गैर्
विकसति मित्रोदये यच्च ॥

(अ) JS 105. 7.

(*c*) ऽर्थिभृङ्गैर् (*sic !*) JS (var.).

Āryā metre.

How shall we describe the beauty of the lotus in as much as it is the constant residence of the Goddess of Beauty ? It is resorted to by supplicants in the form of bees and it also blossoms forth along with the rise of the *mitra* [sun *or* friends]. (A. A. R.).

10317*

किं वा कारणमस्ति कौतुककराः सौन्दर्यभोगाकराः
स्वीयाः सन्ति सहस्रशः सुवदनाः शृङ्गाररसिन्धो रमाः ।
यान्तीं मां न जहाति हन्त हरितो व्यातन्वती सर्वतो
मद्रूपा मदनुग्रहस्य मधुरा दृष्टिः प्रियस्यादरात् ॥

(आ) PV 373 (a. Veṇīdatta).

(*b*) स्वीया PV (MS).

(*c*) यन्तीमा PV (MS) ; व्यातन्नी (*sic !*) PV (MS) (sub-metric).

Śārdūlavikrīḍita metre.

What can the reason be ? For, my husband, an ocean of love-sports, has thousands of charming women under his command, who are objects of interest and mines of enjoyment and beauty ; yet the sweet and affectionate glances of my beloved lover, O wonder, have for their vision my own image which never leave me when I move on, as they spread in all directions. (A. A. R.).

10318

किं वा कुलेन विपुलेन गुणैश्च तैस्तैः
शौर्येण कृत्यमिह नास्ति न च श्रुतेन ।
कर्माणि पूर्वविहितानि फलन्ति काले
दैवेन यानि लिखितानि ललाटपट्टे ॥

(अ) Cr 276 (CRr 6. 46, CPS 149. 42).

(*a*) विमलेन [वि°] CR (var.).

(*c*) भाग्यानि [कर्माणि] CR (var.); कूर्वविहितानि (*sic !*) CR (var.); कालो CR (var.).

(*d*) देवेन CR (var.).

Vasantatilakā metre.

What is the use of (belonging to) a great lineage or of (performing) various meritorious deeds ? There is nothing to be achieved through valour and learning here (in this life). Those results of (one's) actions done earlier (in the previous life), that have been inscribed by Fate on the surface of (one's) forehead, alone bear fruit, in due time. (S. Bhaskaran Nair).

10319*

किं वाच्यं सूर्यशशिनोर् दारिद्र्यं महतां पुरः ।
दिनरात्रिविभागेन परिधत्तो यदम्बरम् ॥

(आ) SR 66. 15, SSB 333. 16, SRK 241. 200 (a. Sabhātaraṅga).

Shall we speak of the poverty of the Sun and the Moon in the presence of the great ? For they occupy the sky[1] [they wear clothes[2]] by dividing it into day and night ? (A. A. R.).

1-2. The word *ambara* means sky or clothes.

10320*

किं वाच्यो महिमा महाजलनिधेर्यस्येन्द्रवज्राहतस्
त्रस्तो भूभृदमज्जदम्बुनिचये कौलीलपोताकृतिः ।
मैनाकोऽपि गभीरनीरविलुठन् पाठीनपृष्ठोल्लस-
च्छैवालाङ्कुरकोटिकोटरकुटीकुड्यान्तरे निर्वृतः ॥

(आ) SkV 37 and 1208 (a. Vallaṇa), ŚP 1096 (a. Badhira-kavi), Any 98. 47, SR 216. 31, SSB 599. 38 (a. Badhira-kavi).

(*a*) महिमा तवात्र जलधे य° SR, SSB ; °यंत्रेन्द्र° SkV 1208 ; °हृति- SkV 1208, ŚP, SR, SSB, Any, SR.

(*b*) त्रस्तः क्ष्माभृ° ŚP, Any ; त्रस्तक्ष्माभृ° SR, SSB; °विचलत्कौ° [°निचये कौ°] SkV 1208; मज्जत्कलङ्काकृतिः [कौलील°] SR, SSB ; °कृती SkV 37 (var.).

(*c*) मेनाकोऽपि Any ; °विलुठत्पा° [°विलुठन् पा°] SkV 1208; °विलसत्पा° [°विलुठन् पा°] SR, SSB ; °ष्ठोच्छलच् SkV 37.

(*d*) छेवा° SkV 1208 ; °कुत्यन्तरे [°कुड्यान्तरे] SkV 37 (var.).

Śārdūlavikrīḍita metre.

How can one express the ocean's magnitude, / where Mount Maināka once, submerging / in fear of Indra's thunder-bolt, became a crab, / a little crab that moved upon the water / between his house-walls made of stems of seaweed / that rose in graceful growth upon the back / of a leviathan that rolled within the deep. (D. H. H. Ingalls).

10321*

किं वा तवात्यन्तवियोगमोघे
कुर्यामुपेक्षां हतजीवितेऽस्मिन् ।
स्याद् रक्षणीयं यदि मे न तेजस्
त्वदीयमन्तर्गतमन्तरायः ॥

(अ) Ragh 14. 65. (Cf. A. Scharpé's Kālidāsa-Lexicon 1. 4 ; p. 227).

(*b*) अपेक्षां Ragh (var.).

(*d*) अन्तर्हितम् [अन्तर्गतम्] Ragh (var.).

Upajāti metre (Indravajrā and Upendravajrā).

Or, I would (simply) ignore this wretched life which has become useless on account of the absolute separation from you[1], if there had not been the impediment of your seed in my[2] womb that ought to be protected (at all costs). (R. D. Karmarkar).

1. Śrī-Rāma.   2. Sītā's.

10322*

किं वातेन विलङ्घिता न न महाभूतार्दिता किं न न
 भ्रान्ता किं न न संनिपातलहरीप्रच्छादिता किं न न ।
तत् किं रोदिति मुह्यति श्वसिति किं स्मेरं च धत्ते मुखं
 दृष्टः किं कथयाम्यकारणरिपुः श्रीभोजदेवोऽनया ॥

(आ) SkV 749 (a. Chittapa), Kav 462 (a. Chittapa or Chittaya), Prasanna 141*a* (a. Chittapa), Skm (Skm [B] 1399, Skm [POS] 3. 6. 4) (a. Chittapa), Kav p. 36.

(*a*) किं धन [किं न न] Prasanna.

(*b*) श्रान्ता [भ्रा°] Skm; भ्रस्ता Prasanna; नु न Skm (var.); °च्छर्दिता Skm; °च्छादिता Skm (var.); किं धन [किं न न] Prasanna; नु न Skm (var.).

(*c*) रो° मु° tr. Skm, (but Skm [var.] as above); श्वसति SkV (var.); किं [च] Skm, (but Skm [var.] as above).

(*d*) कथमप्यकारण° Skm; °भोज्यदे° SkV, Kav, Skm (POS); नृपः [ऽनया] SkV (var.).
Śārdūlavikrīḍita metre.

Is she attacked by dropsy? No, / nor by the major elements. / She is not mad nor is she suffering / from a syndrome of ailments. / Why, then, this weeping, swooning, sighing / and then this smiling face? / How shall I say it, the foe whom she has seen, / who really is no foe, is none other than / His sacred Majesty, King Bhoja. (D. H. H. Ingalls).

10323*

किं वात्याचलिता लता मणिमयी लौल्यं निजं गृह्णती
 बिभ्रत्यक्षणनश्वरीमपि दशां विद्युत् किमुर्वीं गता ।
नैवं नाम नतोन्नतांसचलिता पर्यन्तपश्चात्पुरश्-
 चारीवारिविशृङ्खला वरतनू रोहत्यसौ कन्दुकम् ॥

(आ) JS 243. 4 (a. Sūkti-sahasra).

(*a*) Or बिभ्रती [गृह्णती] JS.
Śārdūlavikrīḍita metre.

Can it be a creeper of gems which is shaken in a storm and thus attains its natural sportiveness? Or is it a lightning-creeper that has abandoned its momentary existence and descended on the earth? No, indeed! It is a charming girl who attempts to climb a (big) ball, whose shoulders are moving up and down as she freely moves in water round the ball, behind it and in front of it. (A. A. R.).

किं वात्र चित्रं यत् सन्तः see No. 10410.
किं वा दाक्षिण्यमात्रेण see दाक्षिण्यमौषधं.

10324

किं वानया पिशुनया च न यापि मे स्यान्
 मां स्वीकरोति यदि साधुजनो गुणज्ञः ।
पूर्णेन्दुना कुवलयं प्रतिबोधितं सत्
 संमीलितं भवति किं तमसो वितानैः ॥

(आ) Any 3. 20.
Vasantatilakā metre.

What do I care for the carping criticism of those people if good men who appreciate merits accept me? When the lily has blossomed forth by the full moon does it fade away by the spreading of darkness? (A. A. R.).

10325*

किं वापरेण बहुना परिजल्पितेन
 संसर्ग एव महतां महते फलाय ।
अम्भोनिधेस्तटरुहास्तरवोऽपि येन
 वेलाजलोच्छलितरत्नकृतालवालाः ॥

(आ) ŚP 213, Pad 111.35, RJ 1425, SH 551, SR 87. 28, SSB 367. 46.

(*b*) महण्तां (*sic!*) [महतां] SH; महतो SH.
Vasantatilakā metre.

Why talk much by way of elaboration? Association with the great alone brings forth great results. Trees growing on the seashore have their basins furnished by gems brought on by action of the waves. (A. A. R.).

10326*

किं वा बहुभिराख्यातैस् तत् कुर्वीथाश्चिरं यथा ।
त्वां गायति सतामग्रे यशोभिरवशो जनः ॥

(आ) SMH 12. 52 (in SMH [KM] 12. 50).

What is gained by elaborate speeches ? Do that for a long time, such action that people drawn involuntarily by your fame sing your praises in the presence of the good. (A. A. R.).

10327*

किं वा बाहुलताकवाटफलकैर् नैवार्गला कल्पिता
किं वा प्रावरणाञ्चले न विधृत: किं वा न मिथ्या क्षुतम् ।
किं पादेषु निपत्य वातिकरुणं नोत्कण्ठया क्रन्दितं
गेहादुच्चलिते किमन्यदबलालोक: करोतु प्रिये ॥

(आ) VS 1408 (a. Śrī-Ḍāmara), Vjv 144 (p. 148).

Śārdūlavikrīḍita metre.

Was not a bolt furnished to the door by panels in the form of the creeper-like arms ? Was not the hem of his dress withheld by the hand ? Was not sneezing done purposely[1] ? Was not loud weeping done piteously by falling at his feet ? What other thing can a helpless woman do when the lover goes out (on a long journey) ? (A. A. R.).

1. It is inauspicious for one to go out of the house if someone sneezes at that moment.

10328*

किं वा भणामि विच्छेद- दारुणायासकारिणि ।
कामं कुरु वरारोहे देहि मे परिरम्भणम् ॥

(अ) Mālatī 6. 11. (Variant of No. 10189).
(आ) SR 305. 2, SSB 155. 4.
(*a*) किं त्वां [किं वा] SR, SSB (see No. 10189).

What then should I say, O you who cause terrible agony by separation ; O you with beautiful hips, do (what you) desire ; but give me an embrace. (R. D. Karmarkar).

किं वामविध्यदरुण° see सिध्यन्ति कर्मसु.

10329**

किं वा ललाटे नासायां गात्रसन्धिषु कुक्षयो: ।
यदा सञ्जायते स्वेदो बलार्धं तु तदादिशेत् ॥

(आ) SRM 1. 3. 102.

If on the forehead or on the nostril, at the joints of the body or in the armpits, perspiration appears, then it has to be presumably determined that there is only half of the (normal) strength (left in one's body). (S. Bhaskaran Nair).

10330

किं वा व्योम विनार्केण किं तोयेन विना सर: ।
किं मन्त्रेण विना राज्यं किं सत्येन विना वच: ॥

(अ) KSS 6. 33. 181. Cf. न वेत्ति मादृश: किंचिद्.
(आ) IS 1720.

Is it sky if it be without the sun ? Is it a pool if there be no water ? Can it be a kingdom if there be no policy ? And is it speech if it be without truth ? (K. V. Sarma).

10331*

किं वा शेषे भुजगशयने रुक्मिणीकण्ठलग्न:
किं वा भुङ्क्षे रुचिरकवलैर् देवकीदत्तमन्नम् ।
किं वा दूरे स च खगपतिर् योगिभि: किं निरुद्धो
विश्वाधीश प्रकटय कृपां मावलम्ब्यो विलम्ब: ॥

(आ) SH 227.
(*d*) विलंप्रव: SH ; (changed to विलम्ब:, as above, editorially).

Mandākrāntā metre.

Are you sleeping on the serpent couch embracing Rukmiṇī by the neck ? Are you enjoying food offered as sweet balls by your mother Devakī ? Is that lord of birds (Garuḍa, your vehicle) far away ? Are you restrained to stay there by (the meditation of) sages ? O Lord of the universe, feel pity for me, do not delay (in coming to me). (A. A. R.).

10332

किं वाससा तत्र विचारणीयं
वास: प्रधानं खलु योग्यताया: ।
पीताम्बरं वीक्ष्य ददौ स्वकन्यां
चर्माम्बरं वीक्ष्य विषं समुद्र: ॥

(आ) SR 174. 888, SSB 509. 888, Sama 2 व 25.
(*a*) वाससैवं न [वाससा तत्र] Sama.
(*b*) तनूजां [स्वकन्यां] Sama.
(*d*) दिगम्बरं [चर्माम्बं] Sama.
Indravajrā metre.

What, after all, are clothes—is that so ? Indeed good clothes are essential to give dignity to one. The ocean gave his daughter (Lakṣmī to Viṣṇu) on seeing him clothed in divine yellow garments ; but he gave poison to Lord Śiva on seeing him clad in a skin. (A. A. R.).

किं वासाः कन्दरेभ्यः see No. 9985.

10333

किं विजितया पृथिव्या
किं काञ्चनभूभृता करस्थेन ।
किं दिव्याभिः स्त्रीभिर्
मर्तव्ये ब्रह्मणा लिखिते ॥

(अ) Vaidi 55.
Āryā metre.

What purpose is served by conquering the earth ? Of what avail is the golden mountain in one's hand ? What is the use of divine damsels ?—When (inevitable) death is ordained by God Brahmā ? (A. A. R.).

10334

किं वित्तं दत्त तुष्टेयम् अदातरि हरिप्रिया ।
दत्त्वा सर्वं धनं मुग्धो बन्धनं लब्धवान् बलिः ॥

(अ) Naiṣ 17. 81.

Why be charitable ? It is the miser whom the goddess of wealth favours. The foolish Bali, giving away all his wealth, made himself a prisoner. (K. K. Handiqui).

10335

किं विद्यया किं तपसा किं त्यागेन नयेन वा ।
किं विविक्तेन मनसा स्त्रीभिर्यस्य मनो हृतम् ॥

(अ) PdP, Pātāla-khaṇḍa 95. 14. (Cf. No. 10335 C).
(आ) SR 157. 200, SSB 487. 207.
(*b*) किं योगेन श्रुतेन च SR, SSB.
(*c*) मौनेन [मनसा] SR, SSB.

What purpose is served by learning, what is the use of penance ? Of what avail is charity or courses of policy ? And, what is the use of a discriminating mind,—if a person has his mind lured away by women ? (A. A. R.).

10335 A

किं विद्यासु विशारदैरपि सुतैः प्राप्ताधिकप्रश्रयैः
किं दारैर् अभिरूपरूपचरितैरात्मानुकूलैरपि ।
किं कार्यं चिरजीवितेन विगतव्याधिप्रचारेण वा
दारिद्र्योपहतं यदेतदखिलं दुःखाय मे केवलम् ॥

(आ) RAS *ad* 2. 9 (p. 149).
(*a*) °प्रश्रयैः RAS ; (changed to °प्रश्रयैः, as above, editorially).
(*b*) अनुरूप° [अभि°] RAS (var.).
Śārdūlavikrīḍita metre.

Of what use are sons learned in the sciences and holding good positions ; of what avail are wives, beauteous and affectionate ; for what purpose is long life, not affected by disease ; for, afflicted, as I am, by poverty all these conduce only to my misery. (K. V. Sarma).

किं विश्राम्यसि कृष्णभोगिभवने see No. 10336.

10335 B

(Transferred to page 2785 as No. 10498 A).

10335 C

किं विविक्तेन मौनेन स्त्रीभिर्यस्य मनो हृतम् ।
कदापि युवतिं भिक्षुर् न स्पृशेद् दारवीमपि ॥

(आ) SPR 555. 9 (a. Yatidharma-saṁgraha, 36). (Cf. No. 10335).

What use is the silent meditation at a lonely spot, if the mind is lured away by women ? (Let alone the real woman), an ascetic should never touch even (the statue of) a woman made of wood. (S. Bhaskaran Nair).

10336

किं विश्राम्यसि कृष्णभोगिभवने भाण्डीरभूमीरुहि
भ्रातर्यासि न दृष्टिगोचरमितः सानन्दनन्दास्पदम् ।
राधाया वचनं तदध्वगमुखान्नन्दान्तिके गोपतो
गोविन्दस्य जयन्ति सायमतिथिप्राशस्त्यगर्भा गिरः ॥

(अ) GG 6. 12. 3.
(आ) SR 25. 173, SSB 41. 90.
(*a*) विश्राम्यसि [विश्रा°] SR, SSB.
(*c*) °न्नन्दन्ति केचिन्मुहुर्° [°न्नन्दा° गो°] GG (var.).
(*d*) सायमतिथेः सुस्निग्धगर्भा GG (var.).
Śārdūlavikrīḍita metre.

May those highly courteous words of Kṛṣṇa wherewith He greeted and complimented a guest on an evening triumph ! —those words that He uttered when He received, through that wayfarer an intriguing message from Rādhā which, purporting to be a counsel to the pilgrim, ran : "Oh brother, wherefore dost thou linger beneath this *bhāṇḍīra*-tree which is infested by the black serpent ? Wherefore dost thou not move a little farther on, so that thou mightest come in full view of the abode of Nanda, so replete with all comforts, that asylum which thou mightest easily reach and where thou mightest rest thy weary limbs ?" (S. L. Shastri).

10337

किं विषयान् परिहर्तुं
वस्तव्यं मेरुकन्दरेष्वबुधैः ।
नह्यद्रिरनासेक्तुं
धातुषु रोहन्ति पद्मानि ॥

(अ) Vaidi 9.
Āryā metre.

Should unwise people reside in the caves of the Meru mountain in order to avoid entanglement with the pleasures of senses ? Lotus-blooms indeed do not grow in the mountain regions where no water is found to enable them to grow. (A. A. R.).

10338

किं विषये विषगर्ते
रतिमिह कुरुषे दयाम्बुधेस्तरणेः ।
अतिविमले पदकमले
मनोमीन सन्ततं मज्ज ॥

(आ) PdT 286.
Āryā metre.

Why do you, O mind, take delight in the poisonous chasm of sensual pleasures ? O fish of the mind, plunge yourself always into the very pure lotus-feet of the sun, which is an ocean of compassion. (A. A. R.).

10339*

किं वीणाक्वणितेन किं मधुकरीझंकारितेनापि किं
कन्दर्पायुधशिञ्जितेन तरुणीहुङ्कारितेनापि किम् ।
श्रीमच्छित्तपसत्कवेर् यदि वचो हेरम्बकुम्भस्थली-
मुक्ताम्भस्सुभगं सुधासहचरं कर्णोदरं गाहते ॥

(आ) JS 48. 105, SH 393 (a. Chittapa), Kav p. 40.
(*a*) मधुकरीहूंका° SH.
(*b*) °सिञ्जितेन SH.
(*c*) श्रीमच्चित्तप° JS (*contra metrum*); श्रीमच्छितिप° SH (*contra metrum*); (changed to °च्छित्तप°, as above, editorially [*metri causa*]).
Śārdūlavikrīḍita metre.

Of what avail is the music of the lute, or the humming of bees, or the jingling sound of the weapon of Cupid or the *hum*-sound of young women, if the words of the good poet Chittapa were to enter the cavity of the ears—words which are pleasing like the ichor dripping from the temples of God Gaṇapati and which are the companions of nectar (A. A. R.).

10340*

किं वीरुधो भुवि न सन्ति सहस्रसंख्या
यासां दलानि न परोपकृतिं भजन्ति ।
एकैव वल्लिषु विराजति नागवल्ली
या नागरीवदनचन्द्रमलंकरोति ॥

(आ) ŚP 1062, PV 696, RJ 569, Ava 287, SR 243. 198, SSB 646. 1, SRK 215. 1 (Śārṅgadhara).
(*a*) बत [भुवि] PV, RJ; सहस्रशोऽन्या Ava, SR, SSB.
(*b*) °पकृतं PV; भजन्ते Ava, SR, SSB.
(*d*) नगरी° PV (MS) (*contra metrum*).
Vasantatilakā metre.

Are there not in this earth creepers, thousands in number, whose leaves do service by helping others? But among all creepers there is only one, the betel-vine, that reigns supreme, as it adorns the moon-like mouths of city damsels. (A. A. R.).

10341*

किं वृक्षा विफला: समं समभवन् किं कन्दहीना धरा
निर्मूलानि वनानि तानि किमहो जातानि सर्वाण्यपि ।
लभ्यन्ते किमु न त्वच: क्षितिरुहां लोको न वस्त्रप्रियो
यल्लक्ष्मीमदिरोत्कटान् नरपतीनश्रान्तमासेवते ॥

(अ) Vai 26. (Cf. No. 10347).
Śārdūlavikrīḍita metre.

Have all the trees suddenly become devoid of fruits; is the earth lacking in edible bulbous roots; have all the forests, O wonder, become devoid of roots; are not barks obtained from trees; and are not people fond of clothes, that they should tirelessly serve kings who are arrogant with the intoxication of wealth? (A. A. R.).

10342

किं वृत्तान्तै: परगृहगतै: किं तु नाहं समर्थस्
तूष्णीं स्थातुं प्रकृतिमुखरो दाक्षिणात्यस्वभाव: ।
गेहे गेहे विपणिषु तथा चत्वरे पानगोष्ठ्याम्
उन्मत्तेव भ्रमति भवतो वल्लभा हन्त कीर्ति: ॥

(आ) SkV 996 (a. Vidyā), Prasanna 75*b*, Skm (Skm [B] 1618, Skm [POS] 3. 50. 3) (a. Tutātita), ŚP 1227 (a. Mātaṅga-Divākara), AP 73, ZDMG 27. 635 and 28. 157, VS 2554 (a. Mātaṅga-Divākara), AB 514, SSS 56, SR 136. 33 (a. Rasagaṅgā), SSB 448. 33 (a. Divākara), KH 331. 9-12, AR 144. 4-7, Rasagaṅgā 560.6-9.

(*a*) नामास° [नाहं स°] SSS.

(*b*) मुखरकुहरो [प्रकृति°] SkV (var.); प्रकृतिचपलो Prasanna; दाक्षिणात्य: स्व° Skm (var.).

(*c*) देशे देशे वि° Skm, Rasagaṅgā, (but Skm [var.] as above).

(*d*) देव [हन्त] ŚP, AP, SR, SSB, Rasagaṅgā.
Mandākrāntā metre.

What good is done by telling on other wives? / And yet, being a chatterbox by nature, / and a southerner as well, / I can't keep still. / She is in everybody's house, / in the market, at the crossroads and at drinking bouts; / she runs about like a drunkard does your mistress. / Oho, but her name / is Fame. (D. H. H. Ingalls).

10343

किं वेदै: स्मृतिभि: पुराणपठनै: शास्त्रैर्महाविस्तरै:
स्वर्गग्रामकुटीनिवासफलदै: कर्मक्रियाविभ्रमै: ।
मुक्त्वैकं भवभारदु:खरचनाविध्वंसकालानलं
स्वात्मानन्दपदप्रवेशकलनं शेषा वणिग्वृत्तय: ॥

(अ) BhŚ 191.

(आ) SN 410, IS 1721, Subh 234. (Cf. IS 1721 *Note*).

(*a*) पुराणकथनै: BhŚ (var.).

(*b*) स्वर्गद्वार° BhŚ (var.); °पुरीनिवास° or °कुटीरवास° BhŚ (var.); °फलकै: BhŚ (var.); यज्ञक्रिया° or धर्मक्रिया° BhŚ (var.); °विस्तरै: [°विभ्रमै:] BhŚ (var.).

(*c*) मुक्तैकं or भुक्त्वैकं or भुक्तै: किं or मुक्त्वैवं BhŚ (var.); भयभारदु:ख° or भुवि भारदु:ख° or भवबंधदु:ख° or भुवभारदु:ख° or भवदारदु:ख° or भवसारदु:ख° or भवदु:खभार° BhŚ (var.); °भरण° [°रचना°] BhŚ (var.) (*contra metrum*); °विध्वंसि° or °प्रध्वंसि° (°स°) BhŚ (var.); °कालानल- or कल्पानलं BhŚ (var.).

(*d*) °पदं प्रवेश° or °सुखप्रवेश° or °पदप्रकाश°- (°पथ°) or °पथप्रवेश° [°पदप्रवेश°] BhŚ (var.); °कठिनै: or °कथनं or °कमलं [°कलनं] BhŚ (var.); शेषैर्वणिग्वृत्तिभि: or शेषैर्वणिग्वर्तन: BhŚ (var.).
Śārdūlavikrīḍita metre.

What advantage is there in studying the Veda-s, the Smṛti-s, the Purāṇa-s and the numerous Śāstra-s ; or in performing various sacrificial rites and ceremonies whose only fruit is to secure for man a small residence in the village of heaven ? Excepting the attainment of that spiritual knowledge of the Self which is the one great source of all contentment and happiness and the sole deadly fire for the destruction of worldly anxieties and cares, all other pursuits are nothing more than mere mercenary crafts. (P. G. Nath).

10344*

किं व्यक्तीकुरुषे सरोजमुकुलाकारामुरोजश्रियं
लीनेनाधरपल्लवे कुसुमतां किं वा स्मितेनामुना ।
आकूतामृतशीतलाः श्रमयसे किं वा गिरो नागरीर्
मुग्धे कामिनि किं मुधा घटयसि क्लीबे कटाक्षच्छटाः ॥

(आ) ŚP 1190, Any 143. 19.

(*b*) किं च [किं वा] Any.

Śārdūlavikrīḍita metre.

Why do you exhibit (temptingly) the beauty of your bosom resembling the lotus-buds ? Why does this smile blossom in the tender leaves of your lips ? Why do you exert yourself to use affable words that are significant and pleasing like nectar ? O poor silly girl in love, why do you direct your beaming side-glances towards a eunuch, in vain ? (S. Bhaskaran Nair).

10345*

किं व्याप्ताखिलदिक्तटेन विसरद्गर्जल्लुठद्विस्फुरत्-
संक्षुभ्यन्नमदुन्नमत्परिवहद्वीचीविलासेन ते ।
ग्रीष्मोष्मग्लपिताध्वगस्य भवतो जातं न तृट्शान्तये
धिक् ते धर्मविचारि वारि जलधे क्षारं महत् केवलम् ॥

(आ) JS 96. 13.

(*b*) किम् [ते] JS (var.).

(*c*) तृष्णात्यये [तृट्शान्तये] JS (var.).

(*d*) धर्मविदूर [°विचारि] JS (var.).

Śārdūlavikrīḍita metre.

Of what avail is your expanse in all directions, the sportive activities of your waves that spread, roar, wallow, shine, agitate, go up and down, and attain great magnitude ? Your water is of no use to a traveller fatigued by the heat of summer. Fie on your water which has no virtue (of helping others), O sea ; there is only a great quantity of salt in you. (A. A. R.).

10345 A

किं व्रतेन तपोभिर्वा दम्भश्चेन्न निराकृतः ।
किमादर्शेन किं दीपैर् यद्यान्ध्यं न दृशोर्गतम् ॥

(आ) SPR 267. 10.

Of what avail are vows or penances, if the pride has not been discarded ? For what purpose is a mirror or a lamp, if the blindness of the eyes has not been removed ? (S. Bhaskaran Nair).

10346

किं शक्यं शुभमतिनापि तत्र कर्तुं
यत्रासौ व्यसनमहोदधिः कृतान्तः ।
रात्रौ वा दिवसवरेऽपि वा समग्रे
योऽदृश्यः प्रहरति तस्य को विरोधी ॥

(अ) P (PT 2. 146, PTem 2. 128, PP 2. 176, PRE 2. 78), cf. Ru 122. Cf. also KṣB 16. 430.

(अ) SRHt 59. 25 (a. P.), SPR 1345. 1 (a. Jaina-Pañcatantra 168. 176).

(इ) Old Syriac 2. 53 bis, Old Arabic 3. 193.

(*a*) सुमतियुतापि [शुभमति°] PP, SRHt, SPR.

(*b*) रात्रै (*sic !*) PTem (var.) ; दिनसमयेऽथवा PP, SPR ; दिवसकरेऽपि वा स उग्रे SRHt ; ऽसमये [समग्रे] SPR.

(*d*) तेन [तस्य] PP, SRHt, SPR ; विरोधः PP, SRHt, SPR.

Praharṣiṇī metre.

What can even a man of shining wisdom do in the face of the great ocean of calamities, Death[1] ? Who can hold in check Him who, unseen, can fall upon each and every man, either by night or in broad day ? (F. Edgerton).

1. Fate.

10347

किं शाकानि न सन्ति भूधरसरित्कुञ्जेषु मूलानि वा
किं वा जीवनमेतदेव विहितं यद् वा वनं न क्वचित् ।
येन श्रीमदमोहमूढमनसां स्थित्वाग्रतो भूभृतां
श्वासोत्कम्पकदर्थिताक्षरपदं देहीति वागुच्यते ॥

(अ) BhŚ 457. (Cf. No. 10341).

(आ) VS 3472, AIR 179.

(*a*) शाका विरमन्ति [शा° न स°] BhŚ (var.).

(*b*) याच्ञैव नान्यत् [यद् वा वनं न] VS, AIR ; चात्रैव वान्यत् [य° वा व° न] BhŚ (var.).

(*c*) येन श्रीलवलोभजर्जरधियां चिन्तामणिध्यायिनां AIR ; भूभुजां [भूभृतां] BhŚ (var.).

(*d*) दैन्येनैव समं प्रयाति निखिलः कालोऽत्र वो जन्तवः AIR ; °ताक्षरपदैर् VS ; °ताक्षरपदा BhŚ (var.).

Śārdūlavikrīḍita metre.

Are there not vegetables in the valleys of mountain streams, or edible roots ? Is there only one means of livelihood (that of being supplicants at the courts of kings) ? Is there no forest anywhere ? Why do people with their minds overcome by foolishness, delusion and greed for wealth stand before kings and utter the word 'give', in which the syllables are choked by the tremor caused by deep breathing ? (A. A. R.).

10348*

किं शालशाल्मलिधरादिषु वारि दत्से
तत्सेचनादतिघनादपि कुत्र कीर्तिः ।
निर्वापयन् यदि न धावसि दावदाहम्
अस्याम्बुवाहकुलनन्दन चन्दनस्य ॥

(आ) SMH 11. 51 (om. in SMH [KM] edition), Vidy 222 (a. Hariharopādhyāya).

(*a*) वारिदित्सा Vidy.

(*d*) °कुलचन्दनचन्दनस्य Vidy.

Vasantatilakā metre.

Why do you, O the best scion of the family of clouds, give water to regions where the *śāla*- and *śālmali*- [silk-cotton-] trees grow ? How can there be fame to you even though you pour your heavy rain there, unless you put out the conflagration in the woods of sandal trees ? (S. Bhaskaran Nair).

10349

किं शास्त्रैर्बहुधाभ्यस्तैः किं चातुर्येण किं धिया ।
किं शौर्येणानिवार्येण ललाटे चेन्न लिख्यते ॥

(अ) Sabhā 57.

What for is one's constant study of the various disciplines of knowledge and what use are one's dexterity, intelligence and unimpeded valour, if success is not inscribed on one's forehead (by destiny). (S. Bhaskaran Nair).

किं शीकरैः क्लमविनोदिभिरार्द्र° see No. 10350.

10350*

किं शीतलैः क्लमविनोदिभिरार्द्रवातान्
सञ्चारयामि नलिनीदलतालवृन्तैः ।
अङ्के निधाय करभोरु यथासुखं ते
संवाहयामि चरणावुत पद्मताम्रौ ॥

(आ) Śāk 3. 19 (in some editions 3. 20 to 3. 25). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 1 ; p. 42).

(आ) SRHt 255. 1 (a. Kālidāsa), RJ 896, SR 305. 23, SSB 155. 25, Sāh *ad* 6.459 (p. 186).

(a) किं शीकरैः Śāk (var.), SR, SSB ; °विमर्दिभिर् Śāk (var.), SR, SSB ; विरोधिभिर् Sāh ; आर्द्रवातं(°ताः) Śāk (var.), SR, SSB, Sāh.

(*b*) संचालयामि Śāk (var.), SR, SSB; °वृन्तं Sāk (var.), SR, SSB.

(*c*) निवेश्य Sāh; विधाय SR; चरणावुत पद्मताम्रौ (see *d*) Śāk (var.), SR, SSB, Sāh.

(*d*) करभोरु यथासुखं ते (see *c*) Śāk (var.), SR, SSB, Sāh.

Vasantatilakā metre.

Oh let me tend thee, fair one, in the place / of thy dear friends; and with broad lotus-fans / raise cooling breezes to refresh thy frame; / or shall I rather, with caressing touch, / allay the fever of thy limbs, and soothe / thy aching feet, beauteous as blushing lilies? (Sir Monier Monier-Williams).

10351*

किं शीतांशुमरीचयः किमु सुरस्रोतस्विनीवीचयः
किं वा केतकसूचयः किमथवा चन्द्रोपलानां चयः।
इत्थं जातकुतूहलाभिरभितः सानन्दमालोकिताः
कान्ताभिस् त्रिदिवौकसां दिशि दिशि क्रीडन्ति यत्कीर्तयः॥

(अ) Prasanna-rāghava 3.23.

(आ) SR 136.45 (a. Pra°), SSB 449.45.

Śārdūlavikrīḍita metre.

Are these the rays of the cool-rayed moon, or are they the waves of the divine Gaṅgā? Can they be a mass of *ketakī*-flowers or are they a collection of moon-stones? Thus did the divine damsels view with great joy and deep interest his fame which was sporting in all quarters. (A. A. R.).

10352

किं शीलेन मनोहरेण महता सद्वंशकत्वेन किं
किं वा कामकलासु कौशलतया किं धन्यकान्त्या परम्।
वन्दे तत् परमार्थतः परमिदं भालेषु भव्याक्षरं
केलीकौशलकोविदोऽपि सखि यत् कुब्जावशो माधवः॥

(आ) Vidy 706.

Śārdūlavikrīḍita metre.

Of what avail is good conduct that captivates the mind or being born in a noble family or proficiency in erotic and other fine arts or the effulgence of prosperity? Truly I bow to the good letters inscribed on the forehead by fate, for, it is by that Śrī-Kṛṣṇa, though well versed in various sportive activities, O friend, became enamoured of a hunch-backed girl. (A. A. R.).

10353*

किंशुककलिकान्तर्गत-
चन्द्रकलास्पर्धि केसरं भाति।
रक्तनिचोलकपिहितं
धनुरिव जतुमुद्रितं वितनोः॥

(आ) SkV 172 (a. Vallaṇa), Kav 74 (a. Vallaṇa), ŚP 3794 (a. Vijjakā), JS 208.12 (a. Vijjāka), SR 331.11 (a. ŚP), SSB 197.11 (a. Vijjakā), SK 3.352, SSkṛP 128, Kav pp. 100 and 107.

(*ab*) °कान्तर्गतमिन्दुकला° ŚP, JS, SR, SSB, SK, SSkṛP.

(*b*) केशरं SkV, Kav, SK.

Āryā metre.

The filament of the flame-tree flower, hidden within the bud, / curves like the sickle moon: / it might well be the bow of Love / wrapped in a red tunic and sealed with lac. (D. H. H. Ingalls).

10354*

किंशुक किं शुकमुखवत्
कुसुमानि मधौ विकासयस्यनिशम्।
यस्यां जनोऽनुरागी
सा गीरेतैः किमुच्चार्या॥

(आ) VP 378 (a. Kavirāja), Ava 327, RJ 553 (=3. 35), Any 134. 206, SR 242. 167, SSB 643. 1, SRK 212. 1 (a. Śārṅgadhara).

(*a*) शुकशुकवत् VP (MS).

(*b*) मधौ om. RJ, SR, SSB, SRK ; विकाश° VP, RJ, Any.

(*d*) कदापि नोच्चार्यो [किमुच्चार्यो] Ava, RJ, Any, SR, SSB, SRK.

Āryā metre (in RJ, SR, SSB and SRK Udgīti-āryā metre ; in Ava and Any Gīti-āryā metre).

In the spring, O *kiṁśuka*- [*palāśa*-] tree, why have you ceaselessly blossomed forth into flowers resembling the beaks of parrots ? But, the (sweet) sound (flowing from those beaks), with which people are delighted, can that sound be produced by these flowers ? (S. Bhaskaran Nair).

10355

किंशुकक्षितिरुहां विलसन्तः
कोरकाः कुटिलतां कलयन्तः ।
पान्थवारणविदारणताम्राः
कामकेसरिनखा इव रेजुः ॥

(आ) PV 603 (a. Lolimbarāja), SR 332. 72, SSB 199. 77.

(*b*) कुड्मलाः [कोरकाः] SR, SSB.
Svāgatā metre.

The buds of the *kiṁśuka*-trees shining bright and possessing a curved shape shone like the claws of Cupid-lion which had turned red by tearing the (hearts of) traveller-elephants. (S. Bhaskaran Nair).

10356*

किंशुकव्यपदेशेन तरुमारुह्य सर्वतः ।
दग्धादग्धमरण्यान्याः पश्यतीव विभावसुः ॥

(अ) Kāvyālaṁkāra of Bhāmaha 2. 92.

(आ) VS 1645 (a. Bhāmaha ; cf. Weber's *Indische Studien* 16. 208), SRHt 247. 2 (a. Somadatta-Bhaṭṭa), SSSN 209. 2 (a. Bhāmaha), Sar 4. 109.

(*c*) °दग्धामरण्यानीं SSSN, Sar ; °रण्यानां VS, SRHt.

The forest-fire, having climbed, as it were, the *kiṁśuka*-tree under the guise of its (red) flowers, looks around on all sides as if to ascertain itself which part of the forest has been burnt and which part has not been. (S. Bhaskaran Nair).

10357*

किंशुकसुमवक्रनखो
मदनप्रह्लादपक्षपातपरः ।
मानवतीमानदितिजम्
इच्छति हन्तुं वसन्तनरसिंहः ॥

(आ) SSB 198. 41 (a. Kṛṣṇarāma).

Gīti-āryā metre.

The Man-lion [Nara-siṁha] that is spring, possessing curved nails in the form of *kiṁśuka*-flowers, being partial to Cupid in the form of prince Prahlāda, desires to kill the demon (Hiraṇya-kaśipu) appearing in the form of the anger of proud dames. (K. V. Sarma).

10358*

किंशुकादपि गन्धाशा मांसाशा मशकादपि ।
कृपणादपि वित्ताशा वृथाशा तस्य दुर्मतेः ॥

(आ) ŚP 1540, SH 1541.

(*d*) त्रयमेतन्निरर्थकम् SH.

The desire for fragrance from the *kiṁśuka*-flower, the desire for meat from the mosquito and the desire for wealth from a miser—all there desires of a fool will be futile. (K. V. Sarma).

किंशुकाद् गच्छ मा तिष्ठ see No. 10361.

10359**

किंशुकान्योक्तयस्तद्वत् पलाशकुसुमोक्तयः ।
बब्बूलान्योक्तयो ज्ञेयाः शाखोटान्योक्तयः स्फुटाः ॥

(आ) Any 109. 16.

Thus are given here the allegorical verses on the *kiṁśuka*-tree as well as on (its flower better known as) the *palāśa*-flower; similarly, the allegorical verses on the *babbūla*-tree are given; and likewise, given are the verses on the *śākhoṭaka*-tree. (S. Bhaskaran Nair).

10360

किंशुके किं शुकः कुर्यात् फलितेऽपि बुभुक्षितः ।
अदातरि समृद्धेऽपि किं कुर्युरुपजीविनः ॥

(अ) Cr 1373 (CNP II 91).

(आ) VS 472, ŚP 1372, SkV 1647, SRHt, 217. 9, SSSN 161. 7, VP 9. 116, Any 59. 64 and 133. 202, SR 71. 12 (a. ŚP), SSB 341. 12, IS 191 *cd/ab*, Subh 291 *cd/ab*.

(*b*) च [ऽपि] CNP II (MS).

(*c*) समृद्धेषु CNP II (MS).

(*d*) कुर्युरनुजीविनः SkV ; कुर्वन्त्युपजी° Any.

What can the hungry parrot do with the *kiṁśuka*-tree even when it comes in fruit[1]? (Likewise), what help can dependents expect from a miser, however wealthy he may be? (S. Bhaskaran Nair).

1. The fruit of the *kiṁśuka*-tree is inedible.

10361*

किंशुके शुक मा तिष्ठ चिरं भाविफलेच्छया ।
बाह्यरङ्गप्रसङ्गेन के के नानेन वञ्चिताः ॥

(आ) ŚP 1045, RJ 551 (=3. 33), VP 10. 88, Pad 95. 15, Any 59. 63 and 133. 201, SR 227. 182, SSB 617. 2, SRK 24. 26 and 192. 6 (a. Śārṅgadhara).

(*a*) किंशुकाद् गच्छ मा ŚP, Any.

(*b*) भाविमृष्टफलाशया Pad ; भाविस्वादुफलाशया RJ ; चिरकालफलेच्छया SRK 24. 26 ; शुक भाविफलाशया ŚP, Any.

(*c*) °प्रसादेन [°प्रसङ्गेन] RJ ; °प्रपञ्चेन [°प्रसङ्गेन] Any.

Do not remain on the *kiṁśuka*-tree for long, O parrot, with the desire for fruit from it in the future. By an outward show of its nature how many have not been deceived by it? (A. A. R.).

10362*

किं शृङ्गारसमुद्रकल्पलतिके किं वा मृणालीलते
किं वक्षोजमहीध्रचन्दनलते किं मारपाशीलते ।
किं लावण्यसुधाब्धिविद्रुमलते पत्राङ्गुलीसंयुते
भातः किं कलगूर्जरीसुललिते बाहू लते मन्मते ॥

(आ) PV 216 (a. Padmavatī), SSkṛP 59.
Śārdūlavikrīḍita metre.

These two, —are they creepers which satisfy the desires of the ocean of love? Else, are these lotus-stalks? Are these sandal creepers growing on breast-like hills? Are these the nooses of Cupid? Are these coral creepers of the ocean of the nectar of beauty? But, (more correctly), in my opinion, these appear like the tender arms of a noble lady of the Gūrjara region, adorned with floral designs. (K. V. Sarma).

किं शेषस्य भरव्यथा see No. 10033.

10363*

किं शोचामि मदेकबान्धवतया सम्प्रत्यनाथाः प्रजाः
किं बन्धूनतिवत्सलानशरणानेतांश्च भृत्यानहम् ।
किं दासीं द्विजसद्मनि प्रियतमां वत्सं च किं वा शिशुं
किं चाण्डालभुजिष्यतामुपगतः पापो निजं जीवितम् ॥

(अ) Caṇḍa-kauśika 4. 2.

(आ) RA 2. 15.

(*b*) किं मौलभृत्यान् or किं तांश्च भृ° [एतांश्च भृ°] Caṇḍa° (var.); किं मौलिभृ° [एतांश्च भृ°] Caṇḍa° (var.), RA.

(*c*) प्रियतमां हा वत्स किं त्वां शिशुं Caṇḍa° (var.), RA ; प्रियतमां हा वत्स कं वा शिशुं Caṇḍa° (var.).

(*d*) चण्डाल° Caṇḍa° (var.), RA ; उपगतं Caṇḍa° (var.) ; पापान्निजं [पापो° नि°] RA ; प्राप्तो निजं [पा° नि°] RA (MS).
Śārdūlavikrīḍita metre.

Do I[1] mourn for the subjects who, after having me for their friend, are now left friendless ? Or, for those very affectionate kinsmen and forlorn servants ? Or, for the most beloved (wife, now) a slave in the Brāhmaṇa's house, or for the dear child ? Or, for the life of my own wretched self now gone into the slavery of a Caṇḍāla ? (S. D. Gupta).

1. King Hariścandra.

10364

किं शोच्यं कार्पण्यं
सति विभवे किं प्रशस्यमौदार्यम् ।
तनुतरवित्तस्य तथा
प्रभविष्णोर् यत् सहिष्णुत्वम् ॥

(अ) Praśnottara-ratnamālā (KM VII, pp. 121–23) 25 (in Monatsberichte der kön. Preuss. Ak. der [Wiss. 1868] 24).

(आ) IS 1722.

(इ) Praśno° (Tibetan) 21 *ef/gh*.

(*a*) शौच्यं Praśno° (T).

(*b*) प्रशस्तौदार्यम् Praśno° (T) (sub-metric).

(*c*) न तु गतवित्तस्य [तनुतर°] Praśno° (var.).

Āryā metre.

What is to be pitied when in affluence ? Niggardliness. What is praiseworthy then ? Generosity. Patience is similarly to be commended both when a man is in very indigent circumstances as well as when he is in power. (K. V. Sarma).

10365

किं शोधनेन वमनेन च भेषजेन
किं वा रसायनदिनर्तुहितोपचारैः ।
स्वातन्त्र्यमेकमपहाय नरस्य नाधि
व्याधिं निहन्ति जगतस्त्रितयेऽपि किंचित् ॥

(आ) JS 400. 121.

Vasantatilakā metre.

Of what avail are purging (by purgatives), vomitting (by emetics) and (using various other) medicines ? What for is treatment, daily and periodically, by *rasāyana*-tonics ? There is nothing other than freedom that cures a man's both physical and mental ailments in the three worlds. (S. Bhaskaran Nair).

10366

किं शौर्येण सरागस्य मदक्षीबस्य दन्तिनः ।
बन्धकीलाभलोभेन यः क्षिपत्यवटे तनुम् ॥

(अ) Dar 5. 25.

What is the use of valour to one who is passionate ? What use is an elephant that is in rut ? That man throws his body into a well, who is greedy for the gain of an unchaste woman. (A. A. R.).

10367

किं संसारे सारं
बहुशोऽपि विचिन्त्यमानमिदमेव ।
मनुजेषु दृष्टतत्त्वं
स्वपरहितायोद्यतं जन्म ॥

(अ) Praśnottara-ratnamālā 6.

(इ) Praśno° (Tibetan) 5.

(*b*) सम्यगर्थस्य विचारणा Praśno° (T).

(*c*) मनुजस्य कस्तत्त्वलाभः Praśno° (T).

(*d*) स्वपरो हितायोद्योगः Praśno° (T).

Āryā metre (in Praśno° [T] *bcd* defective).

What is the essence in worldly life ? —This is to be pondered over frequently. The truth that is found by men (through such ponderings) is that life should be lived for others' good as well as one's own. (K. V. Sarma).

10368

किं सम्यगिति प्रश्ने
भीष्मः स्तोत्रं श्रियःपतेः प्राह ।
स्तव्यस्तेन श्रीमान्
कस्य न वा वल्लभा स्तुतिर्भवति ॥

(आ) SMH 6. 32.

(*b*) भीतः SMH (KM); भीष्मन्तो SMH (var.); श्रियः पतिः SMH (KM).

Gīti-āryā metre.

When the question was asked as to what was beneficial, Bhīṣma said, "The praise offered to the Lord of Śrī[1]". Hence praise must be offered to wealthy men. To whom is not praise a beloved ? (A. A. R.).

1. Here it means, 'wealth'.

10369*

किं स स्वर्गतरुः कोऽपि यस्य पुष्पं निशाकरः ।
ते वृक्षाः कीदृशा मातर् येषां मुक्ताफलं फलम् ॥

(अ) Sar 2. 39. Cf. No. 11355.

(आ) IS 7498, ZDMG 25. 456.

Is there any heavenly tree, the flower of which is the moon ? And (tell me), O mother, what sort of trees are those, the fruits of which are pearls ? (S. Bhaskaran Nair).

10370*

किं सीत्कृतैर्मधुसुधानिधिभिर्मुधैव
किं कूजितैः कलरवैरलमायताक्षि ।
जानात्युलुम्बपृथुकामलकालमेय-
भेदानयं नवधनश्चिरपामरोऽयम् ॥

(आ) JS 126. 41.

(*c*) °लसेय- JS (var.).

Vasantatilakā metre.

What is the use of your appreciative kissing sound full of nectarian sweetness or of your sweet cooings, O charming-eyed one ? Enough of these. This lover of yours, who has recently become rich, has been a rustic for long, knowing only the difference between gourd, parched rice, myrobalans and such other vegetables. (A. A. R.).

10371–74

किं सुखं लभते मर्त्यः सेवमानः परस्त्रियम् ।
केवलं कर्म बध्नाति श्वभ्रभूम्यादिकारणम् ॥
वर्चःसदनवद्यस्या जल्पने जघने तथा ।
निक्षपन्ति मलं निन्द्यं निन्दनीया जनाः सदा ॥
मद्यमांसादिसक्तस्य या विधाय विडम्बनम् ।
नीचस्यापि मुखं न्यस्ते दीना द्रव्यस्य लोभतः ॥
तां वेश्यां सेवमानस्य मन्मथाकुलचेतसः ।
तन्मुखं चुम्बतः पुंसः कथं तस्याप्यणुव्रतम् ॥

(अ) AS 782–85.

(आ) GVS 636–39.

(*e*) °सदन वतस्या (*sic !*) or °सदनं यस्यापि or °वत्तस्या [°सदनवद्यस्या] AS (var.).

(*g*) निद्या: AS (var.).

What happiness does a man get by resorting to another's wife ? He merely gets entangled in *karma* which would throw him in the world of hell.

Those despicable ones who deploy their talk or their genitals do so like depositing dirty excreta.

The pitiable women who allure and kiss the face of even addicts to meat and liquor and of the low, do so out of greed for wealth.

How can a man sustain even the *aṇu-vrata*,[1] if he were to serve a prostitute and kiss her face, his mind being agitated by passion. (K. V. Sarma).

1. *Aṇu-vrata*, the 12 common injunctions prescribed for Jains.

10375

किं सुखदुःखनिमित्तं
मनुजोऽयं खिद्यते गतमनस्कः ।
परिणमति विधिविनिर्मितम्
असुभाजां किं वितर्केण ॥

(अ) AS 354.

(*b*) खिघते (*sic !*) or विद्यते [खिद्यते] AS (var.).

(*d*) असुभुजां AS (var.).

Āryā metre.

Why does a man lose his mental poise and get worried due to experiences of happiness and misery? It is the ordainment of fate that fructifies in the case of living beings. (Then), why question it? (A. A. R.)

10376*

किं सुन्दरि प्ररुदितासि ममोपपन्ने
वंशस्थितेरधिगमान्महति प्रमोदे ।
पीनोन्नतस्तनविसर्पिभिरानयन्ती
मुक्तावलीविरचनां पुनरुक्तिमस्रैः ॥

(अ) Vik 5. 15. (Cf. A. Scharpé's Kalidāsa-Lexicon I. 2; p. 123).

(*a*) ममोपनीते Vik (var.).

(*b*) °रभिमुखे स्फुरति प्ररोहे [°रधि° प्रमोदे] Vik (var.); °मात् स्फुरति [°मान्महति°] Vik (var.).

(*c*) पीनस्तनोपरिनिपातिभिरर्पयन्ती Vik (var.).

(*d*) °विरचनं Vik (var.); °नापुन° [°नां पुन°] Vik (var.); पुनरुक्तम° Vik (var.).

Vasantatilakā metre.

Why, loveliest one! weepest thou[1], when joy quivers in my[2] heart at this sudden attainment of continuance to my race, and renderest superfluous the adornings of pearls by the tears that fall fast on thy full bosom? (E. B. Cowell).

1. Urvaśī. 2. King Vikrama's.

10377*

किं सुन्दरैरिदमतोऽथ बहूनि तानि
वेधाः करोति बत नैव विवेचयामः ।
लावण्यमत्र किमु मूर्तमिदं नु तद्वा
निर्माणशिष्टममृतं वपुषः किमस्याः ॥

(आ) VS 1465 (a. Kalaśa).

(*c*) किमूर्तम् (*sic!*) VS (var.); न [नु] VS (var.).

Vasantatilakā metre.

Is it with beautiful things that her body is fashioned? Then, the Creator must be making a lot of things. Well, we shall not bother to consider. Can she be the embodiment of loveliness? Or, is nectar the remainder after fashioning her body? (A. A. R.).

10378

किं सेवकस्य कुशलं कश्च राज्ञां सदा प्रियः ।
कोऽर्थी न लाघवं यातः कः कालस्य न गोचरः ॥

(अ) KSS 10. 60. 140 (in NSP edition 10. 60. 139).

(आ) IS 1753.

Can there be welfare for a servant? Who can permanently remain dear to a king? What suppliant is not belittled? Who is not subject to time (in this world)? (S. Bhaskaran Nair).

10379**

किं स्तुमः शब्दपाथोधेर् हेमचन्द्रयतेर् मतिम् ।
एकेनानेन येनेदं कृतं शब्दानुशासनम् ॥

(आ) SSB 287. 3.

How shall we praise the learning of the Jain ascetic Hemacandra, a veritable ocean of the mastery of words, who single-handed composed the (voluminous lexicographical work) *Śabdānuśāsana*? (A. A. R.).

10380*

किं स्थानस्य निरीक्षणेन मुरजिद्ध्यानाय भूमण्डले
भ्रातश्चेद् विरतिर्भवेद् दृढतरा यस्य स्रगादौ सदा ।
तस्यैषा यदि नास्ति हन्त सुतरां व्यर्थं तदन्वेषणं
स्थानस्यानधिकारिणः सुरधुनीतीराद्रिकुञ्जादिषु ॥

(अ) Vijñāna-śataka (in BhŚ, pp. 212-25) 52.

(*b*) स्रक्चन्दनादौ [य° स्र°] Vi° (var.).

(*c*) सा चैषा [तस्यैषा] Vi° (var.); तदान्वेषणं Vi° (var.).

Śārdūlavikrīḍita metre.

Of what avail is the search on the earth for a place of meditation on Lord Viṣṇu, O brother, if a very firm dispassion dawns on worldly things such as garlands etc. ? If this is lacking, then the search for a fit place is completely futile, for, places like the banks of the Gaṅgā, mountains and arbours have nothing to do with meditation. (S. Bhaskaran Nair).

10381

किं स्यन्दनैः केतनदीर्णमेघैः
किं वा गजैर्गण्डविदीर्णदानैः ।
किं पत्तिभिर्वा तुरगो यदि स्यात्
स एव संख्येषु जयं प्रसूते ॥

(आ) SRHt 119. 8 (a. Rājaputrīya, cf. V. Raghavan in *Journal of Oriental Research* XIII, p. 303), SSSN 141. 8.

(c) स्यात् [स्यात्] SSSN (printing error).

Upajāti metre (Indravajrā and Upendravajrā).

What is the use of war-chariots with flags piercing the clouds, or with elephants that have their temples flowing with ichor, or with foot-soldiers ? If there are horses [cavalry], that alone would bring victory in battles. (A. A. R.).

10382–83

किं स्यात् परत्रेत्याशङ्का कार्ये यस्मिन् न जायते ।
न चार्थघ्नं सुखं चेति शिष्टास् तत्र व्यवस्थिताः ॥
त्रिवर्गसाधकं यत् स्याद् द्वयोरेकस्य वा पुनः ।
कार्यं तदपि कुर्वीत न त्वेकार्थं द्विबाधकम् ॥

(अ) Kāma-sūtra of Vātsyāyana 26. 8-11,

(आ) No. 10382 : SRHt 106. 17 (wrongly a. MBh), SSSN 116. 17 (wrongly a. MBh). No. 10383 : SRHt 99. 12 (a. Vātsyāyana), SSSN 110. 11 (a. Vātsyāyana), Ānandagiri on Sureśvara's Bṛhadāraṇyakopaniṣad-bhāṣya-vārttika 1. 3. 49-50.

(b) विद्यते [जायते] SRHt, SSSN.

(c) चार्थं च सुखं [चार्थघ्नं सुखं] SSSN.

(d) तस्मिन्नवस्थिताः [तत्र व्य°] SRHt, SSSN.

(e) त्रयाणां सा° [त्रिवर्गसा°] Kām° (var.).

(f) वैकस्य साधकम् [एकस्य वा पुनः] SRHt, SSSN.

(h) त्वेवार्थं [त्वेकार्थं] SRHt, SSSN.

The good people have established the rule that only that action should be done which does not result in apprehension to one's welfare in the world after death and which is not inimical to one's wealth and happiness. (A. A. R.).

One may do that which accomplishes the three aims[1], or two of them, or even one of them. But one may not do that thing which conduces to one aim but stands in the way of the other two. (S. Bhaskaran Nair).

1. *Dharma*, *artha* and *kāma*.

10384*

किं स्यात् फलं स्फुटमधूकमयेन दाम्ना
का वार्थिता विकचचम्पकमालया मे ।
धिक् तां च काञ्चनसरोजमृणालनालां
लीलाभुवो भुजलता ललितास्तु सैव ॥

(आ) Skm (Skm [B] 847, Skm [POS] 2. 75.2) (a. Kavi-Kusuma).

(d) लीलाभुजो [°भुवो] Skm (var.).

Vasantatilakā metre.

What is the use of a garland of blossomed *madhūka*-flowers, and what desire have I for the garland of fully blossomed *campaka*-flowers ? Fie on the garland made of the stalks of golden lotus-blooms ! Let me have (around me) only her tender arms, the ground of sportive charms. (A. A. R.).

10385*

किं स्यादञ्जनपर्वतः स्फटिकयोर्द्वन्द्वं वधद्दीर्घयोर्
अम्भोमेदुरमेघ एष किमुत श्लिष्यद्बलाकाद्वयः ।
शून्यः किं नु करेण कुञ्जर इति भ्रान्तिं समुत्पादयन्
दंष्ट्राद्वन्द्वकरालकालवदनः कोलः कुतोऽप्यागतः ॥

(अ) Nala-campū 1. 44.

(आ) JS 384. 9 (a. Trivikrama-Bhaṭṭa).

Śārdūlavikrīḍita metre.

Can it be a hill of collyrium possessing a pair of long crystal slabs ? Or is it a dense fresh cloud with a pair of cranes embracing it ? Or is it an elephant but devoid of its trunk ? Producing such illusions a wild boar has come running from somewhere with its face possessing a pair of terrifying snouts. (A. A. R.).

10386*

किं स्याद् भास्वान्न भानोरमृतघनरसस्यन्दिनः सन्ति पादाः
किं वा राकाशशाङ्को नहि तुहिनरुचिः कुत्रचिन्-निष्कलङ्कः ।
साक्षाच्चिन्तामणिः किं विपुलफलमणेः सौकुमार्यं कुतस्त्यं
सन्देहान्मुग्धधीभिः प्रथममिति मुनेः पातु दृष्टं वपुर् वः ॥

(आ) VS 75, SR 27. 209.

Sragdharā metre.

Can it be the sun ? But the sun's rays do not shed nectarean juice. May it be the full moon ? But in no case is the moon devoid of the black spot. Is it then the great wish-granting stone *Cintāmaṇi* ? But where is the tender charm in the stone, that bestows in plenty ? Thus were the innocent ones confounded at first on seeing the body of the sage. May that body protect you all. (S. Bhaskaran Nair).

10387*

किं स्याद् वर्णचतुष्टयेन वनजं वर्णैस्त्रिभिर्भूषणं
स्यादाद्येन मही त्रयेण तु फलं मध्यं द्वयं प्राणदम् ।
व्यस्ते गोत्रतुरङ्गघासकुसुमान्यन्ते च सम्प्रेषणं
ये जानन्ति विचक्षणाः क्षितितले तेषामहं सेवकः ॥

(आ) SuM 19. 2, IS 1724, Subh 283.[1] Cf. IS Vol. III, *Verbesserungen und Nachträge*, pp. 629-30 *ad* 1724, *Literarisches Centralblatt* of 1872 No. 3b (839) (कुवलय).

(*b*) च [तु] Subh ; मध्यद्वयं Subh.

(*c*) °कुसुमं प्रान्ते Subh ; संबोधनं [सम्प्रेषणं] Subh.

(*d*) बुधोत्तमाः [विचक्षणाः] SuM (var.), Subh ; नेषाम् [तेषाम्] Subh (MS) ; किंकरः [सेवकः] Subh.

1. A riddle of *Bahirālāpa* variety.

Śārdūlavikrīḍita metre.

What is the word with four letters which means a lotus ? [*Kuvalayam*]. With three letters it means an ornament. [*Valayam*[1]]. The first means the earth. [*Ku*]. Three letters together mean a fruit. [*Kuvala*[2]]. Two together have the meaning of strength. [*Balam*]. Separately it means family, horse-food and flower, and at the end it means sending. Those clever people who know this, of them I am a servant.[3] (A. A. R.).

1. A bracelet. 2. The jujube-fruit.
3. The answer is the word, '*kuvalayam*'.

10388*

किं स्याद् विशेष्यनिष्ठं
का संख्या वदत पूरणी भवति ।
नीचः केन सगर्वः
सूत्रं चन्द्रस्य कीदृक्षम् ॥

(अ) VMM 2. 60.

(आ) SR 200. 48, SSB 557. 49.[1]

1. A riddle of *Bahirālāpa* variety.

Āryā metre.

What may be related to a noun ? [*Viśeṣaṇa* : adjective]. Which number gives sense by completion (to a number of zeros) ? [*Eka* : one]. By what does a low person become proud ? [*Arthena* : by wealth]. How is the *sūtra* [aphorism] of Candra [Candragomin] ? [*Viśeṣaṇamekārthena*[1]]. (A. A. R.).

1. This dictum found in Candragomin's Grammar forms the answer of the riddle here.

10389*

किं स्वप्नः किमु जागरः किमथवा रात्रिः किमासीद् दिनं
मोहावस्थितया मया न किमपि ज्ञातं किमेतत् सखि ।
यन्नामश्रवणादनन्तरमिदं वृत्तं तमेव प्रियं
चेतो दुर्लभमप्यपास्तसकलव्यापारमाकाङ्क्षति ॥

(आ) SR 287. 10, SSB 122. 9.

Śārdūlavikrīḍita metre.

Is it a dream or waking state, is it night or day ? O friend, as I remained in a state of stupor, I never could grasp anything ; why is this so ? No sooner had I heard his name, than this state came upon me ; my mind, suspending all other activities desires my lover alone, however difficult it may be. (A. A. R.).

10390*

किं स्वर्भानुरसौ विलिम्पति जगद् देहप्रभाविस्तरैस्
तीव्रांशोः पततः पतत्यथ करालम्बावकृष्टं नभः ।
किं साम्भोधिकुलाचलां वसुमतीं स्वस्मिन् विधत्ते हरिः
सङ्कल्पानिति मांसलं वितनुते कादम्बनीलं तमः ॥

(आ) SkV 885.

(*c*) °लाबलां SkV, (but emended to °कुलाचलां, as above, by D. H. H. Ingalls in the *Notes* appended to his *English Translation* of SkV, p. 530).

Śārdūlavikrīḍita metre.

The thick blossoming darkness makes one wonder / if Rāhu is painting the world with the broad shadow of his body ; / or if the sky is falling, / dragged down by the clinging hands of the descending sun ; / or if the blessed Hari has swallowed in himself / the earth with all its seas and mountains. (D. H. H. Ingalls).

10391

किंस्विच् छिद्रं भवेद् दोषः किंस्विद् हि विनिपातनम् ।
कुतो मम स्रवेद् दोष इति नित्यं विचिन्तयेत् ॥

(आ) SRHt 106. 8 (a. Rājaga), SSSN 115. 7.

Can a weak point in me turn out to be a defect ? May it lead to a defect of serious consequences [to my downfall] ? How may my defects disappear ? Thus should one ponder carefully, everyday. (A. A. R.).

10392–93

किंस्वित् प्रवसतो मित्रं किंस्विन् मित्रं गृहे सतः ।
आतुरस्य च किं मित्रं किंस्विन् मित्रं मरिष्यतः ॥
सार्थः प्रवसतो मित्रं भार्या मित्रं गृहे सतः ।
आतुरस्य भिषङ् मित्रं दानं मित्रं मरिष्यतः ॥

(अ) MBh (MBh [Bh] 3.297.44-45, MBh [R] 3. 313. 63–64, MBh [C] 3. 17348–49).

(आ) No. 10393 : IS 7027.

(इ) No. 10393 : SS (OJ) 174.

(*a*) प्र° मि° tr. MBh (var.).

(*c*) मित्रं किं tr. MBh (var.).

(*e*) विद्या [सार्थः] MBh (var.).

(*f*) भा° मि° tr. MBh (var.).

(*h*) पुण्यं [दानं] MBh (var.).

Who is the companion of one who sets out on a journey ? Who is the friend of one who stays at home ? Who is the friend of one afflicted with disease ? Who is the companion of one who is dying ?[1]

1. So questions the Yakṣa to Yudhiṣṭhira.

A travelling company of merchants[1] is the companion of one who sets out on a journey. The wife is the friend of one who stays at home. The physician is the friend of one afflicted with disease. The (previously performed) act of giving gifts[2] to charities is the companion of one who is dying.[3] (S. Bhaskaran Nair).

1. 'Knowledge', if the reading is विद्या.
2. 'Moral merits', if the reading is पुण्यम्.
3. Thus replies Yudhiṣṭhira to the Yakṣa.

10394*

किं हसथ किं प्रधावथ
किं जनमाह्वयथ बालका विफलम् ।
तदयं दर्शयति यथा
रिष्टः कण्ठेऽमुना जगृहे ॥

(अ) ĀrS 2. 174.
Āryā metre.

Why do you laugh ? Why run ? Why call the people ? All these, O boys, are quite in vain. He only shows how the demon was squeezed at the neck by him.[1] (A. A. R.).

1. When Śrī-Kṛṣṇa hugged a cowherdess, a friend says thus to allay all suspicions.

10395*

किं हारैः किमु कङ्कणैः किमसमैः कर्णावतंसैरलं
केयूरैर्मणिकुण्डलैरलमलं साडम्बरैरम्बरैः ।
पुंसामेकमखण्डितं पुनरिदं मन्यामहे मण्डनं
यन्निष्पीडितपार्वणामृतकरस्यन्दोपमाः सूक्तयः ॥

(अ) Rājendra-karṇapūra of Śambhu KM I, 22-34) 74.

(आ) JS 36. 7, SH 375, SSH 1. 100, SR 29. 20 (a. Rājendra), SSB 48. 19, SPR 1066. 1.

(*a*) कङ्कणै SH ; किमु सुमैः [किमसमैः] Rāj°, JS (MS) ; किं कर्णपुरैर् [कर्णावतंसैर्] Rāj°.

(*c*) °खण्डनं Rāj°; शम्भोर्मते [मन्यामहे] Rāj° ; भूषणं [मण्डनं] SH.

(*d*) पार्वणेन्दुशकलस्यन्दो° Rāj.
Śārdūlavikrīḍita metre.

What use are pearl-necklaces, bracelets and incomparable ear-ornaments ? And what for are armlets, gem-set ear-pendants and fancy clothes ? We are of the view that to men there is only one permanent ornament and that is the mellifluous speech which resembles the oozings of the nectarean rays from the full moon. (S. Bhaskaran Nair).

10396*

किं हास्येन न मे प्रयास्यसि पुनः प्राप्तश्चिराद् दर्शनं
केयं निष्करुण प्रवासरुचिता केनासि दूरीकृतः ।
स्वप्नान्तेष्विति ते वदन् प्रियतमव्यासक्तकण्ठग्रहो
बुद्ध्वा रोदिति रिक्तबाहुवलयस्तारं रिपुस्त्रीजनः ॥

(आ) VS 2570, Dhv (HSS) *ad* 2. 27 (p. 101), Amd 328. 949, VyVi *ad* 1. 95 (p. 166), AR 234. 1-4.

(*a*) पुरः [पुनः] VS, Amd.

(*b*) नेयं [केयं] VS ; प्रयास° [प्रवास°] VS (var.).

(*c*) स्वप्नोन्तेष्वपि (°ष्विति) वो Amd, AR ; वचः [वदन्] VS.

(*d*) बुध्ध्वा Amd (printing error) ; शून्यबाहुयुगलस्तारं [रिक्तबा°] VS.
Śārdūlavikrīḍita metre.

"Enough of jest ; you can't leave me again, / ah ! how long you made me watch and wait ! / Heartless indeed of you to be so fond of being away. / May I know the cause for this our separation so long." / So speak the wives of your enemy in dreams / clasping fast the neck of their husbands ; / but, alas, only to awake and lament loud / at the sight of their empty arm-rings outstretched. (K. Krishna Moorthy in his *Dhvanyāloka and its Critics*, p. 137).

10397

किं हि नाम न भिद्येत भिद्यमानं दुरात्मभिः ।
परोपघातव्यायाम- किणीकृतमुखैर् नरैः ॥

(आ) SRHt 39. 6.

What indeed does not get broken when attempted to be broken by wicked men ? The faces of these men are full of scars brought on by exertion in doing harm to others. (S. Bhaskaran Nair).

10398*

किञ्जल्कपुञ्जैः परिपिञ्जरासु
दिक्षु प्रसूनप्रसरप्रसूतैः ।
दिवापि जाम्बूनदभूषणानां
लीलाभिसारः सुदृशां बभूव ॥

(अ) Vikram 10. 11.
Upajāti metre (Indravajrā and Upendravajrā).

As all the quarters around were yellowed by the mass of pollen fallen from the multitude of flowers, the secret act of sportive meeting of the sweet-eyed damsels, adorned with (the bright yellow) golden ornaments, with their respective lovers, passed (unnoticed) even in the day-time (on account of the indistinctness of their appearance similar in colour to the surroundings). (S. Bhaskaran Nair).

10399*

किञ्जल्कराजिरिव नीलसरोजलग्ना
लेखेव काञ्चनमयी निकषोपलस्था ।
सौदामिनी जलदमण्डलगामिनीव
पायादुरःस्थलगता कमला मुरारेः ॥

(आ) RJ 79, SR 16. 7, SSB 27. 8.
(*c*) सौदामनी SSB.
Vasantatilakā metre.

Like a series of filaments clinging to a blue lotus, a streak of gold remaining on a (black) touchstone, a flash of lightning associated with a mass of (dark) clouds, Goddess Lakṣmī rests on the chest of Lord Viṣṇu. May that Lakṣmī protect us all. (S. Bhaskaran Nair).

10400*

किञ्जल्कामोदमाद्यन्मधुकरमधुरे साधुना माधवेऽस्मिन्
नास्तां दूरेण तावद् विरहहुतभुजा दह्यमाना वराकी ।
क्षामक्षामामिमां स्वां तनुमतिचपल प्रेक्षसे किं स्वयं नो
कोऽयं मानग्रहस्ते कुरु वचनमिदं दूतिकायाः प्रयाहि ॥

(आ) VS 1412 (a. Śaśivardhana).
Sragdharā metre.

In this spring which is sweet with bees intoxicated in filaments of lotus-blooms, let not that poor beloved of yours be far away, burnt by the fire of separation. O you, fickle-minded one, can you not yourself see your own body highly emaciated (by that separation)? What, (after all), is this jealous pride on your part; act according to the words of the female messenger; please go (at once). (A. A. R.).

10401*

किञ्जल्केन व्यपनुदति नो यस्तृषं पद्मखण्डस्
त्वत्कान्त्यासौ भवति विफलश्रीरमुं मा मिमील: ।
एवं वक्तुं मधुकरभरः प्रार्थनापूर्वमस्याश्
चन्द्रभ्रान्त्या मुखमुपगतो न त्वयं केशपाशः ॥

(आ) VS 1482, SuMañ 111. 17-20.
Mandākrāntā metre.

This cluster of lotus-blooms which quench our thirst is now rendered devoid of splendour by your radiance; do not cause them to be closed—to say thus swarms of bees have come near her with a request under the illusion that her face is the moon; it is not her charming tresses! (A. A. R.).

10402*

कितव न मयि तव दोषः
प्रणयाप्रणयादिकारणं कालः ।
छाया प्रिया निदाघे
शिशिरे सैवाप्रिया भवति ॥

(आ) Vidy 528 (a. Lakhimā-Ṭhakkurājī).
(*d*) शिशरे Vidy (changed to शिशिरे, as above, editorially).
Āryā metre.

O rogue, you have committed no offence against me. It is the time that becomes the cause of love or of hatred. The same shade (of trees), which remains pleasant during summer, becomes dismal in winter. (S. Bhaskaran Nair).

10403*

कितव प्रपञ्चिता सा
भवता मन्दाक्षमन्दसञ्चारा ।
बहुदायैरपि सम्प्रति
पाशकसारीव नायाति ॥

(अ) ĀrS 2. 157.
(आ) SR 288. 18, SSB 123. 22.
Āryā metre.

You rogue, she has been exposed by you, she who moves gently (from the rendezvous) due to shyness. Now, even by offering a profusion of wealth she moves not, like a chessman on a board. (A. A. R.).

10404

कितवा यं प्रशंसन्ति यं प्रशंसन्ति चारणाः ।
यं प्रशंसन्ति बन्धक्यः स पार्थ पुरुषाधमः ॥

(अ) Akṣaya-nīti 129. 427.
(आ) ŚP 1323, VP 9. 106, SR 145. 134 (a. ŚP), SSB 467. 21.

That man who is praised by rogues, and he who is praised by professional bards, and the one praised by unchaste women—he, O son of Pṛthā [Arjuna], is the worst of men. (A. A. R.).

10405*

किमकरवमहं हरिर्महीध्रं
स्वभुजबलेन गवां हितं विधित्सुः ।
प्रियतमवदनेन पीयते कः
परिणतबिम्बफलोपमः प्रियायाः ॥

(आ) SR 201. 67, SSB 558. 68.[1]

1. A riddle of *Bahirālāpa* variety.

Puṣpitāgrā metre.

What did I, Kṛṣṇa, do to the mountain [Govardhana] with the might of my arms for the welfare of the cows ? [*Adharaḥ* : You held it]. What is kissed by the mouth of the beloved ? [*Adharaḥ* : lip]. What is that of my beloved, which resembles a *bimba*-fruit ? [*Adharaḥ* : lip]. (A. A. R.).

10406

किमकारि न कार्पण्यं कस्यालङ्घि न देहली ।
अस्य दग्धोदरस्यार्थे किमनाटि न नाटकम् ॥

(आ) SRHt 228. 7 (a. Bhoja), SSSN 171. 7 (a. [?] Bhoja), SuM 8. 4, SR 96. 2, SSB 382. 3.
(*b*) कस्य नायाति (or नागामि) मन्दिरम् SRHt ; किमकारि न भाषितम् SSSN.
(*c*) पापोदर° [दग्धोदर°] SuM, SR, SSB.
(*d*) किमकारि [किमनाटि] SSSN.

What humble pie was not eaten by me, whose threshold did I not cross, which (demeaning) role did I not play for the sake of this wretched belly ? (A. A. R.).

10407*

किमकारि मन्दमतिना
रतिपतिना नीतितन्त्रनिपुणेन ।
स्यूतासि हरिणनयने
हन्त हृदि स्नेहतन्तुना न तनौ ॥

(आ) Pad 43. 3 (a. Rāmacandra), RJ 988, SR 291. 6, SSB 106. 29 and 130. 5.
(*b*) कामतन्त्र° [नीतितन्त्र°] SR, SSB, 130. 5, (but SSB 106. 29, as above).
Gīti-āryā metre.

What action was done by the dull-witted Cupid, though proficient in the course of policy[1], in sewing me, O (my) gazelle-eyed darling, with threads of love, to your heart, but not to your body ? (A. A. R.).

1. 'In the love-science', if the reading is कामतन्त्र°.

10407 A*

किमकारि महत् पुण्यं त्वया कञ्चुक भूतले ।
अधस्ते कुचयोर्युग्मं हारोऽयमुपरि स्थितः ॥

(आ) SG 131.

What noble deed was done by you (earlier) in this earth, O bodice, for, (now) under you lies a pair of breasts and above, this necklace ? (S. Bhaskaran Nair).

10408*

किमङ्गारवद् गां खुरैः स्पर्शयन्तः
कुरङ्गा इवाङ्गानि संकोचयन्तः ।
अटन्तो नटन्तो भटं तोषयन्तस्
तुरङ्गाः सुरङ्गाः पुरं गाहयन्ति ॥

(आ) SR 124. 6, SSB 432. 8, SRM 2. 2. 566.
Bhujaṅgaprayāta metre.

Raising sparks of fire with their hoofs on the ground, contracting their bodies like herds of deer, galloping and dancing, and pleasing the cavalrymen, the horses of fine hues enter the city. (S. Bhaskaran Nair).

10409*

किमञ्जनशलाकया जितबलाकया मौक्तिक-
स्रजाप्यलमथानया रशनया फलं किं भवेत् ।
रुचां न पदमास्पदं किमु विना तुलाकोटिना
मधूनि मधुरान्तरैः कथमुपक्रियेरन् प्रिये ॥

(अ) Kṛkā 78.
Pṛthvī metre.

Of what avail is the fine collyrium-pin ? Enough of pearl-necklace which (in hue) has vanquished the crane. What is the use of this girdle ? Are you not possessed of splendour without the anklet ? Do other sweet things render any help (in adding sweetness) to honey, O beloved ? (S. Bhaskaran Nair).

10410

किमत्र चित्रं यत् सन्तः परानुग्रहतत्पराः ।
न हि स्वदेहशैत्यार्थं जायन्ते चन्दनद्रुमाः ॥

(अ) VCsr 11. 9, MK (MK [S] 62, MK [GOS] 58). Cf. No. 10411.
(आ) SSSN 247. 2, Vjv 137.1 (p. 137) (?), SR 45. 34 (a. Vikrama-carita), SSB 302.35 (wrongly a. Kālidāsa[1]), SRK 20. 90, SRS 2. 2. 57, NBh 27, SRM 2. 1. 76, IS 1763.
(*a*) किं वात्र [किमत्र] NBh ; तत् [यत्] SSSN.
(*b*) परकार्यार्थं° [परानुग्रह°] MK.
(*c*) नेहि [न हि] VCsr (var.); °शैत्याय VCsr (var.), MK, SR, SSB, SRK, SRM; सौख्याय° [°शैत्यार्थं] SSSN.
(*d*) °द्रुम: NBh.

1. Raghuvaṁśa 5. 33 begins similarly, but is different, cf. No. 10412.

What is there to wonder in that the good are devoted to help others. Indeed, sandal trees are cool not to cool their own bodies (K. V. Sarma).

10411

किमत्र चित्रं यत् सन्तः परार्थफलकाङ्क्षिणः ।
न हि द्रुमाश्च भोगार्थं फलन्ति जगतीतले ॥

(अ) Nāradīya-purāṇa 1.7.67. Cf. No. 10410.

What is there to wonder that the good desire benefits for others. Indeed, in this world, trees do not bear fruits to enjoy them by themselves. (K. V. Sarma).

10412

किमत्र चित्रं यदि कामसूर्भूर्
वृत्ते स्थितस्याधिपतेः प्रजानाम् ।
अचिन्तनीयस्तु तव प्रभावो
मनीषितं द्यौरपि येन दुग्धा ॥

(अ) Ragh 5. 33. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4 ; p. 79).
Upajāti metre (Upendravajrā and Indravajrā).

What wonder is there if the earth yields the desires of a monarch who abides by his duty. But incomprehensible is your[1] power, since by you even the heaven was compelled to grant your desired object. (M. R. Kale).

1. The king's.

10413

किमत्र चित्रं यदि सज्जनो जनः
करोति विद्वज्जनसाधुपूजनम् ।
करोति यन्नीचकुलोद्भवो जनस्
तदद्भुतं शैत्यमिवार्कमण्डले ॥

(अ) P (PT 4. 9, PRE 4. 10). Cf. Ru 171.
(आ) SRHt 44. 61 (a. Pañcatantra).
(इ) Old Syriac 3. 8, Old Arabic 5. 28, Joh 207. 9.
Vaṁśastha metre.

What wonder is it if a righteous man honours the wise and virtuous ? It would be strange only if a base-born did so ; that would be like coolness in the sun's orb. (F. Edgerton).

10414

किमत्र विरसे सुखं दयितकामिनीसेवने
किमन्यजनप्रीतये द्रविणसञ्चये नश्वरे ।
किमस्ति भुवि भङ्गुरे तनयदर्शने वा भवे
यतोऽत्र गतचेतसा तनुमता रतिर्बध्यते ॥

(अ) AS 246.

(आ) SPR 345. 27 (a. AS).

(b) °दुर्लभे [°प्रीतये] AS (var.) (metrically better).

(c) सुविभ° or सुवि भ° or सुचिभ° [भुवि भ°] AS (var.).

Pṛthvī metre.

What happiness is there in resorting to loving women, which (ultimately) becomes insipid ? Is it for (gaining) the friendship of other people that unstable wealth is accumulated ? Is there true happiness in seeing a son here in this earthly existence which is so transitory, that none-the-less people foolishly resort to worldly pleasures ? (S. Bhaskaran Nair).

10415

किमत्र हे चातक दीर्घकण्ठं
प्रसार्य वक्त्रं करुणं विरौषि ।
रात्रौ दिवा वर्षति वारिदोऽत्र
तथापि पत्रत्रितयं पलाशे ॥

(आ) Any 73. 167.

Upajāti metre (Upendravajrā and Indravajrā).

Why do you, O *cātaka* bird, stretch your neck far and open the mouth wide and cry piteously (for water) ? The cloud showers here day and night but none-the-less the *palāśa* has but three leaves. (A. A. R.).

10416

किमत्रेर्नो पुत्रः किमु न हरचूडामणिरसौ
न किं हन्ति ध्वान्तं जगदुपरि किं वा न वसति ।
यदेतस्यान्तःस्था विलसति लघुर्लक्ष्मकणिका
विधातुर्दोषोऽयं न तु गुणनिधेस् तस्य किमपि ॥

(आ) JS 66. 10 (a. Vallabha), SRK 169. 6 (a. Śārṅgadhara), IS 7828.

(c) °न्तस्ता [°न्तःस्था] JS.

Śikhariṇī metre.

Is not the moon the son of the great Sage Atri and does he not occupy the position of a crest-gem of Śiva ? Does he not dispel darkness and remain high up above the world ? Still there is clearly visible a small black spot on him. Well, it is the fault of the Creator and not his ; for, he is a treasure-house of merits. (A. A. R.).

10417

किमद्य मम सम्पन्नं प्रातर्वा भविता पुनः ।
इति चिन्ताज्वरो नास्ति तेन जीवाम्यनामयः ॥

(आ) Sama 2 त 15, SRM 2. 1. 31.

What has happened to me today and what again shall happen tomorrow—this kind of fever of worry I am not suffering from ; this is the reason that I live free from disease. (S. Bhaskaran Nair).

10418

किमधिकमस्य ब्रूमो
महिमानं वारिधेर्हरिर्यत्र ।
अज्ञात एव शेते
कुक्षौ निक्षिप्य भुवनानि ॥

(आ) RJ 245, SR 216. 10 (a. Sāh), SSB 598. 10, IS 1764, Sāh *ad* 10. 723 (p. 326).

Āryā metre.

How shall we better describe the vastness of the ocean than by saying that Viṣṇu sleeps upon him—obscure, (*even after*)[1] having thrown the worlds into his belly. (*Bibl. Ind.* 9).

1. Words in italics are supplied by the editor.

10419

किमध्ययनभग्नेन सुतेनातिसुबुद्धिना ।
तीक्ष्णेन करवालेन किं भीरुकरवर्तिना ॥

(आ) SMH 2. 53.

(*a*) °हीनेन [°भग्नेन] SMH (KM).

Of what avail is a son of high intelligence, if his studies are broken in the middle ? For what purpose is a sword, however sharp it may be, if it is held in the hand of a coward ? (S. Bhaskaran Nair).

10420

किमनन्ततया ख्यातं पादेन व्यङ्गमाह्वय ।
जनानां लोचनानन्दं के तन्वन्ति घनात्यये ॥

(अ) VMM 3. 34 (in some editions 3. 30)[1].

(आ) SR 199. 26, SSB 556. 26.

1. A riddle of *Bahirālāpa* variety.

What is well known for its infinitude ? [*Kham* : the sky]. Call a person who has defect in his leg. [*Khañja* : O the lame]. At the end of the rainy season, which bring joy to the eyes of the people ? [*Khañjanāḥ* : wagtails]. (S. Bhaskaran Nair).

10421*

किमनया कथया कथयाथवा
समुपयामि न याम्युत यामि वा ।
स्वपिमि किं स्वपिमीति मनस्विनी
मनसिजेन सुदुर्ललिता कृता ॥

(आ) VS 1082.

Drutavilambita metre.

What is the use of all such talk (about my lover) ? Or rather tell me : Shall I go to the tryst or not go at all ? Shall I go to sleep ? But will I get sleep ? Thus was the high-minded damsel rendered wavering in mind by the mind-born god [Cupid]. (A. A. R.).

10422

किमनर्थफलं मानसम्
असंयतं का सुखावहा मैत्री ।
सर्वव्यसनविनाशे
को दक्षः सर्वथा त्यागः ॥

(अ) Praśnottara-ratnamālā (KM VII, pp. 121-23) 15 ; (in Monatsberichte der kön Preuss. Ak. der [Wiss. 1868] edition 14 ; om. in the Tibetan text).

(आ) IS 1765.

(*b*) असंगतं Praśno° (KM).

(*d*) परित्यागी [त्यागः] Praśno° (Monatsberichte der kön. Preuss. Ak. der Wiss).

Āryā metre (in Monatsberichte edition Gīti-āryā).

What is that which results in danger ? The mind that is unbridled. What gives happiness ? Friendship. Which is efficient in the destruction of all misery ? Renunciation of the fruit of action in every way. (A. A. R.).

10423

किमनेन धनेनापि सत्वरेण मनस्विनाम् ।
गते च जायते खेदो हर्षश्चैवागते न च ॥

(अ) Śts 23. 30 (84. 10–85. 1).

(*a*) किमनेनापि सत्वरेण Śts (var.).

(*b*) गणनेन [सत्वरेण] Śts (var.).

(*c*) दोषो [खेदो] Śts (var.).

Of what avail is this wealth to the wise, to whom its loss does not bring regrets nor its gain rejoicing. (K. V. Sarma).

10424*

किमनेन न पर्याप्तं कान्तत्वं शशलक्ष्मणा ।
सुसन्तप्तापि नलिनी यद्विश्वासमुपागमत् ॥

(अ) VS 549 (a. Bhaṭṭa-Nārāyaṇa).

Is this not a sufficient proof of the immense attractiveness of the Moon, that the Lotus, though severely tormented by him, trusts in him (by going to sleep) ? (A. A. R.).

10425*

किमपाङ्गवलिततारा
निवर्तते मयि वराङ्गि निपतन्ती ।
प्रातः सरोजगर्भे
भ्रमरीव पिपासिता दृष्टिः ॥

(आ) Canda-kauśika of Kṣemīśvara 1. 19.

Āryā metre.

O fair-limbed lady, why does this thy thirsty look falling on me[1] turn away, with the pupil moving at the corner, like a bee inside a lotus in the morning ? (S. D. Gupta).

1. King Hariścandra.

10426*

किमपि कान्तभुजान्तरवर्तिनी
कृतवती यदियं कलभाषिणी ।
तदनुकृत्य गिरा गुरुसन्निधौ
ह्रियमनीयत सारिकया वधूः ॥

(आ) VS 2162, ŚP 3749, SG 509, RJ 1159, SR 328. 9 (a. ŚP), SSB 192. 8, SuSS 764.

(*d*) शारिकया VS, RJ, SuSS.

Drutavilambita metre.

(At the next daybreak), in the presence of the elders, on hearing again through the mimicry of a myna [*sarika*-bird] what a certain sweet-tongued bride had uttered (earlier in the previous night) resting on the chest of her groom, she stood abashed. (S. Bhaskaran Nair).

10427*

किमपि किमपि मन्दं मन्दमासक्तियोगाद्
अविरलितकपोलं जल्पतोरक्रमेण ।
अशिथिलपरिरम्भव्यापृतैकैकदोष्णोर्
अविदितगतयामा रात्रिरेव व्यरंसीत् ॥

(अ) Uttara 1. 27.

(आ) SkV 598 (a. Bhavabhūti), Kav 322 (a. Bhavabhūti), JS 179. 21 (a. Bhavabhūti), SG 779 (a. Bhavabhūti), Dhv *ad* 2. 25 (p. 95), Daś *ad* 4. 69 (p. 281), Nāṭya-darpaṇa (GOS) *ad* 3. 10 (p. 145-46), ŚbB 3. 21.

(*a*) आसत्ति° Uttara (var.), SkV, Kav, Daś, Nāṭya°.

(*b*) अविचलित° SkV, Kav, SG ; °तोश्च क्रमेण [°तोरक्रमेण] SkV, Kav.

(*c*) सपुलकपरि° [अशिथिलपरि°] Daś, JS, SG.

Mālinī metre.

As slowly and gently, cheek pressed against cheek, we[1] whispered soft nothings, each clasping the other with warm embrace, the night, whose watches had sped unnoticed, came to an end. (A. B. Keith in his *The Sanskrit Drama*, p. 197).

1. Śrī-Rāma and Sītā.

10428*

किमपि किमपि शङ्के मङ्गलेभ्यो यदन्यद्
विरमतु परिहासश्चण्डि पर्युत्सुकोऽस्मि ।
कलयसि कलितोऽहं वल्लभे देहि वाचं
भ्रमति हृदयमन्तर्विह्वलं निर्दयासि ॥

(अ) Mālatī 8. 13.

(आ) SR 306. 31 (a. Mālatī), SSB 156. 33, KHpk 108 (p. 113).

Mālinī metre.

I[1] am suspecting something or other which is quite other than auspicious ; let the jest cease, O angry one ! I am greatly anxious [*or* : eager for you]. (If) you[2] are testing (me), I am (already) tested (enough !). Beloved, talk to (me). (My) heart wanders inside, being overpowered ; cruel are you ! (R. D. Karmarkar).

1. Mādhava. 2. Mālatī.

किमपि किमिह दृष्टं स्थानमस्ति see No. 10483.
किमपि चलितैः स्निग्धैः किंचित् see No. 10431.

10429

... ...
किमपि बलमलङ्घ्यं पश्य तेजस्वितायाः ॥

(अ) Kapph 4. 33*d*.

Mālinī metre.

...Behold, what an unsurpassable power belongs to glory. (G. Shankar).

10430*

किमपि ब्रवीषि न गिरे
प्रकटयसि न कञ्चन प्रभावं वा ।
तदिति प्रहरन्ति तथा
लुठन्ति रत्नानि ते तानि ॥

(आ) SSB 595. 3 (a. Saṁgrahītṛ).

Āryā metre.

You say not anything, O mountain, / nor do you exhibit any of your might ; / when people beat you (by digging your sides)/ these fine gems are seen rolling about. (A. A. R.).

10431*

किमपि ललितैः स्निग्धैः किंचित् किमप्यभिकुञ्चितैः
किमपि वलितैः कन्दर्पेषून् हसद्भिरिवेक्षणैः ।
अभिमतमुखं वीक्षांचक्रे नवाङ्गनया तथा
ललितकुशलोऽप्यालीलोको यथातिविसिस्मिये ॥

(अ) RŚ 1. 88.

(*a*) चलितैः [ललितैः] RŚ (var.) ; किमप्यति° RŚ (var.).

(*b*) चलितैः or ललितैः [वलितैः] RŚ (var.) ; कन्देषूच्चैर्हस° RŚ (var.) ; °र्पेषू हस° RŚ (var.).

(*c*) नवाङ्गणया RŚ (var.).

(*d*) कलनकुशलो [ललित°] RŚ (var.); °सिस्मरे (°ये) [°सिस्मिये] RŚ (var.).

Mālinī metre.

She did cast her glances sometimes sportively and affectionately, sometimes bending her face a little, sometimes turning her neck gracefully, and laughing as it were at the arrows of Cupid ; thus the newly-married damsel glanced at the face of her groom, in a pleasing manner ; the circle of her female companions, though clever in love-making, were all wonder-struck (at her boldness and sportive charm). (S. Bhaskaran Nair).

10432

किमपेक्ष्य फलं पयोधरान्
ध्वनतः प्रार्थयते मृगाधिपः ।
प्रकृतिः खलु सा महीयसः
सहते नान्यसमुन्नतिं यया ॥

(अ) Kir 2. 21, PM 1. 85.

(आ) SRHt 211. 26 (a. Kirāta), SSSN 156. 21 (a. Bhāravi), SRM 2. 2. 74, SR 48. 151 (a. Kir), SSB 306. 155, SRK 175. 13 (a. Kir), IS 7829, VyVi 434. 22-23, KHpk 315 (p. 235).

(*a*) अवेक्ष्य [अपेक्ष्य] Kir (var.), SRHt, SSSN, VyVi.

(*b*) पार्थयते (*sic !*) [प्रार्थ°] PM.

(*d*) यथा [यया] SSSN (var.).

Viyoginī metre.

With what fruit in view does a lion roar at the thundering clouds ? It indeed is the nature of the great that he does not tolerate the rise of another (rival). (S. V. Dixit).

10433*

किमप्यवज्ञातसरोरुहेभ्यः
सरस्तदासां पदपल्लवेभ्यः ।
परीक्षणायेव निसर्गकान्तेर्
अलक्तकं वीचिभिराचकर्ष ॥

(अ) Vikram 10. 75.

(आ) VS 1885.

Upendravajrā metre.

Then a certain (bathing) tank, as if to confirm the natural splendour of their tender sprout-like feet (capable of) belittling the lotus-blooms (in beauty), washed out the red lac-dye from them[1], (S. Bhaskaran Nair).

1. The feet of the ladies of King Vikramāditya VI.

10434

किमप्यसाध्यं महतां सिद्धिमेति लघीयसाम् ।
प्रदीपो भूमिगेहान्तर्- ध्वान्तं हन्ति न भानुमान् ॥

(आ) ŚP 1400, SH 1137, SR 146. 170 (a. ŚP), SSB 468. 58.

(*cd*) °गेहान्तध्वान्तं SR ; °गेहान्ते ध्वान्तं [°गेहान्त-ध्वान्तं] SH.

Sometimes, what is impossible for the great is accomplished (easily) by the small. Lo ! a little lamp destroys the inside darkness of an underground cave, but not so the sun. (S. Bhaskaran Nair).

10435

किमप्यस्ति स्वभावेन सुन्दरं वाप्यसुन्दरम् ।
यदेव रोचते यस्मै भवेत् तत् तस्य सुन्दरम् ॥

(अ) H (HJ 2. 50, HS 2. 49, HM 2. 53, HK 2. 53, HP 2. 46, HN 2. 45, HH 47. 23-24, HC 63. 14-15).

(आ) SR 163. 477 (a. H), SSB 495. 477, IS 1766, Bahudarśana 73 and 77.

(*b*) किं सुन्दरमसुन्दरम् or सुंदरं न हि सुन्दरं HP ; सुन्दरेण च सु° H (var.) ; यत् सुन्दरम-सुन्दरम् H (var.) ; चाप्य° [वाप्य°] Bahudar°.

(*d*) भवेत् तत् tr. HP ; तदेव [भवेत् तत्] HJ, HN, HC, IS, Bahudar° ; तदेतत् [भवेत् तत्] SSB.

Is anything naturally beautiful or not beautiful ? Whatsoever indeed is pleasing to anyone, to him that will be beautiful (F. Johnson).

10436*

किमप्यहिंस्यस् तव चेन्मतोऽहं
यशःशरीरे भव मे दयालुः ।
एकान्तविध्वंसिषु मद्विधानां
पिण्डेष्वनास्था खलु भौतिकेषु ॥

(अ) Ragh 2. 57. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4 ; p. 41).

(आ) SRRU 410, SSH 2. 88.

Upajāti metre (Upendravajrā and Indravajrā).

Or, if you think very much the same that I should be uninjured, then be kind to my body made up of fame. For, in truth, persons like myself have little regard for material lumps [bodies] framed out of earth and other elements, and destined to perish. (G. R. Nandargikar).

10437*

किमप्याविर्भूते वयसि परिचुम्बत्यवयवान्
प्रियायां राजीवस्तबककमनीयं कुचयुगम् ।
उपन्यस्तः सज्जन्नुपरि परिकर्मप्रकरणे
मुखावच्छेदेन स्पृशति सुकृती नायककरः ॥

(अ) Kṛkā 69.

Śikhariṇī metre.

When a certain beloved has attained the (youthful) age, the lover kisses all over her (charming) limbs ; when he is engaged in helping her personal decoration, the hand of the fortunate lover presses her bosom possessing prominent nipples and pleasing like a pair of lotus-buds. (S. Bhaskaran Nair).

10437 A*

किमयं कालिमा बाले मध्येबिम्बाधरं तव ।
पीताधरसुधाशेषे वल्लभो मुद्रिकां ददौ ॥

(आ) SG 107.

"Oh girl, what is this dark (scratch) in your crimson lip ?" "Oh, the lover has given his mark after draining the nectar from the lip." (K. V. Sarma).

10438-40

किमयं निर्धनः पुत्रि सेव्यते पुरुषस् त्वया ।
शवं स्पृशन्ति सुजना गणिका न तु निर्धनम् ॥

क्वानुरागः क्व वेश्यात्वम् इति ते विस्मृतं कथम् ।
सन्ध्येव रागिणी वेश्या न चिरं पुत्रि दीप्यते ॥

नटीव कृत्रिमं प्रेम गणिकार्थाय दर्शयेत् ।
तदेनं निर्धनं मुञ्च मा कृथा नाशमात्मनः ॥

(अ) KSS 2. 12. 92-94.

(आ) GVS 69, 319*ab* and 225*ab*.

Daughter dear, why do you serve this poor man ? A prostitute of taste would embrace a (rich) corpse rather than a poor man.

How have you forgotten the difference between love and prostitution. A prostitute, like the twilight, does not flourish for long.

A prostitute, like an actress, shows fictitious affection for gaining wealth. Give up, therefore, this poor man ; do not bring ruin upon yourself.[1] (K. V. Sarma).

1. Words of [the bawd Makaradamṣṭrā to Rūpaṇikā, a harlot (वारविलासिनी).

10441*

किमयं शरदम्भोदः किं वा हंसकदम्बकम् ।
रुतं नूपुरसंवादि श्रूयते तन्न तोयदः ॥

(अ) KāD 2. 163.

(आ) AIS 195. 19-20.

(इ) KāD (T) 2. 158.

Is this an autumnal cloud ? Or, is it a herd of swans ? A *sound*[1] resembling the tinkling of the anklets is heard ; therefore it is not a cloud. (V. N. Aiyer).

1. V. N. Aiyer has : 'cry'.

किमयममृतवर्तिः किं नु see No. 10479.

10442*

किमर्थं रक्तनेत्राणि किमर्थं कूर्चधारणम् ।
एकं सिंहं न हन्मीति तेन मे कूर्चधारणम् ॥

(अ) PM 1. 148.

"Why are your eyes red and why do you wear peacock's feathers ?" "For the reason that I am unable to kill a single lion, there is this wearing of peacock's feathers by me !" (A. A. R.).

10443*

किमर्थं व्यर्थं हा जठरभरणव्याकुलतया
　दयाहीनान् हीनान् द्रविणमदपीनान् व्रजसि भोः ।
चिदानन्दाकारं धृतविमलहारं मृगदृशां
　मनोहारं चित्ते कलयत कुमारं व्रजपते ॥

(आ) SH 222[1] (a. Hari-Kavi).

(*a*) व्यर्थ SH ; जठरभरण व्याकुलप्तया SH.

(*b*) दयाहीनाहीनां SH ; व्रजष्यभोः SH.

(*c*) चिदानंह्राकारं SH.

1. Corrupt, editorially reconstructed, as above.

Śikhariṇī metre.

Compelled by the worry of filling the belly, alas ! why do you, in vain, resort to people who are devoid of pity, mean-minded and are bloated with the arrogance of wealth ? O chief of the cowherds, meditate upon God Kumāra who is the very personification of real knowledge and eternal bliss and who wearing a spotless garland captures the mind of the deer-eyed damsels. (S. Bhaskaran Nair).

10444*

किमलम्बताम्बरविलग्नमधः
　किमवर्धतोर्ध्वमवनीतलतः ।
विससार तिर्यगथ दिग्भ्य इति
　प्रचुरीभवन्न निरधारि तमः ॥

(अ) Śiś 9. 20. (Cf. दिव इव निःसृतैर्गिरिनदीभ्यः).

(आ) SR 297. 16 (a. Śiś), SSB 140. 19 (a. Narasiṁha).

Pramitākṣarā metre.

Did the darkness clinging to the sky spread downwards to the earth or spread upwards from the earth, or did it expand in all directions cross-wise ? It was not possible to know (the fact), as it had become very dense. (A. A. R.).

किमवेक्ष्य फलं पयोधरान् see No. 10432.

10445*

किमव्ययतया ख्यातं कस्य लोपो विधीयते ।
ब्रूत शब्दविदो ज्ञात्वा समाहारः क उच्यते ॥

(अ) VMM 2. 62 (in some editions 2. 63)[1].

(आ) SR 199. 21, SSB 555. 21.

1. A riddle of *Bahirālāpa* variety.

What is known as an indeclinable ? [*Svar* : the heaven]. Which is ordained to be dropped (in grammar) ? [*It* : the technical term *it*]. Tell me, grammarians, after having well considered, what is called *samāhāra* ?[1] [*Svaritaḥ* : the mixed tone lying between high and low]. (A. A. R.).

1. Pāṇini's *sūtra* : '*Samāhāraḥ svaritaḥ*'.

10446*

किमशकनीयं प्रेम्णः
फणिनः कथयापि या बिभेति स्म ।
सा गिरिशभुजभुजंगम-
फणोपधानाद्य निद्राति ॥

(अ) ĀrS 2. 159.

Āryā metre.

What is impossible to achieve in true love ? That damsel [Pārvatī] who used to get frightened even at the talk of a snake, now comfortably sleeps using the hood of that snake as her pillow, which adorns the hand of Lord Śiva. (S. Bhaskaran Nair).

10447

किमशक्यं बुद्धिमतां
किमसाध्यं निश्चयं दृढं दधताम् ।
किमवश्यं प्रियवचसां
किमलभ्यमिहोद्यमस्थानाम् ॥

(अ) PP 1. 184.

(आ) VP 7. 7, SR 383. 265 (a. P), SPR 1414. 94 (a. P), IS 1767.

(*c*) किमशक्यं [किमवश्यं] SR.

Āryā metre.

What cannot be done by the intelligent ? What is impossible for those of firm determination ? Who cannot be subdued by the sweet-tongued ? What is unachievable for the industrious ? (K. V. Sarma).

10448*

किमश्वः पार्श्वेषु प्लवनचतुरः किं नु नृपतिः
शरान् मुञ्चन्नुच्चैश्चलतरकराकृष्टधनुषा ।
किमालोलः कोलः परिहृतशरः शौर्यरसिको
न जानीमस्तेषां क इह परमो वर्ण्यत इति ॥

(अ) Nala-campū 1. 49.

(आ) JS 384. 10 (a. Trivikrama-Bhaṭṭa).

(*d*) निपुणो [परमो] JS.

Śikhariṇī metre.

Is the horse that is clever in capering sideways, or the king who is shooting arrows rapidly with his hand drawing the bowstring greatly, or the agitating wild boar that is sporting adventurously by avoiding the arrows (skilfully)—which among them, we do not know, deservers to be delineated first and foremost ?[1] (S. Bhaskaran Nair).

1. Description of the hunting of a wild boar by King Nala riding his horse.

10449

किमश्वमेधप्रभृतिक्रियाक्रमैः
सुतोऽस्ति चेन्नोभयलोकबान्धवः ।
ऋणं पितॄणामपनेतुमक्षमाः
कथं लभन्ते गृहमेधिनः शुभम् ॥

(अ) Vikram 2. 34.

Vaṁśastha metre.

Unless there is a son, who is a friend in both the worlds, what is the use of rites like the *Aśvamedha* etc. ? How do house-holders, incapable of repaying the debts of the ancestors, achieve welfare ? (S. C. Banerji).

10450*

किमसामयिकं वितन्वता
मनसः क्षोभमुपात्तरंहसः ।
क्रियते पतिरुच्चकैरपां
भवता धीरतयाधरीकृतः ॥

(अ) Kir 2. 40.

Viyoginī metre.

Do you, by displaying an inopportune ruffling of your excited mind, propose to permit the ocean to surpass you (in steadiness) after having already surpassed it (formerly) in that respect ? (S. V. Dixit).

10451*

किमसि विमनाः किं चोन्मादी क्षणादपि लक्ष्यसे
पुनरपि पुनः प्रेक्षापूर्वा न काश्चन ते क्रियाः ।
स्वयमजलदां जानानोऽपि प्रविश्य मरुस्थलीं
शिशिरमधुरं वारि प्राप्तुं यदध्वग वाञ्छसि ॥

(आ) JS 119. 3 (a. Narasiṁha), ŚP 1154, (a. Narasiṁha), AP 44, VS 946 (a. Narasiṁha), Any 143. 15, SR 220. 5 (a. ŚP), SSB 606. 7, Kav p. 50.

(*a*) विमतिः [विमनाः] VS, SR ; चोन्मादी VS, Any ; °चोन्मानी JS (var.) ; अभिलक्ष्यसे [अपि लक्ष्यसे] VS, SR.

(*b*) पुनः पुनरपि AP ; सखे [पुनः] SR, SSB ; काचन VS, SR ; क्रिया VS, SR.

(*c*) स्वयमजलकां VS.

(*d*) वाञ्च्छसि JS.

Hariṇī metre.

Are you depressed in mind ? Again, do you behave as one out of his senses after every moment ? Such actions of yours have never been seen before, but now you do so, again and again ; knowing that the desert is devoid of water, you have entered it and now you desire, O traveller, to get water, cool and sweet ! (S. Bhaskaran Nair).

10452*

किमसुभिर्ग्लपितैर्जड मन्यसे
मयि निमज्जतु भीमसुतामनः ।
मम किल श्रुतिमाह तदर्थिकां
नलमुखेन्दुपरां विबुधः स्मरः ॥

(अ) Naiṣ 4. 52.

(आ) Kuv *ad* 5. 20 (p. 19) and *ad* 113 (p. 191), Ek 104. 6-9.

(*a*) गलितैर् Ek.

Drutavilambita metre.

Foolish moon, dost thou think, "Damayantī's mind will be merged in me when she dies ?" The learned Cupid declares that the relevant scriptural text refers in my case to the moon-like face of Nala. (K. K. Handiqui).

10453*

किमस्ति यमुनानद्यां जारान् किं वक्ति जारिणी ।
आन्ध्रगीर्वाणभाषाभ्याम् एकमेवोत्तरं वद ॥

(आ) SR 200. 39, SSB 556. 39.[1]

(*c*) °भाषायाम् SSB.

1. A riddle of *Bahirālāpa* variety.

What is in river Yamunā ? [*Kāliyaḥ* : the serpent]. What does the adulteress say to her paramours ? [*Kāliyaḥ* : the *Kali*-age]. In the Telugu and the Sanskrit languages give one answer for both of them [*Kāliyaḥ*]. (A. A. R.).

10454

किमस्माकमनेनेति कुट्टिन्या यत्र वार्यते ।
कामुके कामिनी तस्मिन् नितरामनुरज्यते ॥

(अ) Viṭa-vṛtta (in BhŚ pp. 206-11) 44.

Where a procuress prevents entry to a lover saying, 'Of what use is he to us', in him [the lover], a young woman of passionate nature becomes greatly attached. (A. A. R.).

10455*

किमस्मान् वामाक्षि स्मरविजययात्राभ्युदयिकैर्
वृथा शान्तांल्लाजैरिव हसितलेशैः स्नपयसि ।
इदानीं गोलोम्ना शुचिनि तनुकालाबुजठरे
पतद्भैक्ष्याहारे वलति हि परं लाञ्छिनि मनः ॥

(आ) Skm (Skm [B] 2314, Skm [POS] 5. 63. 4) (a. Uloka or Globda).

(*c*) हृदानीं Skm (B) (printing error).

(*d*) पतति [वलति] Skm (POS).

Śikhariṇī metre.

Why, charming-eyed girl, do you in vain bathe me in smiles as if they were a mass of parched rice and which encourage the victorious march of Cupid, as I am at peace with myself? Now my mind is interested only in the food secured as alms falling in the interior of a begging bowl of a small gourd in a place rendered holy by cow's hairs. (A. A. R.).

10456

किमस्मान् विद्वेक्षि क्षपितबहुदोषव्यतिकरान्
गुणान् वैधेयानां श्रियमुदयिनीं वीक्ष्य धनिनाम् ।
परिच्छेदः शौचं विनयपरता चेन्द्रियजयो
विवेकोऽतः कृत्यं न खलु वयमर्थप्रतिभुवः ॥

(आ) Skm (Skm [B] 2372, Skm [POS] 5.75.2) (a. Chittapa), Kav p. 38.

(*a*) क्षयित° [क्षपित°] Skm (var.).

(*b*) विवेको नः [विवेकोऽतः] Skm (var.).

Śikhariṇī metre.

Why do you dislike me when I am free from many faults, seeing the qualities of fools who have rising wealth? Discrimination, purity, great humility, conquest of senses and discernment are the things that one should have; I am not surely a surety for wealth! (A. A. R.).

किमस्य रोम्णां कपटेन कोटिभिर् see No. 10457.

10457*

किमस्य लोम्नां कपटेन कोटिभिर्
विधिर्न लेखाभिरजीगणद् गुणान् ।
न रोमकूपौघमिषाज् जगत्कृता
कृताश्च किं दूषणशून्यबिन्दवः ॥

(अ) Naiṣ 1. 21.

(आ) SR 252. 2 (a. Naiṣ), Alm 142.

(*a*) रोम्णां [लोम्नां] Naiṣ (var.), SR.

(*b*) रेखाभिर् [लेखाभिर्] Naiṣ (var.).
Vaṁśastha metre.

Did not the Creator reckon his merits with crores of lines, the hairs of his body? Did not the maker of the world put the pores of his skin for zeros to indicate the absence of defects? (K. K. Handiqui).

10458

किमस्य सुखमादितो भवति देहिनो गर्भके
किमङ्गमलभक्षणप्रभृतिदूषिते शैशवे ।
किमङ्गजकृतासुखव्यसनपीडिते यौवने
किमङ्गगुणमर्दनक्षमजराहृते वार्द्धके ॥

(अ) AS 245.

(*a*) गर्भको AS (var.).

(*b*) किमङ्ग मल° AS (ZDMG); °भक्षणोप्रभृति° (*sic!*) AS (var.).

(*c*) °कृता सुख° AS (var.).

(*d*) किमङ्ग गुण° AS (ZDMG).

Pṛthvī metre.

Is there (any) happiness for a human being at the very outset when he is in the womb (of his mother)? Is it there in his childhood which is vitiated by eating of excreta secreted by various organs and such other dirty things? Is it there in his youth when he is troubled by the worries born of the dissatisfaction of the sense-organs? Is it there in his old age when he is disabled by senility that depletes every organ of its quality [energy]? (S. Bhaskaran Nair).

10459

किमहं वदामि खल दिव्यमते
गुणपक्षपातमभितो भवतः ।
गुणशालिनो निखिलसाधुजनान्
यदहर्निशं न खलु विस्मरसि ॥

(अ) BhV, Prāstāvika° 102.

(आ) SR 248. 77, SSB 656. 1, Rasagaṅgā 558. 11-12.

(*a*) °मतं [°मते] SR, SSB.

Pramitākṣarā metre.

What indeed shall I say, O divine-minded rogue, of your all round partiality to merits ? For, indeed you never forget, day and night, (even to spare) all good people possessing great merits.[1] (S. Bhaskaran Nair).

1. Quoted in Rasagaṅgā as an example of व्याजस्तुतिः, apparent praise ending in ultimate censure.

10460*

किमहो कुमुदे कमले
राजन् विदधासि मानमवमानम् ।
गौरवलाघवभेदं
तत्रोपदिदेश देशिकः कस्ते ॥

(आ) Kavik 1. 50.

Gīti-āryā metre.

Regard you have for the night-lotus/ and disregard for the flower of day : / By whom were you taught to make / a distinction like this ? (K. Krishnamoorthy).

10461

किमाढ्यत्वगुरुत्वाभ्यां चरमोऽपि गुणैर्गुरुः ।
केतकीकुसुमे पश्य लघुपत्रेऽपि गौरवम् ॥

(अ) Cr 1374 (CNI I 339).

(आ) ŚP 479, SR 81. 7 (a. ŚP), SSB 356. 15, IS 1719.

(*a*) किमाद्यत्व° CNI I, ŚP ; किं लघुत्व° [किमाढ्य]° IS.

(*d*) °पत्रेषु [°पत्रेऽपि] CNI I.

Of what avail are birth in a rich family and holding of a high position ? Even a low-born is honoured on account of his possessing great merits. Lo and behold ! a *ketakī*-flower, even if having only small petals, is admired (for its fragrance). (S. Bhaskaran Nair).

10462*

किमात्मनिर्वादकथामुपेक्षे
जायामदोषामुत संत्यजामि ।
इत्येकपक्षाश्रयविक्लवत्वाद्
आसीत् स दोलाचलचित्तवृत्तिः ॥

(अ) Ragh 14. 34 (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4 ; p. 221).

(*a*) उपेक्षे or अपेक्षे [उपेक्षे] Ragh (var.).

(*b*) अथ [उत] Ragh (var.) ; संत्यजामि Ragh (var.).

Upajāti metre (Upendravajrā and Indravajrā).

Should I[1] ignore (this) slanderous talk about myself or should I abandon (my) innocent wife ?—Unable thus to decide which course to follow, he had the state of mind like the swaying of a swing. (R. D. Karmarkar).

1. Śrī-Rāma.

10463

किमादर्शेन चान्धस्य किं गृहैर्भैक्ष्यजीविनः ।
किं पुस्तकेन मूढस्य निःस्त्रीकस्य धनेन किम् ॥

(आ) SuM 3* ('B' at the end of 9), SH 1481. Cf. No. 10252.

(*b*) °जीवनः (*sic !*) SH.

What use is a mirror to the blind and what for homes to those who live by alms ? Of what avail is a book to an illiterate fool and for what purpose is wealth to a man without a woman [wife] ? (S. Bhaskaran Nair).

किमाद्यत्वगुरुत्वाभ्यां see No. 10461.

10464*

किमामोदभ्रान्त्या भ्रमसि सुचिरं भृङ्ग ननु हे
न जानीषे तत्त्वं प्रतपतितरां ग्रीष्मसमयः ।
स्थितं शून्यं पुष्पैः प्रकटविटपं पश्य विपिनं
गतः सौरभ्याढ्यः प्रकृतिसुभगश्चैत्रविभवः ॥

(आ) VS 745.

(*d*) चैत्रसमय(? यः) VS (var.).

Śikhariṇī metre.

Are you, O bee, wandering for long under the delusion of getting the fragrance (of flowers and honey)? Know ye not the reality of the situation that summer is at its height? Look at the forest with branches clean denuded of flowers. Gone is the splendour of spring which is naturally charming and full of redolence (of flowers). (A. A. R.).

10465

किमाराध्यं सदा पुण्यं कश्च सेव्यः सदागमः ।
को ध्येयो भगवान् विष्णुः किं काम्यं परमं पदम् ॥

(आ) SR 168. 664 (a. Sāh), SSB 501. 664, IS 1768, Sāh *ad* 10. 735 (p. 331), Can *ad* 5. 95 (p. 100). Cf. No. 10468.

(*b*) कः सेव्यः सत्समागमः Can.

(*d*) कार्यं [काम्यं] Can; तपः [पदम्] Can.

What is ever to be practised?—Virtue. What is to be earnestly sought?—The company of good. Who is to be meditated upon?—Lord Viṣṇu. What is to be desired?—The supreme abode, [*or* final beatitude]. (*Bibl. Ind.* No. 9.).

10466*

किमालियुग्मार्पितदर्पणद्वये
तदास्यमेकं बहु चान्यदम्बुजम् ।
हिमेषु निर्वाप्य निशासमाधिभिस्
तदीयसालोक्यमितं व्यलोक्यत ॥

(आ) Naiṣ 15. 52.

Vaṁśastha metre.

(Amid the reflections) on the two mirrors held before her by her two friends, was only one her face, and the rest lotus-blossoms? The flowers were seen to acquire a resemblance to her face, having ended their lives by nightly devotions in the midst of frost. (K. K. Handiqui).

10467*

किमासनं ते गरुडासनाय
किं भूषणं कौस्तुभभूषणाय ।
लक्ष्मीकलत्राय किमस्ति देयं
वागीश किं ते वचनीयमस्ति ॥

(आ) Vidy 814.

Upajāti metre (Upendravajrā and Indravajrā).

What seat (of honour) is to be offered to you (in worship) who have Garuḍa (the king of birds) for a vehicle and what ornament, to you who are decorated with the *Kaustubha*-gem? What things are to be offered to you whose wife is Lakṣmī [the goddess of prosperity]? O Lord of speech, what words (of praise) are necessary for you? (A. A. R.).

10468

किमासेव्यं पुंसां सविधमनवद्यं द्युसरितः
किमेकान्ते ध्येयं चरणयुगलं कौस्तुभभृतः ।
किमाराध्यं पुण्यं किमभिलषणीयं च करुणा
यदासक्त्या चेतो निरवधि विमुक्त्यै प्रभवति ॥

(आ) SRHt 242. 63 (a. AR), SSSN 201. 45 (a. Ruyyaka), SR 177. 984 (a. Kpr), SSB 514. 984 (a. Kpr), IS 1769, AR 193. 14–194. 2, Kpr 10. 521, AlR 444, KāP 371. 8-11, AlS 176. 10-13, Amd 314. 907. Cf. 10465.

(*b*) °युगळं SRHt.

(*c*) सुधियां [करुणा] SRHt.

(*d*) निरवधि विमुक्तौ SSSN, SR, SSB, AlS; °वधिविमुक्त्यै SRHt.

Śikhariṇī metre.

What is to be enjoyed by men ? —The irreproachable proximity to the celestial river[1]. What is to be meditated upon in solitude ? —The two feet of Lord Viṣṇu who bears the *Kaustubha*-gem : What is to be desired ? —Feeling for the sufferings of others, by practising which the mind remains free from many vices. (S. Bhaskaran Nair).

1. Gaṅgā.

10469*

किमिच्छति नरः काश्यां भूपानां को रणे हितः ।
को वन्द्यः सर्वदेवानां दीयतामेकमुत्तरम् ॥

(आ) SR 200. 35, SSB 556. 35, SRK 165. 1 (a. Sphuṭaśloka), Sama 1 क 42, IS 7830.[1]

1. A riddle of *Bahirālāpa* variety.

What do men desire in Kāśī ? [*Mṛtyum* : death]. What is beneficial to kings in a battle ? [*Jayaḥ* : victory]. Which God is supreme among the gods ? [*Mṛtyuṁjayaḥ* : Śiva]. One answer may be given for all the three— [*Mṛtyuṁjayaḥ*]. (S. Bhaskaran Nair).

10470*

किमिति कबरी यादृक् तादृग् दृशौ किमकज्जले
मृगमदमसीपत्रन्यासः स किं न कपोलयोः ।
अयमयमयं किं च क्लाम्यत्यसंस्मरणेन ते
शशिमुखि सखीहस्तन्यस्तो विलासपरिच्छदः ॥

(आ) SkV 731, Kav 444, Prasanna 1396, Skm (Skm [B] 717, Skm [POS] 2.49.2) (a. Abhinanda in Skm [B] and Amaru in Skm [POS]), ŚB 3. 86 and 4. 610, Kav p. 20, Sar 4. 193.

(*a*) किमनञ्जने [किमकज्जले] Skm.

(*b*) न खलु लिखिताः पत्रावल्यः किमद्य कपोलयोः Sar.

(*c*) अयमसमयं [अयमयमयं] Skm.

(*d*) प्रियसखि [शशिमुखि] Sar.

Hariṇī metre.

Why is your braid so disarrayed, / your eyes without their kohl ? / Why are the ornamental lines of musk / missing from your cheek ? / This and this and this are all awry / from your forgetfulness. / Oh lovely one, you've left the instruments of your coquetry / entirely to your friends. (D. H. H. Ingalls).

10471*

किमिति कृशासि कृशोदरि
किं तव परकीयवृत्तान्तैः ।
कथय तथापि मुदे मम
कथयिष्यति पथिक तव जाया ॥

(अ) BhV 2. 101.

(आ) SR 354. 71 (a. Rasagaṅgā), SSB 236. 5, SRK 129. 12 (a. Śārṅgadhara), IS 7831, Rasagaṅgā, 702.

(*d*) पान्थ [पथिक] SR, SSB, SRK ; याहि पान्थ [पथिक°] Rasagaṅgā.

Upagīti-āryā metre (in Rasagaṅgā Udgīti-āryā metre).

"O slender-waisted one, why are you emaciated ?" "What have you to do with the affairs of others ?" "Still do tell it for my delight." "O traveller, your wife will tell that to you." (H. D. Sharma).

10472*

किमिति द्युतिमात्मीयां न बिभ्रति यथा पुरा ।
हिमक्लिष्टप्रकाशानि ज्योतींषीव मुखानि वः ॥

(अ) Kum 2. 19. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 ; p. 30).

(*a*) किमिमां or किमिदं Kum (var.).

(*b*) यथापुरम् [यथा पुरा] Kum (var.).

(*c*) °प्रकादानि (*sic !*) or °प्रभावानि or °प्रसादानि [°प्रकाशानि] Kum (var.).

Why is it that your faces do not show their wanted glow, as before, like stars with their gleam dimmed by a mist ? (M. R. Kale).

10473*

किमिति सखे परदेशे
गमयसि दिवसान् धनाशया लुब्धः ।
वर्षति मौक्तिकनिकरं
तव भवनद्वारि काञ्चनी वल्ली ॥

(आ) SR 330. 1, SSB 195. 1.

(*b*) दिवसानधनाशया [दि° ध°] SSB (hypermetric).

Gīti-āryā metre.

With the greed of acquiring wealth, why do you, O friend, waste your (precious) days (staying) in a (far-away) foreign land ? (Don't you know that) a golden creeper, at the threshold of your home, showers a heap of pearls ?[1] (S. Bhaskaran Nair).

1. At the advent of the rainy season, the beloved wife remaining at home sheds tears on account of the pangs of separation from her lover.

10474*

किमित्यपास्याभरणानि यौवने
धृतं त्वया वार्द्धकशोभि वल्कलम् ।
वद प्रदोषे स्फुटचन्द्रतारका
विभावरी यद्यरुणाय कल्पते ॥

(अ) Kum 5.44. (Cf. A. Scharpé's Kalidāsa-Lexicon 1. 3 ; p. 71).

(आ) AR 192. 4-5, Amd 313. 901, AIR 492.

(*c*) तथा [वद] Kum (var.); विनिकर्णतारका [स्फुटचन्द्र°] Kum (var.); °तारके Kum (var.), Amd, AIR.

Vaṁśastha metre.

Why is it that, having abandoned ornaments, thou[1] hast, in youth, put on a bark-garment suitable to old age (only) ? Say if the night at its beginning, with the moon and the stars prominently displayed, is fit to receive the (approach of) dawn. (M. R. Kale).

1. Umā.

10475*

किमिदं कपटाश्रयदुर्विषहं
बहुशाठ्यमथोल्बणरूक्षकथम् ।
स्वजनप्रियसज्जनभेदकरं
ननु तोटकवृत्तमिदं कुरुषे ॥

(अ) Nāṭya-śāstra 16. 42 (in Regnaud's edition 16. 38 and in KM [42] edition 15. 39).

(*b*) बहुगण्डमिवोल्बणरूक्षपथम् Nāṭ° (KM edn.); बहुगर्जविडम्बनरू° Nāṭ° (Regnaud's edn.); बहुगर्जमिवोद्गणरू° or बहुशाथ्य° (*sic !*) Nāṭ° (var.).

(*c*) सुजन° [स्वजन°] Nāṭ° (KM edn.) ; °प्रियदुर्जन° Nāṭ° (Regnaud's edn.), Nāṭ° (KM edn.).

(*d*) न तु [ननु] Nāṭ° (Regnaud's edn.); कुरुते Nāṭ° (Regnaud's edn.); प्रकुरु [कुरुषे] Nāṭ° (KM edn.).

Toṭaka metre.

Why is this crooked and insufferable conduct full of villainy and ambiguous and harsh words hurting the relations, dear ones and (other) good people ? You are indeed behaving like a cutter.[1] (M. Ghosh).

1. Quoted as an example of *Toṭaka* metre.

10476*

किमिदमुचितं शुद्धेः क्लिष्टं स्वपक्षसमुन्नतेः
फलपरिणतेर्युक्तं प्राप्तं गुणप्रणयस्य वा ।
क्षणमुपगतः कर्णोपान्तं परस्य पुरःस्थितान्
विशिख निपतन् क्रूरं दूरान्नृशंस भिनत्सि यत् ॥

(अ) Bhallaṭa-śataka (KM IV, pp. 169-88) 67 (in some editions 64).

(आ) VS 999 (a. Bhallaṭa).

(*a*) श्लिष्टं [क्लिष्टं] Bhallaṭa° (var.); स्पष्टं सपक्ष° [क्लिष्टं स्वपक्ष°] Bhallaṭa° (var.), VS.

(*b*) प्राप्तुं [प्राप्तं] VS ; ते [वा] VS.

(*c*) पुरः स्थितान् [पुरःस्थितान्] VS.

(*d*) निहंसि [भिनत्सि] Bhallaṭa° (var.), VS.

Hariṇī metre.

Is this befitting to your purity, this putting to shame the eminence of your feathers ? Is this proper to your well-sharpened edge or to your close association with the bowstring, that going up to the ear of one for a moment you pierce the person in front of you cruelly from afar, O wicked arrow ?

Or

[Is this proper, you villain (carrying tales), to the truth, this trouble to the rise of your own side ? Is it befitting to the final result or to the attachment to virtue that, getting to the proximity to the ear of one (king) for a moment (and whispering tales) you cause cruelly the ruin of one standing before you ?] (A. A. R.).

10477*

किमिन्दुः किं पद्मं किमु मुकुरबिम्बं किमु मुखं
किमब्जे किं मीनौ किमु मदनबाणौ किमु दृशौ ।
खगौ वा गुच्छौ वा कनककलशौ वा किमु कुचौ
तडिद् वा तारा वा कनकलतिका वा किमबला ॥

(अ) 'D' in Vet after 16. 11, 'L' after VCbr II. 5.

(आ) Vidy 598 (a. Vidyāpati), RJ 746, SH 1791, SR 254. 37, SSB 63. 53, AIS 111. 14-17.

(*a*) किंमिदुः खं पद्मं SH.

(*b*) सरोजे [किमब्जे] Vet ; मीनो VC.

(*c*) घतौ (*sic !*) [खगौ] VC.

Śikhariṇī metre.

Is this the moon, a lotus, the reflection in a mirror, or the face ? Are these two lotuses, a pair of fish, arrows of Cupid, or the eyes ? May these two be two birds [swans], two bunches of flowers, a pair of golden pots, or the breasts ? Is this a lightning flash, a star, a golden creeper, or a damsel ? (A. A. R.).

10478*

किमिभैः श्लाघ्यमाख्याति पक्षिणां कः कुतो यशः ।
गरुडः कीदृशो नित्यं दानवारिविराजितः ॥

(आ) SuM 19. 10.[1]

(*b*) पक्षिणांत: SuM (var.).

1. A riddle of *Antarālapa* variety.

What is praiseworthy in elephants ? [*Dānavāri* : ichor]. Who is said to be prominent among birds ? [Garuḍa, the vehicle of Viṣṇu]. Whence does fame come ? [From *Dānavāri* : from the water offered at the time of giving gifts]. How is the bird Garuḍa always ? [*Dānava-ari-virājitaḥ* : He shines always due to his association with God Viṣṇu, the enemy of demons]. (A. A. R.).

10479*

किमियममृतवर्तिः किं नु लावण्यसिन्धुः
किमथ नलिनलक्ष्मीः किं नु शृङ्गारवल्ली ।
इति नवहरिणाक्ष्याः कान्तिमालोकयन्तो
जगदखिलमसारं भारमालोचयामः ॥

(आ) SkV 431, Kav 179, Prasanna 110*b*.

(*a*) किमय° Kav (var.), Prasanna ; °वृत्तिः [°वर्तिः] Kav.

(*c*) °मालोचयन्तो Kav, SkV (var.).

(*d*) जगति···मसारं SkV (var.) ; भा···लोचयामः Kav ; भावमालोकयामः Prasanna.

Mālinī metre.

Is she a pencil of ambrosia ?/Is she the swelling flood of loveliness ? / Is she the beauty of the lotus-flower ? / Is she a budding, flowering vine of love ? / Now that I've seen this lovely charming girl, / I cannot help but think that all the world, / except for her, is utterly in vain. (J. Brough in *Poems from the Sanskrit*, No. 201).

किमिव कृणुमः कस्य ब्रूमः see No. 10485.
किमिव बहुभिरुक्तैर्युक्तिशून्यैः see No. 10487.

10480

किमिवाखिललोककीर्तितं
कथयत्यात्मगुणं महामना: ।
वदिता न लघीयसोऽपर:
स्वगुणं तेन वदत्यसौ स्वयम् ॥

(अ) Śiś 16. 31. (Cf. Mallinātha's Commentary on Śiś).

(आ) SR 49. 154 (a. Śiś), SSB 306. 158 (a. Māgha), IS 1770.

Viyoginī metre.

Why does a great man talk about his own merits as they are (already) well proclaimed by the whole world ? (Therefore), let an insignificant person speak out his own merits as there is none else to appreciate them. (S. Bhaskaran Nair).

10481

किमिष्टमन्नं खरसूकराणां
किं रत्नहारो मृगपक्षिणां च ।
अन्धस्य दीपो बधिरस्य गीतं
मूर्खस्य किं शास्त्रकथाप्रसङ्ग: ॥

(आ) SR 173. 861, SSB 508. 861, SPR 882. 5. Variant of No. 10303 A.

Upajāti metre (Upendravajrā and Indravajrā).

What is the need for serving agreeable food to asses and pigs ? What is the use of adorning animals and birds with gem-set necklaces ? What for is a lamp to the blind and what use is a song to the deaf ? And (likewise), of what avail is imparting instruction in *śāstra-s*[1] to a fool ? (S. Bhaskaran Nair).

1. Various disciplines of knowledge.

10482

किमिह कपालकमण्डलु-
वल्कलसितरक्तपटजटापटलै: ।
व्रतमिदमुज्ज्वलमनसां
प्रतिपन्नार्थस्य निर्वहणम् ॥

(आ) JS 427. 2 (a. Vallabhadeva).

(*c*) उन्नतमनसां [उज्ज्वलमनसां] JS (var.).

(*d*) °पन्नार्त्ति or °पन्नाप्ति [°पन्नार्थस्य] JS (MS) (sub-metric).

Āryā metre.

Of what avail are (external shows) such as a begging bowl or water pot, wearing bark-garments or clothes, white or red, or having matted hair ? This is the vow of the high-minded persons that they carry to completion what they have undertaken. (A. A. R.).

10483

किमिह किमपि दृष्टं स्थानमस्ति श्रुतं वा
घनकपिलजटान्तर्भ्रान्तिगङ्गाजलौघ: ।
निवसति स पिनाकी यत्र यायां तदस्मिन्
हतविधिललितानां ही विचित्रो विपाक: ॥

(आ) KāvR 11. 31 (p. 60. 13-16), KHpk 58 (p. 20). (Cf. No. 10729*d*).

(*a*) किमिह किमपि tr. KHpk.

(*c*) न [स] KāvR (var.); सर्वं [तदस्मिन्] KāvR (var.).

(*d*) (For variants, see No. 10729*d*).

Mālinī metre.

Is there such a place which anyone has seen or heard of, where the current of the Gaṅgā flows in the midst of thick brown matted hair ? There is Lord Śiva in whom this is found, where I shall go. Strange indeed is the situation of those who are condemned by Fate ! (A. A. R.).

10484*

किमिह किमपि दृष्टं स्थानमस्ति श्रुतं वा
व्रजति दिनकरोऽयं यत्र नास्तं कदाचित् ।
भ्रमति विहगसार्थानित्थमापृच्छमानो
रजनिविरहभीतश्चक्रवाको वराक: ॥

(आ) KāvR 11. 28 (p. 60. 1-4), KH 12. 14.

(*a*) किमिह किमपि tr. KH.

Mālinī metre.

Is there any such place seen or heard of, where the sun never reaches the setting mountain ? Thus enquiring and taking leave of the flock of birds the poor ruddy goose wanders, afraid of separation, at night, from his mate. (A. A. R.).

10485 *

किमिह कृणुम: कस्य ब्रूम: कृतं कृतमाशया
कथयत कथामन्यां धन्यामहो हृदयेशय: ।
मधुरमधुरस्मेराकारे मनोनयनोत्सवे
कृपणकृपणा कृष्णे तृष्णा चिरं बत लम्बते ॥

(अ) Kṛṣṇakarṇāmṛta 1. 42.

(*a*) किमिव Kṛ° (var.); शृणुम: [कृणुम:] Kṛ° (var.). कथं [कृतं] Kṛ° (var.).

(*b*) कथं धन्यामन्यामहो [कथामन्यां धन्यामहो] Kṛ° (var.); हृदयेशयम् Kṛ° (var.).
Hariṇī metre.

Oh ye blessed ones ! (who have realised the bliss of beholding Śrī-Kṛṣṇa), say to what revelation may we *follow*[1], unto whom and how may we tell our plight and disappointment ; oh tell us how we may think of Him that has taken possession of our hearts ; for alas ! long and abject has been our hankering for (to behold) Kṛṣṇa, the Supreme Delight of the eye and the mind, whose form is beyond description enchantingly sweet. (M. K. Acharya).

1. Accepting the reading as शृणुम:, M. K. Acharya has : 'hearken'.

10486

किमिह परमसौख्यं नि:स्पृहत्वं यदेतत्
किमथ परमदु:खं सस्पृहत्वं यदेतत् ।
इति मनसि विधाय त्यक्तसङ्गा: सदा ये
विदधति जिनधर्मं ते नरा: पुण्यवन्त: ॥

(अ) AS 14.

(आ) SPR 1198. 4 (a. AS).

(*a*) निस्पृहत्वं AS (var.).

(*d*) पुण्यभाज: SPR.
Mālinī metre.

How supreme happiness there is in discarding all worldly desires ; and how extreme despair, in aspiring for (more and more) worldly objects ! —Thus revolving in their minds, those, who setting apart all attachments always perform the duties as prescribed by Jina, are the blessed ones (in this world). (S. Bhaskaran Nair).

10487

किमिह बहुभिरुक्तैर्युक्तिशून्यै: प्रलापैर्
द्वयमिह पुरुषाणां सर्वदा सेवनीयम् ।
अभिनवमदलीलालालसं सुन्दरीणां
स्तनभरपरिखिन्नं यौवनं वा वनं वा ॥

(अ) BhŚ 85.

(आ) VS 3453 (a. Bhaṭṭodbhaṭa), SR 252. 52 (a. Bhaṭṭodbhaṭa), SSB 59. 59 (a. Bhaṭṭodbhaṭa), SLP 3. 5, Kav p. 30, IS 1771.

(*a*) किमिह(°ति) बहुविकल्पैर्जल्पितैर्युक्तिशून्यैर् BhŚ (var.); किमिव or इह हि [किमिह] BhŚ (var.); अर्थशून्यै: [युक्ति°] BhŚ (var.); वस्तु° or युक्त° [युक्ति°] BhŚ (var.); वचोभिर् [प्रलापैर्] BhŚ (var.).

(*b*) द्वयमिव (°मपि) [द्वयमिह] BhŚ (var.).

(*c*) °मल्ली° [°लीला°] BhŚ (var.); °लेखा° [°लीला°] VS; °लालसत्° or °सुंदरं [°लालसं] BhŚ (var.).

(*d*) °परिपूर्णं or °परिखिन्नैर् [°परिखिन्नं] BhŚ (var.); घनं [वनं] BhŚ (var.).
Mālinī metre.

What use is there in talking a great deal of nonsense and incoherent prattle ? There are only two things worth the devotion of man in this world : either the youth of beautiful women who are ever anxious of having a variety of sensual enjoyments, tired as it were of the burden of their full developed breasts ; or the forest (to live as a hermit). (P. G. Nath).

10488*

किमीहः किंकायः स खलु किमुपायस्त्रिभुवनं
किमाधारो धाता सृजति किमुपादान इति च ।
अतर्क्यैश्वर्ये त्वय्यनवसरदुःस्थो हतधियः
कुतर्कोऽयं कांश्चिन् मुखरयति मोहाय जगतः ॥

(अ) Mahimna-stava 5.

(आ) KāvR 8. 16 (p. 37. 9-12), KH 8. 2-4, Kāvyān 5. 21-23; KHpk 19 (p. 10).

(*b*) °दानमिति [°दान इति] KH.

Śikhariṇī metre.

"Come now, having what wish, bearing what body, employing what tools does the Creator / create the three worlds; having what standing place, using what materials." / Though you exercise sovereignty transcending the scope of an inquiry, this inopportune and ill-founded / sophistry leads some whose intellect is corrupt to chattering for the confusion of the world. (W. Norman Brown).

10489

किमु कुवलयनेत्राः सन्ति नो नाकनार्यस्
त्रिदशपतिरहल्यां तापसीं यत् सिषेवे ।
हृदयतृणकुटीरे दह्यमाने स्मराग्नाव्-
उचितमनुचितं वा वेत्ति कः पण्डितोऽपि ॥

(अ) VCsr VI. 1, Vet 9. 5 (Hu² 9. 4), KR 4. 87. 2.

(आ) JS 254. 3, IS 1772.

(*a*) नाकनार्यः Vet Hu², JS ; नाकि° KR.

(*b*) त्रिदिवपतिर् [त्रिदश°] VC, IS ; यः [यत्] VC (var.).

(*c*) दीप्यमाने [दह्यमाने] JS, KR.

Mālinī metre.

Have not then the heavenly nymphs eyes like blue water-lilies, that the King of the Gods [Indra] courted the hermit-woman Ahalyā ? When the heart is burning in the fire of love like a straw-hut, who knows the fitting from the unfitting, however wise he may be ? (F. Edgerton).

10490

किमुच्यते कुटुम्बीति परस्त्रीसङ्गमान्नरः ।
स्वप्रजादण्डनाच्छूरो धनिकोऽन्यधनैश्च किम् ॥

(अ) Śukranīti 1. 120.

(आ) Saśa 74. 21.

Can a person deserve to be called a married man simply because he is attached to another's wife ? Can a king deserve to be called a hero if he punishes his own subjects ? Can a man deserve to be called wealthy by merely having someone else's wealth ? (S. Bhaskaran Nair).

10491*

किमुत्तरेणापि रणे विकृष्यते
निसृष्टशुष्काशनिगर्जितं धनुः ।
किमुत्तरस्यापि शरैर्हतातपः
कृतो मुहूर्तास्तमितो दिवाकरः ॥

(अ) BhPañ 3. 16.

Vaṁśastha metre.

Can a bow, which, when released, roars like a rainless thunderbolt, be drawn on the battlefield even by Uttara ? And, can the sun be made to set for a while, his sunshine nullified, by the arrows of Uttara too ? (R. Rangachar).

10492*

किमुत्तीर्णः पन्थाः कुपितभुजगीभोगविषमो
विसोढा भूयस्यः किमिति कुलपालीकटुगिरः ।
इति स्मारं स्मारं दरदलितशीतद्युतिरुचौ
सरोजाक्षी शोणं दिशि नयनकोणं विकिरति ॥

(आ) PG 195 (a. Sarvavidyā-vinodana or Sarvavidyā or Saviṣanodā), RJ 841, SSB 240. 4.

(*b*) विषोढा [विसोढा] PG.

(*c*) दरशरदशीत° or दरदसितशीत° PG (var.).

(*d*) विकरति [विकिरति] SSB.

Śikhariṇī metre.

Is the path traversed difficult like the hood of an angry female serpent ? Have we endured, for the most part, the bitter words of the woman of the house [the mother-in-law] ? Thus remembering again and again, the lotus-eyed one directs the rosy corner of her eyes in the direction which is slightly tinged with the rays of the moon. (A. A. R.).

10493*

किमुपगमिता भर्त्रा तप्तद्विलोहवदेकताम्
　उत रमयितुः स्यूताङ्गेऽङ्गे शितैः स्मरसायकैः ।
विलयनमथ प्राप्ता रागानलोष्मभिरित्यहो
　न पतिभुजयोर्निष्यन्दान्तः प्रिया निरवीयत ॥

(अ) Kapphiṇābhyudaya 14. 29.

(आ) SkV 611 (a. Kāśmīra-bhaṭṭa-Śrī-Śivasvāmin), VS 2099 (a. Śrī-Śiva-svāmin).

(*a*) किमु परिगता VS.

(*c*) रागोष्मभिर्मुहुरित्यहो VS.

(*d*) पतति भुजयोरन्त······न दीयते VS (five syllables missing in VS text, but in VS ['C' MS] पतति भुजयोर्निष्पादान्तः प्रियाणि न दीयते).
Hariṇī metre.

Brought to oneness with her husband as iron to heated iron, / or sewn body to his body with a hundred of Love's arrows ; / then brought to melting by the heat of passion's fire, / how is it the beloved is not washed away / by the flood within her master's arms ? (D. H. H. Ingalls).

किमु परिगता भर्त्रा see No. 10493.

10494*

किमुपेक्षसे कथय नाथ
　न तव विदितं न किंचन ।
त्रातुमलमभयदार्हसि नस्
　त्वयि मा स्म शासति भवत्पराभवः ॥

(अ) Kir 12. 31.

(*b*) न तव tr. Kir (var.).
Udgatā metre.

Tell us, Lord, why do you neglect us ? There is nothing which is unknown to you. O the bestower of shelter, it behoves you to protect us : there is no defeat when you rule over us.[1] (S. Bhaskaran Nair).

1. So say sages to Lord Śiva.

10495*

किमेतदविशङ्कितः शिशुकुरङ्गलोलक्रमं
　परिक्रमितुमीहसे विरमते विशून्यं वनम् ।
स्थितोऽत्र गजयूथनाथमथनोच्छलच्छोणित-
　च्छटापटलपाटलोत्कटसटाभरः केसरी ॥

(आ) Any 39. 17. Variant of No. 9155.
Pṛthvī metre.

Why, fawn, do you desire to enter sportively this part of the forest without fear ? Desist from it, for, the forest is not empty (of wild beasts). Here lies a lion whose manes are formidable, being reddened by the blood of a lordly elephant killed by him. (A. A. R.).

10496*

किमेताः स्वच्छन्दं वितथशपथोक्तीर्वितनुषे
　भजेथास्तामेव प्रियसहचरीं चित्तमधुराम् ।
यया यात्नानम्रे तव शिरसि सौभाग्यगरिम-
　प्रशस्तिर्न्यस्तेयं चरणनखलाक्षारसमयी ॥

(आ) Skm (Skm [B] 593, Skm [POS] 2. 24. 3) (a. Vāmadeva).
Śikhariṇī metre.

Why do you indulge in empty swearing at your will ? Go to your own beloved mate who is now pleased in mind. For, on your head, when you bowed to her in all humility, there is seen the hymn of praise of good luck in the form of the imprints of red lac of her toes. (A. A. R.).

किमेवमविशङ्कितः see Nos. 9155 and 10495.

10497*

किमेषा रोमाली किमलिलतिका कामनृपतेर्
　अयं किं वक्षोजक्षितिरुहसमारोहणगुणः ।
इयं भृङ्गश्रेणी कुचकमलमालेन्दुमुदिता-
　यता वेणीच्छाया कमलनयनाया विजयते ॥

(आ) SH 1723 (a. Ḍiṇḍima).

(*a*) किमालि किमालि SH; (changed to किमलिलतिका, as above, editorially).

(*d*) यवा or यया SH; (changed to [आ]यता, as above, editorially).

Śikhariṇī metre.

Is this the line of hair (on her abdomen), or the creeper of bees of King Cupid? Or is it the rope for climbing to the hills of her bosom? This lustre of the long braided hair of the lotus-eyed one, resembling the swarm of bees delighted by the moon of the garland of the lotus-breasts, is ever victorious. (S. Bhaskaran Nair).

10498

किमोजः सत्यभाषित्वं कः स्वर्थो धर्मसंग्रहः ।
किं शाठ्यमकृतज्ञत्वं का श्रीर्दीनोन्नतिर्नृणाम् ॥

(अ) Kapphiṇābhyudaya 16. 61.

(*b*) धन° [धर्म°] Kapph° (var.).

(*c*) का धीरात्मप्रभाज्ञत्वं Kapph° (var.).

(*d*) °मानो° [°दीनो°] Kapph° (var.).

What is the moral strength?—To speak the truth. What is the noble objective? —To accumulate ethical values. What is viciousness?—Thanklessness. And what is the greatness in men? —To uplift the indigent. (S. Bhaskaran Nair).

10498 A

किन्विमा नावगच्छन्ति चपलं यौवनं स्त्रियः ।
यतो रूपेण संपन्नं जरा यन्नाशयिष्यति ॥

(अ) Buddha-carita 4. 56.

(*a*) किं न्विमा, or किं विमा (उ+इमा, but grammatically untenable) Bu° (var.).

(*c*) रूपेण संमत्तं Bu° (var.).

(*d*) जरेयं नाश° or जरयन नाश° Bu° (var.).

Are these women not aware that the prime of youth endowed with beauty is transient, since the old age will destroy it. (S. Bhaskaran Nair).

10499

कियती पञ्चसहस्री
कियती लक्षापि कोटिरपि कियती ।
औदार्योन्नतमनसां
रत्नवती वसुमती कियती ॥

(अ) BhŚ 458.

(आ) SR 70. 23, SSB 339. 23, SSH 2. 20, SH 938 and 131*.

(*b*) कीयती [कियती second] SH 938.

Āryā metre.

How much is five thousand (to be given away in charity) or how much is a hundred thousand or even a crore? To those of generously elevated minds how much is the earth possessing gems? (A. A. R.).

10499 A

कियतो मारयिष्यामि दुर्जनान् गगनोपमान् ।
मारिते क्रोधचित्ते तु मारिताः सर्वशत्रवः ॥

(अ) Bodhicaryāvatāra 5. 12.

(इ) PrŚ (C) 679, Dh 256 (172).

How many vicious people [enemies] shall I be able to kill, since they are everywhere as the sky is? (On the other hand), if the wrathful mind is killed all the enemies would have been killed. (S. Bhaskaran Nair).

10500*

कियत्पदं विष्णुपदं क्रमेऽस्य मे
धरा वराकी च पयोधिरोधिता ।
इतीव हेलापरिनम्रकन्धरः
करोत्ययं मण्डलिकारयं हयः ॥

(आ) JS 360. 1 (a. Umāpatidhara), Skm (Skm [B] 1492, Skm [POS] 3. 25. 2) (a. Haridatta), AB 548.

(*a*) मम क्रमे [क्रमेऽस्य मे] Skm, AB.

(*c*) °विनतोरु° [°परिनम्र°] Skm, AB.

Vaṁśastha metre.

When I gallop, how much is this sky to me, and how much this poor earth obstructed by the seas? Thus, in contempt as it were, and sportively turning his neck, this horse now gallops, round and round. (A. A. R.).

10501*

कियद्दूरे तीरद्रुमकुसुमसौरभ्यरभस-
भ्रमद्भृङ्गीगीतध्वनिहृतकुरङ्गीपरिगतम् ।
पयो मन्दाकिन्याः सुरपुरपुरन्ध्रीकुचतटी-
विटङ्काध्यारोहप्रवरमणिसोपानसरणी ॥

(आ) JS 369. 5.

Śikhariṇī metre.

How far is the water of the divine Gaṅgā which delights the does by the hum of bees that wander quickly attracted by the fragrance of flowers in trees that grow on its banks and which is the gem-set staircase for climbing to the elevated bosoms of the damsels of the city of the gods ? (A. A. R.).

10502*

कियद्वारं वारस्थितमधुकरैः पद्मसदने
त्वमद्धा रुद्धोऽसि द्रुतमिति निषिद्धोऽस्यपसर ।
हठादन्तर्गत्वा पिबसि मकरन्दं च मधुलिट्
मिषन्तस्तिष्ठामो वयमिह दुराशानियमिनः ॥

(आ) Pad 97. 28 (a. Lakṣmaṇa).

Śikhariṇī metre.

How many times, indeed, have you been prevented entry into the lotus-house by bees standing firm in turn ? Now you are definitely denied admittance, out you go quickly ! (But), O bee, you forcibly enter inside and drink the honey, whereas we remain here, eyes open, helplessly and with all hopes frustrated ! (A. A. R.).

10503*

कियन्तंचित् कालं दशनपदभीताधरदलं
ललाटप्रस्वेदस्खलदलकमुत्तालनयनम् ।
निषेधानुज्ञातं पुलकितकपोलं प्रियतमो
वधूवक्त्राम्भोजं रसयति च निर्वर्णयति च ॥

(आ) Skm (Skm [B] 1102, Skm [POS] 2. 126. 2) (a. Abhinanda), Kav p. 20.
Śikhariṇī metre.

How long is the beloved lover to be observing closely and enjoying the lotus-face of the damsel when her lip is afraid of the teeth-marks, the tresses stumbling over the perspiring forehead, the eyes agitated, the cheeks having the hairs standing on ends and permission granted under protest ? (A. A. R.).

10504*

कियन्तः सन्त्येते जगति तरवः कोऽपि न पुनः
प्रसूनार्थं नारीचरणपरिचर्यागतिरभूत् ।
प्रमोदावन्तश्चेद् वलति फलवाञ्छा तव तदा
वदाशोक श्लाघ्यो भवतु कतरो दोहदविधिः ॥

(आ) Skm (Skm [B] 1908, Skm [POS] 4. 54. 3) (a. Jalacandra).

(*c*) वलसि Skm (POS) ; वद [तव] Skm (POS).

(*d*) वराशोकश्लाघ्यो Skm (POS).

Śikharinī metre.

How many trees are there in this world, but none of them has the fate of being treated [kicked] by the feet of young women to put forth flowers. If there is an inward joy and a desire for fruit, O *aśoka*-tree, tell then, which kind of treatment for fulfilling your desire is praiseworthy ? (A. A. R.).

10505*

कियन्तस् तीर्थेषु त्रिसवमभिशीलन्ति यतयो
यतन्तेऽन्ये योगं तपसि रतिमन्ये विदधते ।
वयं किं तु स्पष्टं जगति परमज्ञानमहिम
स्मरामो रामाख्यं किमपि कमनीयं हृदि महः ॥

(अ) VCbr II. 21.

(*a*) तीर्थत्रिषवनमभि° VC (var.) (*contra metrum*) ; त्रिषुवनमभि° (*sic !*) VC (var.); त्रिषवनमभि° VC (hyper-metric and also grammatically untenable) ; (changed to त्रिसवमभि°, as above, editorially [mainly *metri causa*]).

(*b*) विदधति VC (var.).

(*c*) परमं ज्ञानमिह तत् VC (var.).

(*d*) °महिमा VC (var.).

Śikhariṇī metre.

Many devotees practise the three (daily) ablutions at the places of pilgrimage, while others engage in *yoga*-practices, and still others take pleasure in self-mortification [*tapas*]; but we worship the Majesty of Supreme Knowledge clearly revealed in the world, bearing the name of Rāma, which is, at the same time, a beauteous splendour in the heart. (F. Edgerton).

10506*

कियन्तो धीमन्तो मधुमथनसन्तोषणपरा:
परे धन्या: शंभो: शिव शिव पदाम्भोरुहरता: ।
महामोहावर्ते भवजलधिगर्ते निपततो
ममोद्धारे मातर्भगवति भवत्येव शरणम् ।।

(आ) SH 276.

Śikhariṇī metre.

Some intelligent men are intently engaged in propitiating Lord Viṣṇu, the destroyer of the demon Madhu; some other fortunate men, muttering *śiva śiva*, are devoted to the worship of the lotus-feet of God Śiva; but to me, who am fallen in the whirl-pool of the illusions of the ocean of mundane life, you alone, Divine Mother, are the succour. (S. Bhaskaran Nair).

10507*

कियन्त्यो नैतस्यां व्रजभुवि युवत्य: स्मरकला-
कुलापेता गीतामृतविजितवीणा: सुवदना: ।
वयस्यारक्ता वा कति न वनिता नन्दतनये
हताया: को हेतु: शिव शिव ममैवाधिजलधे: ।।

(आ) PV 346.

(*c*) वयस्य रक्ता PV (MS) (*contra metrum*).

Śikhariṇī metre.

Are there not any number of young women in this station of cowherds free from the pangs of love by vanquishing the lute by their sweet songs and are beautiful? Are there not many damsels in their budding youth, who are in love with Kṛṣṇa? Oh alas! what is the reason for me alone, the unfortunate one, to be immersed in the ocean of mental pain? (A. A. R.).

10508*

कियन्मात्रं गोत्रस्खलितमपराधश्चरणयोश्
चिरं लोठत्येष ग्रहवति न मानाद् विरमसि ।
रुषं मुञ्चामुञ्च प्रियमनुगृहाणायतिहितं
शृणु त्वं यद् ब्रूम: प्रियसखि नखं मा कुरु नदीम् ।।

(आ) SkV 680, Kav 393, Skm (Skm [B] 711, Skm [POS] 2. 48. 1) (a. Manoka).

(*a*) °स्खलनमपराद्धं च° Skm, (but Skm [var.], as above).

(*b*) लोचत्येष or नोठत्येष Skm (var.); प्रहरति [ग्रहवति] Skm (var.).

(*d*) न माने कुरु मतिम् [न° मा कु° न°] Skm; नस्वं [नखं] Skm (var.); मुखं [नखं] Kav (var.).

Śikhariṇī metre.

A slip of names is but a little fault / and though he has lain before your feet for hours, / like one possessed, you cease not from your wrath. / Leave anger, raise your love, regard your future good / and listen to my words, dear friend: / a finger nail's not worth a flood of tears. (D. H. H. Ingalls).

कियन्मात्रं जलं विप्र see No. 10509.

10509

कियन्मानं जलं विप्र जानुदघ्नं नराधिप ।
ईदृशी किमवस्था ते न हि सर्वे भवादृशा: ।।

(अ) BhPr 185, PrC 2. 49, PuPra, Pariśiṣṭa 342.

(आ) ŚP 561 (a. Bhojarāja), SH 1509 (a. Bhoja), SR 205. 2 (a. BhPr), SSB 564. 2, IS 7501, Subh 46, AAus 457, Kav p. 65, Sar 1. 168 and 2. 355, KāvR 6. 18 (p. 24), KHpk 332 (p. 202).

(*a*) कियन्मात्रं [कियन्मानं] PrC, PuPra, ŚP, SH, SR, SSB, Sar, KāvR, KHpk.

(c) तथापीयमवस्था ते ŚP, SR, SSB, Sar, KāvR, KHpk; अहो केयमवस्था ते Subh; कथं सेयमवस्था ते PrC; कथमीदृगवस्था ते PuPra; °वस्थाने [°वस्था ते] SH.

(d) न सर्वत्र (or स° न SH) भ° PrC, PuPra, SH, Subh, KāvR, KHpk.

"How deep is the water, Brāhmaṇa ?" "Reaching to the knee, Lord of Men". "Why (is) thy condition thus ?" "All (are) not like thy Majesty."[1] (L. H. Gray).

1. King Bhoja's conversation with a clever Brāhmaṇa.

10510*

कियानिन्दुस् तस्मिन्नसति भवतः क्व गणना
त्वमेतेनैवेह प्रसभमसि रत्नाकर इति ।
दिशो विस्फायन्तां भवतु कृतकृत्यः स्मरहरो
हरेरास्तां चक्षुः प्रसरतु यशस्ते दिशि दिशि ॥

(आ) Skm (Skm [B] 1675, Skm [POS] 4. 7. 5) (a. Śuṅgoka).

Śikhariṇī metre.

How big (after all) is the moon ? But without him, (O sea), where is your importance ? By him alone have you acquired the title 'source of gems'. Let the quarters expand, let Lord Śiva be gratified, let Lord Viṣṇu look on, let your fame spread in all quarters. (A. A. R.).

10511*

कियानेष क्षाराम्बुधिरयममुष्याम्बुनिवहो
न कुम्भेनाप्यस्यात्मजकरपुटेनैव तुलितः ।
भवद्भिः सप्तैते ननु कपिचमूचक्रपतयः
सहेलं पीयन्तां चुलुकचुलुकैरम्बुनिधयः ॥

(आ) Skm (Skm [B] 2098, Skm [POS] 5. 20. 3) (a. Gosoka).

Śikhariṇī metre.

How much is this sea of salt-water ? His waters were not enough even for a handful to the son of a pot [Agastya]. O lords of the hosts of monkeys, may you sportively drink gulp after gulp of the waters of the seven seas ! (A. A. R.).

10512

किरणनिकरैराशाचक्रं चिरं परिपूरयन्
किमिह गहने भ्रातर्व्यर्थं समुल्लसितो भवान् ।
क इह भवतो वेत्त्यत्यन्तं निसर्गमहार्घतां
मरकतमणे ग्राम्यग्रामे हतावरपामरे ॥

(आ) VS 906 (a. Bhaṭṭa-Govindarāja).

Hariṇī metre.

Filling the quarters for long with the mass of your rays why do you, brother, thickly radiate thus in vain ? Whoever here is able to appreciate your great value, O emerald, in this wretched village, filled with boorish people. (A.A.R.).

10513*

किरति कलितकिञ्चित्कोपरज्यन्मुखश्रीर्
अविरतगुणगुञ्जत्कोटिना कार्मुकेण ।
समरशिरसि चञ्चत्पञ्चचूडश्चमूनाम्
उपरि शरतुषारं कोऽप्ययं वीरपोतः ॥

(अ) Uttara 5. 2.

(आ) Alm 15. 17-20.

(b) अनवरतनिगुञ्जत्कोटिना Uttara (var.).

Mālinī metre.

Here is the hero-boy of unknown lineage, having his lovely face flushed with slight anger, having his five locks dancing up and down, that showers, in the front of battle, a rain of arrows upon my troops with his bow, the tips of which continually twang with the string. (C. N. Joshi).

10514

किरति प्रकरं गवां प्रकर्षं
सुमनःस्वच्छतरं विधौ कलानाम् ।
कति चेत् कलयन्ति यत्प्रबोधं
कति चेन्नेति स तत्स्वभाव एव ॥

(आ) Ava 197, SR 210. 14, SSB 587. 17.

Aupacchandasika metre.

When the rays of the moon, purer than flowers, spread in all directions, how many are able to appreciate them and how many not so ? This is so in the nature of things. (A. A. R.).

10515*

किरति मिहिरे विष्वद्रीचः करानतिवामनी
स्थलकमठवद् देहच्छाया जनस्य विचेष्टते ।
गजपतिमुखोद्गीर्णैराप्यैरपि त्रसरेणुभिः
शिशिरमधुरामेणाः कच्छस्थलीमधिशेरते ॥

(अ) Anar 1. 54.

(आ) SkV 984 (a. Murāri), RJ 1235, SR 336. 40, SSB 206. 41.

(c) °राध्यैरपि [°राप्यैरपि] SkV (var.).

(d) First शि in शिशिर° om. SkV (MS).

Hariṇī metre.

As the sun pours forth his rays in all directions / man's dwarfed shadow like a turtle draws within itself; / and now the deer take to the marshes, cool and sweet / from the atomies of water sprayed by the bull elephant. (D. H. H. Ingalls).

10516

किरति मुखगृहीतं भुक्तशेषं पुरीषं
विलिखति चरणाग्रैर्दैवतानां शिरांसि ।
विहरति हतमानः साधुमूर्धस्वशङ्कं
किमिव न कुरुते खं प्राप्य काको वराकः ॥

(आ) JS 79. 3, VS 769 (a. [?] Vāsudeva), Kav p. 41.

(c) व्रजति च [विहरति] VS ; °शङ्कः VS.

(d) कुरुतेऽयं प्राप्य खं कङ्कपोतः JS.

Mālinī metre.

It scatters (all over) the dirt that remains in its beak after eating it; it scratches with its claws the heads [idols] of gods; without any shame or regard, it sports over the heads of good people; what (kinds of mischief) does the wretched crow not commit on reaching the sky (after leaving its nest)? (S. Bhaskaran Nair).

10517*

किरतु परितः क्रूरज्वालाकिरः किरणोत्करान्
अहमभिमुखं तिष्ठे न त्वामहर्पतयेऽर्पये ।
विपदि निभृतं पृष्ठे बध्नाम्यनातप हे सखे
यदि वितथये संधामेतामहं न वनस्पतिः ॥

(अ) Kavik 1. 66.

(c) वियदि Kavik (var.).

Hariṇī metre.

"Let the sun send down his scorching rays, / and do the worst, I shall face them myself. / My dear friend, shade, I shall not yield you, / I shall shelter you at my back"— / such is my vow, and I am no tree if I fail. (K. Krishnamoorthy).

10518*

किरद्वारां धारा इव किरणधाराः प्रतिदिशं
तुषारांशोर्बिम्बं मणिघटितधारागृहमिव ।
इहायं कस्तूरीहरिणमदपङ्काङ्किततनुः
कलङ्कव्याजेन प्रतिवसति कन्दर्पनृपतिः ॥

(आ) Skm (Skm [B] 392, Skm [POS] 1. 79. 2) (a. Pratinanda in Skm [B] or Abhinanda in Skm [POS]).

Śikhariṇī metre.

Spreading his rays in all directions as if they were showers of rain, the disc of the cool-rayed moon looks like a shower-bath set with marble; here resides King Cupid under the guise of the spot with his body anointed with the unguent of musk of the musk-deer. (A. A. R.).

10519*

किराटोऽटति साटोपं पटाङ्कितकटीतटः ।
रटन्वराटिकाहेतोर् लसदन्तरशाटिकः ॥

(आ) VS 2295.

Here wanders in a stately manner a merchant, his loins girt up with a piece of cloth, crying aloud for the sake of small cowries, his small undergarments shining bright! (S. Bhaskaran Nair).

10520

किरीटमणिचित्रेषु मूर्धसु त्राणधारिषु ।
नाकृत्वा विद्विषां पादं पुरुषो भद्रमश्नुते ॥

(अ) KN (KN [ĀnSS] 14. 12, KN [TSS] 14. 12, KN [BI] 13. 12), Pts 3. 150.
(आ) IS 1781.
(*b*) मूर्धसूत्तानरश्मिषु Pts ; त्राणसारिषु KN (BI).
(*c*) नादत्त्वा द्विषतां पादं Pts.
(*d*) पुरुष: श्रियमश्नुते Pts.

Without planting his feet on his enemy's head graced with crowns adorned with diverse kinds of gems and jewels, a person[1] cannot reap prosperity[2] (M. N. Dutt).

1. The king. 2. *Literally* : blessing.

10520 A*

किरीटे निशेशो ललाटे हुताशो
भुजे भोगिराजो गले कालिमा च ।
तनौ कामिनी यस्य तत्तुल्यदेवं
न जाने न जाने न जाने न जाने ॥

(आ) Ava 571.

Bhujaṅgaprayāta metre.

On his crown, the moon; on his forehead, the fire; round his hands the lord of serpents; in his neck, blackness; and his wife in his own body[1]. I do not at all know a god equal to that God Śiva. (K. V. Sarma).

1. Refers to the *Ardhanārīśvara*- [half-goddess and half-god] form of God Śiva.

10521

किलैकचुलुकेन यो मुनिरपारमब्धिं पपौ
सहस्रमपि घस्मरो विकृत एव तेषां पिबेत् ।
स संभवति किञ्चिदम्बरविकासिधाम्ना विना
सदप्यसदिव स्थितं स्फुरितमन्तरोजस्विनाम् ॥

(अ) Bhallaṭa-śataka (KM IV, pp. 169-88) 91 (in some editions 88).
(*a*) °चुलकेन Bhallaṭa° (KM), (but Bhallaṭa° [var.], as above).
(*b*) (अ)विकृतमेव [विकृत एव] Bhallaṭa° (var.).
(*c*) न [स] Bhallaṭa° (var.) ; किन्त्विदं बत [किञ्चिदम्बर°] Bhallaṭa° (var.) ; (अ)मुना [विना] Bhallaṭa° (var.).
(*d*) अन्त: [अन्तर्] Bhallaṭa° (var.); ऊर्जस्विनाम् [ओजस्विनाम्] Bhallaṭa° (var.).

The sage [Agastya], it is said, drank off the whole of the vast ocean at a single gulp. One who is voracious and perverted alone may drink even a thousand gulps. Even an object that exists may appear non-existent without the effulgence of that which shines in the sky; but permanent is the light that remains within the heart of the mighty. (A. A. R.).

किशलयफलमञ्जरीर्जयन्ति see No. 10522A.
किशलयमिव मुग्धं बन्धनाद् see No. 10523.

10522

किसलयकरैर्लतानां
करकमलै: कामिनां मनो जयति ।
नलिनीनां कमलमुखैर्
मुखेन्दुभिर्योषितां मदन: ॥

(आ) Kpr 10. 429, KāP 331. 14-15, Sar 4. 30, RK 8. 50, Amd 257. 714.
(*b*) करकमलैर्मृगदृशां जगज्जयति Sar, Amd ; जगज्जयति [मनो जयति] RK.

Āryā metre.

Cupid[1] captivates the hearts of men by means of the leaf-hands of creepers, the lotus-face of the lotus, and the face-moon of the lotus-hands of women. (G. Jhā).

1. G. Jhā has : 'Madana'.

10522A

किसलयफलमञ्जरीर्जयन्ति
द्युतिरससौरभसौरभाणि यस्य ।
विलसति दयितारदच्छदेऽस्मिन्
अहह रसाल वृथा तवावतार: ॥

(आ) SG 98.
(*a*) किशल° SG.

Puṣpitāgrā metre.

Hail the bunches of sprouts and fruits of the mango-tree which excel in (reddish) hue and sweet scent. But before the (charming) lip of the lady, alas! O mango, your emergence is in vain. (K. V. Sarma).

10523*

किसलयमिव मुग्धं बन्धनाद् विप्रलूनं
हृदयकुसुमशोषी दारुणो दीर्घशोकः ।
ग्लपयति परिपाण्डु क्षाममस्याः शरीरं
शरदिज इव घर्मः केतकीगर्भपत्रम् ॥

(अ) Uttara 3. 5.
(आ) Almm 144, Amd 82. 178, Sāh *ad* 200 (p. 74), KHpK 141 (p. 136), Sar 5.56, SR 275.24 (a. Uttara), SSB 102. 26, RAS *ad* 2.14-15 *ab* (p. 153-54).
(*a*) किशल° Sāh.
(*d*) °गन्धपत्रम् Amd (var.); °पत्रगर्भम् RAS, Sāh.

Mālinī metre.

(This is Jānakī) resembling a charming sprout cut off from its stem. Long and terrible grief withering the flower of her heart wastes her very pale and emaciated frame, as heat produced in autumn the innermost petal of the *ketakī* (flower). (C. N. Joshi).

10524*

किसलयशकलेष्ववाचनीयाः
पुलकिनि केवलमङ्गके निधेयाः ।
नखपदलिपयोऽपि दीपितार्थाः
प्रणिदधिरे दयितैरनङ्गलेखाः ॥

(अ) Śiś 7. 39.
(आ) Almm 145.

Puṣpitāgrā metre.

They were not (quite) readable in pieces of tender leaves, they were fit to be inscribed on limbs that made the hairs stand on ends : these love letters made with their nail-marks, none the less, were quite intelligible and were despatched by the beloved lovers to one another. (A. A. R.).

10525

किसलयानि कुतः कुसुमानि वा
क्व च फलानि तथा वनवीरुधाम् ।
अयमकारणकारुणिको यदा
न तरतीह पयांसि पयोधरः ॥

(अ) BhPr. 206 (a. Somanātha).
(आ) Ava 416, SR 212. 34 (a. BhPr), SSB 591.40, VP 10. 18.
(*c*) न चेद् [यदा] Ava, SR, SSB.
(*d*) वितर° Ava, SR, SSB.

Drutavilambita metre.

When (even) this selflessly sympathetic cloud rains not, how then is it possible for the wild plants to put forth their sprouts, blossoms and fruits ! (J. Shastri).

10526

कीटः कश्चन वृश्चिकः कियदयं प्राणी कियच् चेष्टते
को भारो हननेऽस्य जीवति स वा कालं कियन्तं पुनः ।
नाम्नोऽप्यस्य कियद् बिभेति जनता दूरे कियद् धावते
किं ब्रूमो गरलस्य दुर्विषहतां पुच्छाग्रशूकस्पृशः ॥

(अ) DikAny 85.

Śārdūlavikrīḍita metre.

A scorpion is but an insect. How big is it ? How much does it attack ? What difficulty is there in killing it ? How long does it live ? None the less, some people get frightened at its very name, and the others run away (on seeing it). What shall we say of the unbearable pain of its poison at the prick of the sharp tip of its tail ? (A. A. R.).

10527

कीटगृहं कुटिलोऽन्तः
कठिनः क्षाराम्बुसंभवः शून्यः ।
शङ्खः श्रीपतिनिकटे
केन गुणेन स्थितिं लेभे ॥

(आ) ŚP 1115 (a. Śārṅgadhara), PdT 249 (a. Śārṅgadhara), Any 76. 10, SR 218. 76 (a. ŚP), SSB 602. 3 (a. Śārṅgadhara), SRK 201. 1 (a. Śārṅgadhara).

(*a*) कुटिलत: PdT (MS) (sub-metric).

(*b*) कठिन: om. PdT (MS).

(*d*) स्थितं PdT ; लभते [लेभे] Any.

Āryā metre.

It is the house of a worm, crooked in its interior ; it is hard, is born of salt water and empty within. By what merit has this conch-shell secured a place near the lord of the goddess of wealth ? (A. A. R.).

10528**

कीटजग्धेऽग्निसंप्लुष्टे वातभग्नेऽशनिक्षते ।
वृक्षे छेदोपचारादि- पीडिते च पृथक् क्रिया ॥

(आ) ŚP 2257.

When a tree is affected by being eaten by worms or burnt by fire, or broken by wind or struck by lightning or when it is injured by cutting and in other ways there is prescribed a different treatment in each case. (A. A. R.).

10529

कीटोऽपि सुमन:सङ्गाद् आरोहति सतां शिर: ।
अश्मापि याति देवत्वं महद्भि: सुप्रतिष्ठित: ॥

(अ) H (HJ 45, HS 45, HM 45, HK 45, HP 30, HN 30, HH 5. 18-19, HC 8. 5-6).

(आ) SPR 1141.17 (a. H), SMa 1.35, Sama 1 क 54, SRM 1. 3. 55, SR 86. 11 (a. H), SSB 366. 13, SRK 88. 6 (a. H), IS 1782, Pr 366.

(*c*) जाति [या°] H (var.).

Even an insect, by connection with a flower, ascends the head of excellent persons. Even a stone attains divinity (when) consecrated by the great. (F. Johnson).

10530*

कीटोऽयं भ्रमरी भवेदविरतध्यानात्तया चेदहं
राम: स्यां त्रिजटे हतास्मि पुरतो
दाम्पत्यसौख्यच्युता ।
एवं चेत् कृतकृत्यतैव भविता रामस्तव ध्यानत:
सीता त्वं च निहत्य रावणरिपुं
गन्तासि रामान्तिकम् ॥

(आ) SRK 935. 50 (a. Sphuṭaśloka).

Śārdūlavikrīḍita metre.

(Sita)—"Is it true that a worm becomes a bee by constantly thinking of it ? Then I shall become Rāma, O Trijaṭā, for I am undone by being away from the happiness of love with my husband." (Trijaṭā)—"If that were so, it will be all for the good, for Rāma will become Sītā by thinking of you constantly; (and you, Rāma). Then, having killed the enemy, Rāvaṇa, you will reach the proximity of Śri Rāma (each having assumed the natural form)." (A. A. R.).

10531**

कीतुकीतु इति यो मधुरोऽसौ
कामदस् तु निनद: स्खलिताख्य: ।
स्याद् भयाय नियमेन चिचीति
नि:स्वनश्चिलिकुनाद इहापि ॥

(आ) ŚP 2686.

(*d*) नि:स्वना° ŚP.

Svāgatā metre.

When the female cuckoo makes a cry sweetly *kītu, kītu,* it [that omen] fulfils all desires (of the person who sets out on a journey) and it is called *Skhalita*; but when the cry is *ci, ci,* it forebodes positive fear and such sound is called *Ciliku.* (A.A.R.).

10532*

कीदृक् किं स्यान्न मत्स्यानां हितं स्वेच्छाविहारिणाम् ।
गुणैः परेषामत्यर्थं मोदते कीदृशः पुमान् ॥

(अ) VMM 2. 2.

(आ) SR 198.7, SSB 554.7.[1]

1. Riddle.

What and how should it not be beneficial for the fishes when they want to sport as they please ? [*vi-mat-saraḥ* : a lake full of aquatic birds]. What kind of person rejoices greatly by the good qualities of other people ? [*vi-matsaraḥ* : one free from envy]. (A. A. R.).

10533*

कीदृक् तोयं दुस्तरं स्यात् तितीर्षोः
का पूज्यास्मिन् खड्गमामन्त्रयस्व ।
दृष्ट्वा धूमं दूरतो मानविज्ञाः
किं कर्तास्मि प्रातरेवाश्रयाशम् ॥

(अ) VMM 2. 43.

(आ) SR 201.70, SSB 559.71.[1]

(c) °विज्ञः SSB.

1. Riddle.

Śālinī metre.

Which water [river] is difficult to ford when one wishes to cross ? [*a-nu* : that which has no boat]. Who deserves to be respected ? [*mātā* : the mother]. Address the sword [*ase* : O sword]. Oh intelligent people, having seen smoke afar what shall I do ? [*anumātāse* : you will infer fire in the morning itself]. (A. A. R.).

10534*

कीदृक् प्रातर्दीपवर्तेः शिखा स्याद्
उष्ट्रः पुच्छस्याभजन्ते मृगाः किम् ।
देवामात्ये किं गते प्रायशोऽस्मिन्
लोकः कुर्यान्नो विवाहं विविक्तः ॥

(अ) VMM 2. 64.

(आ) SR 201. 71, SSB 559. 72.[1]

(b) उष्ट्रं SSB.

1. Riddle.

Śālinī metre.

What kind of flame of a lamp is there in the morning ? [*vibhā* : without brightness]. How does the camel address (its young one) ? [*karabha* : O young camel]. Which place do animals resort to ? [*vanam* : forest]. Where will the minister of the gods [*viz.* sun] be when people do not generally celebrate a marriage ? [*vibhākara-bhavanam*, *i.e.*, *Simharāśi* : when the sun is in the zodiac sign of Leo]. (A. A. R.).

10535*

कीदृक् सेना भवति रणे दुर्वारा
वीरः कस्मै स्पृहयति लक्ष्मीमिच्छन् ।
का संबुद्धिर्भवति भुवः संग्रामे
किं कुर्वीध्वं सुभटजना भ्रातृव्यान् ॥

(अ) VMM 2. 52.

(आ) SR 201. 72, SSB 559. 73.[1]

1. Riddle.

Jaladharamālā metre.

What kind of army is invincible in a battle ? [*parā* : the best kind]. What does a hero long for when desiring prosperity ? [*ājaye* : for battle]. How is the earth addressed ? [*mahi* : Oh Earth]. O good warriors, what do you do in a battle towards cousins (who aspire for your possessions) ? [*parājayemahi* : we defeat them]. (A. A. R.).

10536*

कीदृक्षं समिति बलं निहन्ति शत्रुं
विष्णोः का मनसि मुदं सदा तनोति ।
तुच्छं सच्छरधिमुखं निगद्यते किं
पञ्चत्यैः सममपमान एव केषु ॥

(अ) VMM 1. 54.
(आ) SR 201. 76, SSB 559. 77.[1]
(*d*) पञ्चत्वैः SSB.

1. Riddle.

Praharṣiṇī metre.

What kind of army kills the enemy in a battle ? [*abhi* : fearless]. Who gives always delight to the mind of Lord Viṣṇu ? [*Mā* : Lakṣmī]. Which quiver is said to be worthless ? [*aniṣu* : that which is without arrows]. In whom is a sense of disgrace always present in the company of outcastes ? [*abhimāniṣu* : in men of self-respect]. (A. A. R.).

10537*

कीदृक्षा गिरिशतनुर्जये च धातुर्
विष्णौ का विबुधजरातमस्तृतीया ।
मध्यार्णे सति कथमात्मकोऽस्ति देशः
सोमाज्यं सकलकला जसातसाहा ॥

(आ) SR 197. 27, SSB 551. 26.[1]

1. Riddle.

Praharṣiṇī metre.

How is the body of Lord Śiva ? [*somā* : united with Pārvatī]. What is the verbal root of 'to conquer' ? [*ji* : to conquer]. Who is seated on Lord Viṣṇu ? [*am* : Lakṣmī]. What is the third to the old age of the wise and darkness ? [*sakalakalā* : all arts]. In the midst of waters how can your country be [*jasātasāhā*]. (A. A. R.).

10538*

कीदृक्षो भवति जनः क्षितौ सुखाशः
कः कालो विदित इहान्धकारहेतुः ।
कः प्रेयान् कुमुदवनस्य को निहन्ति
भ्रातृव्यं वद शिरसा जितस्त्वया कः ॥

(अ) VMM 1. 36.
(आ) JS 350.16, SR 201. 74, SSB 559. 75.[1]

(*a*) कीदृक्षः सकलजनो भवेत् सुराज्ञः SR, SSB.

1. Riddle.

Praharṣiṇī metre.

Who on the earth hopes for happiness ? [*vidhura-virahita* : widower and he who is separated from his beloved]. What time is known as the cause of darkness ? [*vidhu-ravi-rahitaḥ* : that which is devoid of the moon and the sun]. Who is the beloved of the garden of lilies ? [*vidhuḥ* : the moon]. Who destroys the adversaries or nephews [*aviḥ* : a goat]. Who has been completely vanquished by you ? [*ahitaḥ* : enemy]. (A. A. R.).

10539*

कीदृग् गृहं याम्यगृहं गतस्य
कास्त्राणमम्भस्तरणे जनानाम् ।
मूषा कथं कण्ठ न ते नु पृष्टे
मुक्ताकलापैरिति चोत्तरं किम् ॥

(अ) VMM 1. 48.
(आ) SR 200. 50, SSB 557.51.[1]

1. Riddle.

Indravajrā metre.

How is the home of a person when he has departed for the abode of Yama, the God of death ? [*hā-ravi* : it resounds with the wailing cry of *hā*]. What give protection to the people when they cross the waters ? [*nāvaḥ* : ships]. When asked by pearl necklaces, 'O neck, how is that it you are not adorned', what is the answer ? [*hārā vinā vaḥ* : O necklaces, without you]. (A. A. R.).

10540*

कीदृग् वनं स्यान् न भयाय पृष्टे
यदुत्तरं तस्य च कीदृशस्य ।
वाच्यं भवेदीक्षणजातमम्बु
कं चाधिशेते गवि कोऽर्चनीयः ॥

(अ) VMM 2. 33.

(आ) SR 200. 51, SSB 557. 52.[1]

1. Riddle.

Upajāti metre (Indravajrā and Upendravajrā).

How should the forest be if it is to be without fear ? [*ahiṁsram* : free from wild animals]. What should be the answer if questioned ? [*ahimaḥ* : of a good man]. What is the word for the water of the eyes ? [*asram* : tears]. Who is fit to be worshipped on the earth ? [*aḥ*, Viṣṇu]. On whom does he rest ? [*ahim* : the serpent Śeṣa].[1] (A. A. R.).

1. The full word is *ahiṁsramahimaḥ*.

10541*

कीदृङ्मत्तमतङ्गजः कमभिनत्पादेन नन्दात्मजः
शब्दं कुत्र हि जायते युवतयः कस्मिन् सति व्याकुलाः ।
विक्रेतुं दधि गोकुलात् प्रचलिता कृष्णेन मार्गे धृता
गोपी काचन तं किमाह करुणं दानी अनोखे भये ॥

(आ) SR 197. 35, SSB 552. 34.[1]

(*c*) दघि SSB (printing error).

1. Riddle.

Śārdūlavikrīḍita metre.

How is an intoxicated elephant ? [*dānī* : shedding rut]. What did Kṛṣṇa break with his foot ? [*anaḥ* : a cart]. Where does sound arise ? [*khe* : in the sky]. When are young ladies worried ? [*bhaye* : in fright]. What did the cowherdess say to Kṛṣṇa piteously when she was going about to sell curds and was held up on the way by him ? *dānī anokhe bhaye*.[1] (A. A. R.).

1. The answer is given in a non-Sanskrit language.

10542*

कीदृशं वद मरुस्थलं मतं
द्वारि कुत्र सति भूषणं भवेत् ।
ब्रूहि कान्त सुभटः सकार्मुकः
कीदृशो भवति कुत्र विद्विषाम् ॥

(अ) VMM 1. 26.

(आ) SR 200. 54, SSB 557. 55.[1]

1. Riddle

Rathoddhatā metre.

Tell me, how is a desert thought of ? [*a-vāri* : without water]. Where does an entrance become attractive ? [*toraṇe* : when it is an arched doorway]. Tell me, beloved, where and how does a good warrior armed with bow become in the face of enemies ? [*avārito raṇe*; unobstructed in battle]. (A. A. R.).

10543*

कीदृशं हृदयहारि कूजितं
कः सखा यशसि भूपतेर्मतः ।
कस्तवास्ति विपिने भयाकुलः
कीदृशश्च न भवेन् निशाकरः ॥

(अ) VMM 1. 31.

(आ) SR 201. 56, SSB 558. 57.[1]

1. Riddle.

Rathoddhatā metre.

How should the cooing be if it is to please the heart ? [*kalam* : sweet]. Who is considered to be the friend of a king spreading his fame ? [*kaviḥ* : a poet]. Who remains in the forest afraid of you ? [*ahitaḥ* : the enemy]. How should not the moon be ? [*kalaṅkavirahitaḥ* : free from the black spot]. (A. A. R.).

10544*

कीदृशा भूमिभागेन राजा स्नातोऽनुमीयते ।
प्राङ्गणं कुरुतेत्युक्ताः किमाहुस्तदनिच्छवः ॥

(आ) Sar 2. 375.[1]

1. Riddle.

By which part of the ground is it inferred that the king has taken his bath ? [*Haimavāra-karañjīnā* : by the medicinal *karañji*]. When asked to construct a courtyard what did those who were unwilling say ? [*nājiram karavāmahai* : we shall not do the work in the courtyard][1]. (A. A. R.).

1. Here the first answer *haima-* etc. is obtained by reading the second *nājiram* etc. backward.

10545-46

कीदृशा राजपुरुषा　　न्यायान्यायं च कीदृशम् ।
मिथ्याविवादिनः के च　　के वै सत्यविवादिनः ॥
कीदृशी व्यवहारस्य　　प्रवृत्तिः शास्त्रलोकतः ।
सभागमनशीलस्य　　तद्विज्ञानं प्रजायते ॥

(अ) Śukranīti 3. 132-33.

Of what sort should the king's officers be ? What is the nature of justice and injustice ? Who are those that argue in untruth ; and who are those that argue in truth ?

How are law cases settled according to sacred texts as well as according to customary laws ? By attending the sessions of the assembly regularly, the knowledge of such things comes to a person. (A. A. R.).

10547*

कीदृशी निरयभूरनेकधा
　　सेव्यते　　परमपापकर्मभिः ।
प्रेतराक्षसपिशाचसेविता
　　कीदृशी　　च　　पितृकाननस्थली ॥

(अ) VMM 1. 39.
(आ) SR 201. 57, SSB 558. 58.[1]

1. Riddle.

Rathoddhatā metre.

What kind of region is resorted to repeatedly by great sinners ? [*naraka-pāla-racitā* : that which is guarded by devils in hell]. How is the cemetery which is resorted to by dead bodies, demons and ghosts ? [*nara-kapāla-racitā* strewn with the skulls of dead people]. (A. A. R.).

कीदृशी व्यवहारस्य see 10546.

10548

कीदृशी　शशिमुखी　भवेदिति
　　स्पृश्यते स्म हृदये स चिन्तया ।
कामुकेषु　　मिषमात्रमीक्षते
　　नित्यकुण्डलितकार्मुकः　　स्मरः ॥

(आ) Vikram 5. 48.

Rathoddhatā metre.

There arose in his heart the thought, "How is that moon-faced girl ?" Cupid, with his bow ever ready, looks for a mere pretext in the passionate people. (S. C. Banerji).

10548A*

कीनाशोऽपि बिभेति यादवकुलाद् वृद्धस्य का मे गतिर्
　　भेदः स्यात् स्वजनेषु किं नु शतधा सीदन्ति
　　　　गात्राणि मे ।
सोऽयं बुद्धिविपर्ययो मम समं सर्वे हता बान्धवा
　　न श्रद्धेयमिदं हि वाक्यमहहा मुह्यन्ति
　　　　मर्माणि मे ॥

(आ) Ras *ad* 2. 47-48 *ab* (p. 172).

Śārdūlavikrīḍita metre.

Even the God of death is afraid of the clan of Yadus ; what other course can there be for me, an old man. There will be division among my people, but my body is cut into a hundred pieces. Such is the upset in my mind, alas ! all my relatives are struck down along with me. These words should not be paid heed to. Alas ! my vitals are dying out ! (A. A. R.).

10549

कीर नीरसकरीरपादपे
किं स्थितोऽसि कथयामि धीरत: ।
मामकीनसहकारपादपा
दु:समीरलहरीभिराहता: ॥

(आ) Ava 102, SR 227. 185, SSB 618. 5.
Rathoddhatā metre.

Oh parrot, why do you perch on this insipid (thorny) *karīra* tree? I shall tell you confidently : All the mango trees full of birds of my kind have been struck (down) by the waves [blasts] of an unbearable hurricane. (A. A. R.).

10550

कीर्णानि धान्यानि यथा पृथिव्यां
संमार्जनी संचिनुते समन्तात् ।
लुब्धस् तथा संचिनुते धनानि
दाता च भोक्ता च परो हि तेषाम् ॥

(आ) Lau 106.
Indravajrā metre.

Just as a broom gathers grain scattered on the ground in all directions, so a miser collects riches. But their donor and enjoyer will be a different person. (V. Krishnamacharya).

10551*

कीर्णा रेजे साजिभूमि: समन्ताद्
अप्राणद्भि: प्राणभाजां प्रतीकै: ।
बह्वारम्भैरर्धसंयोजितैर्वा
रूपै: स्रष्टु: सृष्टिकर्मान्तशाला ॥

(अ) Śiś 18. 79.
(आ) SR 130. 108 (a. Śiś), SSB 441. 108 (a. Māgha).
(c) अर्थसंयो° SR, SSB.
Śālinī metre.

That battlefield shone all around scattered with the limbs of fighters who had now ceased to breathe ; with human figures yet incomplete or half finished, it looked like the workshop of the lord of creation. (A. A. R.).

कीर्णे मृदुर्यो भवति see No. 9883.

10552*

कीर्ति मृणालकमनीयभुजामनिन्द्र-
चन्द्राननां स्मितसरोरुहचारुनेत्राम् ।
ज्योत्स्नास्मितामपहृतां दयितामिव स्वां
लब्धुं न कं परमुपक्रममातनोति ॥

(आ) SR 176. 961, SSB 513. 961.
(a) °निद्र- SSB.
Vasantatilakā metre.

Who does not put forth efforts to regain one's fame as if it is one's own abducted beloved whose hands are charming like lotus-stalks, face like the full moon ; eyes beautiful like blooming lotuses and smile bright like moonlight itself ? (A. A. R.).

10553*

कीर्ति मृषैवाव्यभिचारिणीं ते
समुज्ज्वलां चाहुरिमे नरेश ।
दिगन्तरालेषु च कन्दरासु
बालांश्च यूनश्च करोति तुष्टान् ॥

(आ) SSB 396. 142.
Upajāti metre (Indravajrā and Upendravajrā).

It is false, O king, that the people say that your resplendent fame never goes astray ; for, in all quarters and in mountain caves, she [the fame] gives pleasure to boys and youths ! (A. A. R.).

10554*

कीर्ति: कैतववीररुद्र भवत: स्वर्वाहिनीगाहिनी
दिक्पालानखिलान् परीत्य दधती पाण्यो: प्रतापानलम् ।
सप्ताम्भोनिधिमण्डलान्यधिगता त्वय्येकपत्नीव्रत-
ख्यात्यै विष्णुपदं स्पृशत्यनुदिनं शेषस्य शीर्षाण्यपि ॥

(आ) ŚP 1263, SSS 87 (a. Hanūmat), SR 119.129, SSB 419.14, RS 150 (=2.40).

(*a*) श्रीरघुवंशरत्न [कं°] SSS, SR, SSB; श्रीरघुवंशवीर [कं°] RS.

(*b*) °लान् परितः SSS, RS; दधति RS (*contra metrum*).

(*d*) शीर्षण्यपि ŚP (printing error).

Śārdūlavikrīḍita metre.

Your fame, O king resembling that of Vīrarudra, has plunged into the heavenly Ganges and, having gone round all the guardians of the quarters and possessing the fire of valour in both the hands, has gone to all the seven seas; and, for the purpose of preserving her good name as a devoted wife, she goes into *Viṣṇupada* [the abode of Viṣṇu] and daily touches the hoods of the lord of serpents, Ādiśeṣa. (A. A. R.).

10555

कीर्तिः परेषां कुलनायिकेव
　　गेहात् खलास्यान्न बहिः प्रयाति ।
अकीर्तिरेतद्रसनाग्रवंशे
　　तनोति शैलूषसुतेव नृत्यम् ॥

(आ) Vidy 373.

Upajāti metre (Indravajrā and Upendravajrā).

The fame of others, like a noble wife, never comes out of the house that is a wicked man's mouth; but infamy [talking ill of others] performs a dance like the daughter of an actor at the tip of his tongue. (A. A. R.)

10556*

कीर्तिः प्रवरसेनस्य प्रयाता कुमुदोज्ज्वला ।
सागरस्य परं पारं कपिसेनेव सेतुना ॥

(अ) Harṣacarita 1. 14.

(आ) SkV 1711 (a. Bāṇa), JS 44. 62 (a. Bāṇa), SR 35. 24 (a. JS), SSB 280. 1, Kav p. 56, SH 540 (a. Bāṇa), Almu 4. 7-8.

(*b*) कुसुमोज्ज्वला SkV (but some texts as above).

The fame of Pravarasena,[1] bright like a *kumuda*[2] [water-lily[3]] has gone to the other shore of the ocean by his 'bridge,' like the army of monkeys. (E. B. Cowell and F. W Thomas).

1. Author of the poem *Setubandha* ('the building of the bridge').
2. *Kumuda* is also the name of one of Rāma's monkeys.
3. The original translation has : lotus.

10557*

कीर्तिः श्रीनरसिंह ते त्रिपथगा तत्रोदितं कैरवं
　　चान्द्रं मण्डलमत्र नीलमिव यत् तद्
　　　　भृङ्गवृन्दं किमु ।
यद्वा त्वद्दलितारिवृन्दतरुणीचित्तेन्धनाग्नेः स्थलं
　　चन्द्रस् तत्र विभाति नीलमिव यद्धूमः
　　　　स मन्यामहे ॥

(आ) SR 116. 54. SSB 414. 14.

Śārdūlavikrīḍita metre.

Is your fame, O King Narasiṁha, the divine Ganges where the white lily is the moon's disc and something black that is seen there a swarm of bees? Or methinks your fame is the moon that shines, being born of the fire with fuel in the form of the minds of young women of the enemies destroyed by you, and the black matter is the smoke that rises from it. (A. A. R.).

10558*

कीर्तिः श्रीरघुवंशदीप भवतो दूती मुरारेः प्रियां
　　यस्मात् तुभ्यमदात्तदावि गिरिशोऽभूदर्धनारीश्वरः ।
ब्रह्माभूच् चतुराननः सुरपतिश्चक्षुःसहस्रं दधौ
　　स्कन्दो मन्दमतिश्चकार न करस्पर्शं स्त्रियाः
　　　　शङ्कितः ॥

(अ) Khaṇḍapraśasti 70.

(आ) SR 119.134, SSB 420. 21, RJ 161 (=2. 51).

(*a*) श्रीरघुवंशरत्न Khaṇḍa°; प्रिया RJ.

Śārdūlavikrīḍita metre.

O lamp of the race of Raghu, your fame is a female messenger : Ever since she gave Lakṣmī, the beloved of Viṣṇu, to you, Lord Śiva became glued to his wife (as part of his body and hence inseparable); Lord Brahmā became four-faced (so as to be vigilant); and Indra possessed himself of a thousand eyes (to watch his wife); as for the dull-witted Skanda, he never touched the hand of a woman, being full of apprehension. (A. A. R.).

कीर्तिः श्रीरघुवंशरत्न see No. 10554.

कीर्तिः स्वर्गतरङ्गिणीभि° see No. 10571.

10558A*

कीर्तिः स्वर्गतरङ्गिणीहिमगिरिर्विद्यानटीरङ्गभूर्
लावण्यामृतभाजनं रसिकतावल्लीरसालद्रुमः।
कान्तापाङ्गमृगस्थली तरुणतालक्ष्मीविलासाम्बुजं
जीयाद् विश्वविभूषणं नरपतिः कल्याण-
दासाभिधः॥

(आ) SR 114.14 (a. Padyasaṁgraha), SSB 410.1, RJ 123 (a. Giridhara).

(*a*) कीर्तिस्वर्ग° SR, SSB (printing error in both, but corrected to as above in verse indexes).

(*c*) °पाङ्गमरुस्थली SSB.

Śārdūlavikrīḍita metre.

The fame of King Kalyāṇadāsa, who is verily the ornament of the world, is the Himalaya mountain to the divine Ganges, the stage for the dance of learning, the receptacle for the nectar of loveliness, the mango tree for supporting the creeper of good taste, the grazing ground for the deer of the glances of the beloved and the sportive lotus for the residence of the beauty of youth; may it be ever victorious! (A. A. R.).

10559

कीर्तिमानश्नुते स्वर्गं नष्टकीर्तिस्तु नश्यति।
यावत् कीर्तिर्मनुष्यस्य लोके भाति यशस्करी।
तावत् पुण्यकृताँल्लोकान् आनन्त्यात् पुरुषोऽश्नुते॥

(अ) *ab* MBh (Bh) 3.285.31 *cd*.

(आ) SRHt 171.4 (a. MBh), SSSN 90.6 (a. MBh after *ab*/*cd*).

(*a*) °श्नुते SSSN (printing error).

(*b*) हीनकीर्तिस्तु MBh (but some texts as above or न हि की°); हि [तु] MBh (var.); विनश्यति [तु न°] SSSN.

(*d*) °स्विनी [°स्करी] SSSN (var.).

(*f*) अनन्तात् SSSN.

A man who has acquired fame enjoys heaven, one who has lost his good name perishes; as long as a man's fame shines bright in the world so long he enjoys the innumerable worlds of the virtuous. (A. A. R.).

10560

कीर्तिरक्षणमातिष्ठ कीर्तिर्हि परमं बलम्।
नष्टकीर्तेर्मनुष्यस्य जीवितं ह्यफलं स्मृतम्॥

(अ) MBh (MBh [Bh] 1.195.10, MBh [R] 1.205.10, MBh [C] 1.7450).

(आ) SRHt 170. 1, SSSN 89.1.

(*a*) तिष्ठेत् MBh (var.); आदिष्टं SSSN.

(*b*) विमलं [प°] MBh (var.); फलं [ब°] MBh (var.); धनं [ब°] SSSN.

(*c*) मनुषस्य SSSN (printing error).

(*d*) विफलं MBh (var.), SRHt; निष्फलं MBh (var.), SSSN; त्वफलं MBh (var.); भवेत् or मतं [स्मृ°] MBh (var.).

Be ever vigilant in guarding your good name, for this fame is the source of all great strength; to a man who has lost his good reputation life is said to be devoid of fruitfulness. (A. A. R.).

10561

कीर्तिरेका प्रिया भार्या सर्वदा यान्निषेवते ।
जीवनं जीवनं तेषां परेषां मरणार्थकम् ॥

(आ) SSB 384.2. See No. 10564.

Fame alone is the beloved wife; those who resort always to her, their life is life that is well-lived; in the case of others, it is equivalent to death. (A. A. R.).

10562

कीर्तिर्नृत्यति नर्तकीव भुवने विद्योतते साधुता
ज्योत्स्नेव प्रतिभा सभासु सरसा गङ्गेव संमीलति ।
चित्तं रञ्जयति प्रियेव सततं सम्पत्प्रसादोचिता
संगत्या न भवेत् सतां किल भवेत् किं किं न लोकोत्तरम् ॥

(आ) SR 87.35, SSB 368.55.

Śārdūlavikrīḍita metre.

His fame dances like a danseuse in the world, his goodness shines like moonlight, the brilliance of his mind meets the assemblies successfully like the flow of the Ganges, the grace of lawfully acquired wealth pleases his mind like a beloved wife: What uncommon good things do not association with the good people bring to a man? (A. A. R.).

10563

कीर्तिर्लब्धा सदसि विदुषां शीलितक्षौणिपाला
वाक्सन्दर्भाः कतिचिदमृतस्यन्दिनो निर्मिताश्च ।
तीरे सम्प्रत्यमरसरितः क्वापि शैलोपकण्ठे
ब्रह्माध्यासे प्रयतमनसा नेतुमीहे दिनानि ॥

(अ) Pavanadūta of Dhoyī (in the *Journal and Proceedings of the Asiatic Society of Bengal*, N.S. 1 of 1905) 104.

(आ) Skm (Skm [B] 2305, Skm [POS] 5.61.5) (a. Dhoyīka).

(*a*) शीलिताः क्षोणि° Skm.

(*d*) ब्रह्माभ्यासप्रवणमनसा Skm.

Mandākrāntā metre.

Fame has been acquired in the assembly of learned people, kings have been well served, a few poems that shed nectar have also been composed; now I wish to spend my remaining days somewhere on the bank of the Ganges in the vicinity of the mountain (Himalayas), with my mind absorbed in the contemplation of the Supreme One (*Brahman*). (A.A.R.).

10564

कीर्तिर्हि पुरुषं लोके संजीवयति मातृवत् ।
अकीर्तिर्जीवितं हन्ति जीवतोऽपि शरीरिणः ॥

(अ) MBh (MBh [Bh] 3.284.32, MBh [R] 3.299.32, MBh [C] 3. 16950).

(आ) SRHt 171.3 (a. MBh), SSSN 89.2.

(इ) SS (OJ) 326. See No. 10561.

(*a*) तु [हि] MBh (var.); पुरुषो SSSN (var.).

(*c*) वृणामि कीर्तिलोकेस्मिन् MBh (var.).

(*d*) जीवितोऽपि (°तेऽपि) MBh (var.), SS (OJ) (var.); शरीरिणं MBh (var.).

Fame keepeth men alive in this world even like a mother, while infamy killeth men even though they may move about with bodies undestroyed. (P.C. Roy).

10564A

कीर्तिश्रीव्यवहारसाधनतया पुंसां प्रधानं नयः
सन्देहार्णवमज्जदीश्वरमनःसंतारणे सत्तरिः ।
मन्त्रस्थानमुदारताब्जतरणिः कामारिदर्पापहा
चेतःसद्मनि सज्जनस्य रमते नानाविनोदास्पदम् ॥

(अ) Dhaśa 2.5.

(आ) SPR 1287.3 (a. Jaina Nītiśataka 5).

Śārdūlavikrīḍita metre.

Right policy is vital to men as the instrument in the procurement of fame, wealth and social transactions; it is the boat for the safe crossing for the mind which tends to sink in the ocean of doubts ; it is the source of counsel ; it is the sun for the lotus of generosity ; it subdues the the pride of the enemy, Cupid ; it abides in the mind-lotus of the good as the source of many happy feelings. (K.V. Sarma).

10565

कीर्तिस् तव क्षितिप याति भुजङ्गगेहं
मातङ्गसङ्गमकरी च दिगन्तकेषु ।
त्यक्त्वाम्बरं भजति नन्दनमप्यगम्यं
किं किं करोति न निरर्गलतां गता स्त्री ॥

(अ) Khaṇḍapraśasti 7.40.

(आ) SR 135.21, SSB 447.21, SRK 125.7 (a. Sabhātaraṅga).

(*c*) व्रजति [भ°] SRK ; °कम्पं [°गम्यं] SRK.

Vasantatilakā metre.

Your fame, O king, goes into the houses of *bhujaṅga-s* [paramour or nether region]. She goes into contact with the *mātaṅga-s* [barbarians or elephants guarding the directions] in all the quarters ; leaving her *ambara* [clothes or the sky] she goes even to the *Nandana* [any pleasure resort or the garden of Indra] which is not of easy access ; what kind of action does not a woman, free from all restraints, do ? (A. A. R.).

10566*

कीर्तिस् ते जातजाड्येव चतुरम्बुधिमज्जनात् ।
आतपाय धरानाथ गता मार्तण्डमण्डलम् ॥

(अ) KR 10.243.5.

(आ) VS 2457 (a. Amṛtadatta).

Your fame, O king, as if shivering with cold by her plunge into the waters of the four oceans, has now gone to the region of the sun for the purpose of getting warmth therefrom. (A. A. R.).

10567*

कीर्तिस् ते दयिता तदीयजठरे लोकत्रयं वर्तते
तस्मात् त्वं जगतः पिता पितृधनं येनार्थिनां त्वद्धनम् ।
वीर श्रीवर विक्रमार्क भवतस् त्यागं न मन्यामहे
कस् त्यागः स्वकुटुम्बपोषणविधावर्थव्ययं कुर्वतः ॥

(आ) SR 122.181, SSB 424.4, AA 46.1-4.

(*a*) दीयता AA (but AL *ed.* as above).

(*b*) जगतां AA.

(*c*) त्यागेन [त्या° न] SSB ; त्यागं ते जगदेकमल्लनृपते तथा AA.

Śārdūlavikrīḍita metre.

Fame is your beloved ; in her womb the three worlds remain, and hence you are the father of the world ; whoever desires gets wealth from you. O hero, King Vikramārka, methinks your donations are not made as charity ; for what donation is there when one spends money for the upkeep of one's family ! (A.A.R.).

कीर्तिस् ते दीयता तदीय° see No. 10567.

10568*

कीर्तिस् ते धनिका धनं मधुरिमा तस्याधमर्णा सुधा
शीतांशुप्रतिभूस् तदर्थनमियं कर्तुं दिवं धावति ।
सा लीना तव वाचि भोजनृपते चन्द्रो निरङ्घ्रिध्वनिः
शङ्कातङ्कभृदंशुकावृततनुर्नक्तं परिभ्राम्यति ॥

(अ) BhŚ 459.

(*d*) °तोंक° [°तङ्क°] BhŚ.

Śārdūlavikrīḍita metre.

Your fame is a rich woman, her wealth is sweetness, her debtor is nectar, the moon is the surety. To get back her loan she runs to the heavens (where the

moon is); that debtor nectar has concealed herself under your tongue, O King Bhoja, and the moon, without making any noise, being apprehensive and covering himself with white silk (of his rays), wanders stealthily during nights (so that he may not be caught and made to pay, as surety, the debtor [nectar] having absconded !). (A. A. R.).

10569*

कीर्तिस्ते पूर्णचन्द्रं क्षितितलतिलक न्यक्करोतीति मन्ये
यत् सोऽसौ लाञ्छनाढ्यस्तदिति समुचिता
क्षीणता तस्य चापि ।
उद्दीप्तश्च प्रतापः परिभवति बलाद् भास्करं तेन नाक-
च्छिद्रं तत्रापि जातं रणभुवि निहतास्तेऽन्यथोर्ध्वं
व्रजेयुः ॥

(आ) SSB 408.310.
Sragdharā metre.

Your fame, O best of kings, vanquishes the moon, so I think, as he is possessed of a black spot and as he is habituated to waning. Your valour, in all its glory vanquishes the sun by force and hence it is that there is a passage to heaven through him so that those killed by you in the battlefield may go upwards. (A. A. R.).

कीर्तिस्वर्गतरङ्गिणीभिः see No. 10571.
कीर्तिस्वर्गतरङ्गिणीहिम° see No. 10558A.

10570

See No. 10558A.

10571*

कीर्तेः स्वर्गतरङ्गिणीभिरभितो वैकुण्ठमाप्लावितं
क्षोणीनाथ तव प्रतापतपनैः संतापितः क्षीरधिः ।
इत्येवं दयितायुगेन हरिणा त्वं याचितः स्वाश्रयं
हृत्पद्मं हरये, श्रिये स्वभवनं, कण्ठं गिरे दत्तवान् ॥

(अ) Padyasaṁgraha (KSH 529) 4.
(आ) SR 139.8, SSB 453.7, IS 1783, Vidy 947, SuMuñ 105. 16-19.
(a) कीर्तिः Padya ; कीर्तिस्व° SR, SSB, Vidy, SuMuñ.
(b) क्षीरोदोपि भवत्प्रतापदहनज्वालाभिरुत्तापितः Vidy.
Śārdūlavikrīḍita metre.

By the divine Ganges of your fame, O King, Vaikuṇṭha, the abode of Lord Viṣṇu was inundated and (his bed) the milky ocean was rendered hot by the fire of your valour; consequently, Lord Viṣṇu, along with his two beloveds, requested of you a place of residence; you were pleased to give the lotus of your heart to Lord Viṣṇu, your home to the goddess Lakṣmī and your throat to the goddess of speech. (A. A. R.).

10572*

कीर्तौ व्याप्तिमवेत्य वैरिवनिताबाष्पोदधेः साधनाद्
उत्तुङ्गे पृथिवीभुजां परिवृढे शश्वद्विपक्षे स्थितम् ।
सर्वक्ष्मापतिमौलिमण्डनमणे श्रीरामचन्द्रप्रभो
चित्रं पश्य तव प्रतापदहनं जानन्ति सत्तार्किकाः ॥

(आ) SR 119.130, SSB 420.15.
Śārdūlavikrīḍita metre.

Oh Lord Śrī Rāmacandra, the crest-gem of all kings, see the wonder of the fire of your valour as seen by good logicians: they see the *vyāpti* [spreading or universal pervasion] of your fame with the *sādhana* [cause or the middle term] in the form of the vapour of tears of the enemies' wives remaining in the *vipakṣa* [enemy kings or negative instance] of high mountains in the form of haughty rulers. (A. A. R.).

10573*

कीर्त्या पूर्णसुधाकरायितरुचिः सूर्यायितस् तेजसा
गाम्भीर्येण महार्णवः सुरतरुश्चोदारभावेन यः ।
क्षान्त्या चैव धरायितः सदसतां नित्यं प्रजाकर्मणां
निष्पक्षग्रहमीक्षणेन भगवान् धर्मो नलोऽसौ
स्वयम् ॥

(आ) SSB 430.2.
Śārdūlavikrīḍita metre.

By his fame he has the splendour of the full moon, he is the sun by his brilliance, the great ocean by his majesty, and the heavenly (wish-granting) tree by his generosity. He behaves like the earth by his patience, and by protecting all subjects, good and bad, and rendering justice without partiality he is verily the God Dharma [righteousness] ; such indeed is King Nala. (A. A. R.).

10574*

कीर्त्या यस्य जगत्त्रये धवलिते सह्याचले मन्दरे
विन्ध्ये हेमगिरौ हरक्षितिधरे नो भाति रूपान्तरम् ।
नो चेदर्थिजनाय तेन ददता स्वर्णं जगत्यूर्जितं
विख्यातः कनकाचलः कथमिव स्वैरं न
विश्राणितः ॥

(आ) JS 5.36.

Śārdūlavikrīḍita metre.

By his fame the three worlds being rendered white, no difference is noticed between the mountains Sahya, Mandara, Vindhya, Meru and Kailāsa. If this is not so, how is it that he has not given away the well-known golden mountain, addicted as he is in giving gold in plenty to the supplicants ? (A. A. R.).

10575**

कीर्त्या समं त्रिदिववासमुपस्थितानां
मर्त्यावतीर्णमरुतामपि सत्कवीनाम् ।
जग्रन्थ दुर्लभसुभाषितरत्नकोषं
विद्याकरः सुकृतिकण्ठविभूषणाय ॥

(आ) SkV (closing verse by Vidyākara).

(*c*) यद्ग्रन्थ SkV (var.).

Vasantatilakā metre.

Vidyākara has built a treasury of well-turned verse,/verse hard to come by,/ of those poets who,/having, like gods descended for a while as mortals,/together with their fame have gone to dwell in heaven. / May it serve to ornament the throats of all good men. (D.H.H. Ingalls).

10576*

कीर्त्या सौरभसारसान्द्रसुमनःसंदोहसंदोहकृत्
कान्त्या पाति वसन्तमन्वहमसावित्यर्पितार्थक्रमम् ।
ख्यातं प्राप वसन्तपाल इति यो नामाद्वितीयं मुदा
विद्वद्भिः परिकल्पितं हरिहरश्रीसोमशर्मादिभिः ॥

(आ) SSB 286.1.

Śārdūlavikrīḍita metre.

By his fame he preserves the spring season everyday by the mass of flowers possessing the essence of fragrance, and hence appropriately he has the meaningful name of Vasantapāla, which is not shared by anyone else ; thus it has been conceived by learned scholars like Harihara, Śrī Soma-Śarmā and others. (A. A. R.).

10577*

कीर्त्यास्य चन्द्रकरकोमलयातिशुभ्रं
शोणं नवार्ककिरणप्रतिमप्रतापैः ।
श्यामद्युति द्विषदकीर्तिमषीभिरित्थं
चित्रं तदाम्बरमराजत दिग्वधूनाम् ॥

(आ) Pad 14.29 (a. Ambaṣṭha), SR 139.5, SSB 453.5.

(*c*) °मसीभिर् Pad.

Vasantatilakā metre.

By his fame, charming like the moon's rays, it was very white ; it was red by his valour resembling the rays of the morning sun ; it had a black (border) sheen by ink in the form of the infamy of his enemies—thus variegated appeared the sky-cloth of the damsels of the quarters. (A. A. R.).

10578

कीर्यन्तां वसवो जगत्सु बहवो धुर्येण तेजस्विनाम्
अर्यम्णा परमेकमत्र नितरां धन्यं तु मन्यामहे ।
योऽभूत् कालवशात् कृशीयसि कलानाथे द्विजेशेऽर्पितः
पीयूषत्वमयन्नशेषविबुधक्षुत्तापवत्तापहः ॥

(आ) Kavik 1.43.

(*b*) सुतरा [नि°] Kavik (var.).

Śārdūlavikrīḍita metre.

Others might throw out lavish wealth/but we deem the sun a donor best/among all the luminaries that be./ Seeing the moon waning in light/by time's inexorable law,/he imparts his lustre to the moon/and turns it into immortal food/for the feast of gods and delight of men ! (K. Krishnamoorthy).

10579*

कीलालैः कुङ्कुमानां सकलमपि जगज्जालमेतन्निषिक्तं
　मुक्ताश्चोन्मत्तभृङ्गा विघटितकमलक्रोड-
　　　　　　　　　　　कारागृहेभ्यः ।
उत्सृष्टं गोसहस्रं बहलकलकलः श्रूयते च द्विजानां
　भाग्यैर्वृन्दारकाणां हरिहयहरिता सूयते पुत्ररत्नम् ॥

(अ) Sudhālaharī of Paṇḍitarāja Jagannātha (KM I. 16) 8.

(आ) PdT 26 (a. Paṇḍitarāja), SR 328. 25 (a. Sudhā°), SSB 191.25, SRM 2.2. 381.

(*a*) निखिलम् [स°] Sudhā°.

(*b*) विदलित° Sudhā°.

(*c*) किमुत क° [ब°] SR, SSB.

Sragdharā metre.

The whole world is sprinkled with saffron water/red rays, the intoxicated bees have been set free from the prison of the blossomed lotuses ; a thousand cows/ rays have been given away as gift and thereby the *kala-kala* sound of the twice-born Brāhmaṇa-s/birds is heard : by the good fortune of the gods the eastern quarter gives birth to the best of sons/ the sun. (A. A. R.).

10580*

कुकविर्विप्रलम्भेऽपि　रसवत्तां　निरस्यति ।
अस्तु वस्तुषु मा वा भूत्　कविवाचि　रसस्थितिः ॥

(अ) KāvR 9.22 (p. 46).

A poetaster discards the delineation of sentiments even in situations of love in separation ; in the case of a (good) poet, the plot may be good or it may be meagre, but there is always the development of sentiments [*rasa-s*]. (A. A. R.).

10581**

कुकवीनां ततो निन्दा　सन्मनस्विखलास्　ततः ।
कदर्यपद्धतिरथो　द्विविधान्योक्तिपद्धतिः ॥

(आ) JS 5. 43.

(In this anthology) are first dealt with the censure of poetasters ; then, on good and wicked people ; next, the section on misers ; then the allegories of two types. (A. A. R.).

10582

कुकवेः कविचोरस् तु　वरं यः सज्जनान् स्वया ।
नोद्वेजयेद् दुरुक्त्या च　सूक्त्या चास्य प्रहर्षयेत् ॥

(आ) SRHt 138. 2 (a. Kavivallabha), SSSN 101. 2.

Of the two, the poetaster and the poet who steals, the latter is preferable ; for he does not produce disgust through bad versification as the former, and gives delight by excellent verses (though with ideas stolen from others). (A. A. R.).

कुकृतं कुपरिज्ञातं see No. 10670.

10583**

कुक्कुटान्योक्तयो ज्ञेया　मयूरान्योक्तयस्　ततः ।
चक्रवाकोक्तिरपरा　चातकोक्तिः स्मृता बुधैः ॥

(आ) Any 54. 24.

Allegorical verses might be based on cocks or peacocks ; there are also such verses based on the ruddy goose, as well as on the cātaka birds : so the wise men say. (A. A. R.).

10584*

कुक्कुटे कुर्वति क्वाणम् आननं श्लिष्टयोस् तयोः ।
दिवाकरकराक्रान्तं शशिकान्तमिवाबभौ ॥

(आ) SR 323. 2, SSB 183. 2, RJ 1160.

When the cock began to crow, the faces of these two, who were locked in close embrace, grew pale like the moonstone which was overcome by the rays of the sun. (A. A. R).

10585*

कुक्षेः कोटर एव कैटभरिपुर्धत्ते त्रिलोकीमिमाम्
अत्युद्वृद्धभरो बिभर्ति तमपि प्रीतो भुजङ्गेश्वरः ।
श्रीकण्ठस्य स कण्ठसूत्रमभवद् देव त्वया तं हृदा
बिभ्राणेन परेषु पौरुषकथा श्रीकर्ण निर्नाशिता ॥

(आ) AIR 507 (a. Vimarśinī).

Śārdūlavikrīḍita metre.

These three worlds are held in the interior of the belly of Lord Viṣṇu, the enemy of (demon) Kaiṭabha. The lord of serpents, Śeṣa, (in the form of his couch) bears him joyfully, though the burden is heavy. He [Śeṣa] too is the neck-ornament of Lord Śiva. You may, lord king, bear him [Śiva] in your heart. Thus, O Śrīkarṇa, all talk of manly deeds of others would have been completely annihilated. (A. A. R.).

10586

कुक्षेः पूर्त्यै यवनविततेर्भृत्यकृत्यानि कर्तुं
विक्रीणीते वपुरपि निजं वेतनैरेतदास्ताम् ।
विप्रो भूत्वाप्यहह गणनानैपुणैर्वञ्चयित्वा
स्वर्णस्तेयं रचयति जनः स्वामिनां पोषकाणाम् ॥

(आ) SR 99. 16, SSB 386. 19.

Mandākrāntā metre.

For filling the belly they become servants of a series of foreign rulers; they sell their bodies for wages; let that be. Born as Brāhmaṇa-s, alas! they deceive their masters who maintain them by their cleverness in computing (accounts) and rob them of their gold. (A. A. R.).

कुगृहाश्च कुशिष्याश्च see No. 10587.

10587

कुग्रहाश्च कुशिष्याश्च एकत्र मिलिता यदि ।
महानर्थाः प्रजायन्ते गुरुर्यदि न पश्यति ॥

(आ) IS 1784, Pr 366, Subh 218.

(*a*) कुगृहाश्च IS.

(*c*) महानर्था Subh.

Adverse planets or bad students gathering together in one place create a great deal of trouble if the Guru [the planet Jupiter or teacher] does not keep a (vigilant) watch. (A. A. R.).

10588

कुग्रामवासः कुजनस्य सेवा
कुभोजनं क्रोधमुखी च भार्या ।
मूर्खश्च पुत्रो विधवा च कन्या
विनाग्निना संदहते शरीरम् ॥

(अ) Padyasaṁgraha (KSH p. 529) 10. Variant of Nos. 10589-90.

(आ) SR 173.876 (a. Padya°), SSB 509.876, TP 446, Sama 2 क 80, SSpr 28, IS 1785, SRS 1.1.46.

(इ) Cf. PrŚ (C) 9.

(*a*) कुलहीनसेवा Sama.

(*d*) दहन्त्यमी वह्निमृते श° SR (SSB as above); दहन्ति नूनं मनुजं विनाग्निम् SRS, SSpr.

Upajāti metre (Indravajrā and Upendravajrā).

Life in an unhealthy village, service (in the household) of a wicked man, bad food, a wife with an angry face, a stupid son and a widowed daughter burn the body without fire.

10589

कुग्रामवासः कुनरेन्द्रसेवा
कुभोजनं क्रोधमुखी च भार्या ।
कन्याबहुत्वं च दरिद्रता च
षड् जीवलोके नरका भवन्ति ॥

(आ) IS 1786, Subh 12 and 108. Variant of Nos. 10588, 10590.

(इ) Cf. PrŚ (C) 9.

(*a*) °वासो Subh (var.).

(*b*) क्रूरमुखी Subh (var.).

(*c*) °त्वं यदनिद्रभावाः Subh (var.).

(*d*) षट् मृतफलोके Subh (var.) ; नरकाः Subh.

Upajāti metre (Indravajrā and Upendravajrā).

Life in a bad village, service (in the household) of a bad king, bad food ; a wife with an angry face, many daughters and poverty are the six hells in the world of the living.

10590

कुग्रामवासः कुलहीनसेवा
कुभोजनं क्रोधमुखी च भार्या ।
पुत्रश्च मूर्खो विधवा च कन्या
विनाग्निना षट् प्रदहन्ति कायम् ॥

(अ) Cr 277 (CV 4.8, CPS 99.48). Variant of Nos. 10588-89. Cf. 9460, लतापार्श्वे स्थितं वृक्षं and भार्यावियोगः स्वज°.

(आ) Saśā 128. 36, Sama क 60, SRM 2.286.

(इ) Cf. PrŚ (C) 9.

(*a*) °दिन° (? °दीन°) [°हीन°] CV (var.).

(*b*) °मूखी CV (var.).

(*d*) विनाग्नियेते (? एते) CV (var.).

Upajāti metre (Indravajrā and Upendravajrā).

Life in a bad village, the service under a person born in a wicked family, unwholesome food, a frowning wife, a foolish son, and a widowed daughter burn the body without fire. (K. Raghunathji).

10591*

कुङ्कुमपङ्ककलङ्कितदेहा
गौरपयोधरकम्पितहारा ।
नूपुरहंसरणत्पदपद्मा
कं न वशीकुरुते भुवि रामा ॥

(अ) BhŚ 117 (in some texts *ac/bd*), Vet Intr. (MSs) 4, MK (P) 67.

(आ) VS 1275, SR 253.13 (a. BhŚ), SSB 61.23, SRK 271.11 (a. BhŚ), IS 1787, TP 392, SM 1385, SSV 1370, JSu 386, SLP 2.103.

(*a*) °कलिकित° BhŚ (var.) ; °पङ्केनाङ्कि° SR, SSB, SRK (sub-metric).

(*b*) पीन° or तुंग° [गौर°] BhŚ (var.) ; °लम्बित° BhŚ (var.), VS ; °चंचल° [°कम्पित°] BhŚ (var.) ; °हाराः BhŚ (var.) ; विकसितजातीपुष्पसुगंधि BhŚ (var.).

(*c*) नूपर° BhŚ (var.). ; °रावरणत् or °हंसलसत् or °रत्नरणत् BhŚ (var.).

(*d*) वशं कु° BhŚ (var.), Vet (var.); नव° [भुवि] IS ; रामाः BhŚ (var.).

Dodhaka metre.

The charms of a beautiful woman whose body is painted with saffron, whose hanging necklaces are gently trembling with the heaving of her lovely breasts, and whose lotus-feet are sounding with the melodious notes of the goose-like anklets, are truly irresistible by man on this earth. (P. G. Nath).

10592*

कुङ्कुमार्द्रकुचकुम्भबिम्बितं
वीक्ष्य पृष्ठमितराङ्गनाश्रयम् ।
शंसदूनरसमाशु सा मुदं
प्राप पादपतितस्य कामिनः ॥

(अ) RŚ 2.73.

(*a*) °कुम्भिलंबितं or °कुम्भलिंगितं RŚ (var.).

(*b*) पृष्टमपरा° RŚ (var.) ; °रांगणाश्रयम् or °रांगनागतम् RŚ (var.).

(*c*) संसरद्घनरसाप्लुता मुदं RŚ (var.) ; संशद्रून° or शंसद्रूनं° RŚ (var.) ; संगभूतरस° RŚ (var.).

Rathoddhata metre.

Observing the image of the other girl reflected on her pot-like bosom wet by saffron paste, and seeing it to be not very charming, she quickly got pleased with [i.e., forgave] her lover who had fallen at her feet. (A. A. R.).

10593**

कुङ्कुमार्द्ररसोनालु- कन्दाः कन्दसमुद्भवाः ।
एलापद्मोत्पलादीनि बीजकन्दोद्भवानि तु ॥

(आ) ŚP 2130.

Kuṅkuma, *ārdrā*, *rasona* and *ālu* grow out of *kanda* [bulbs and such other underground stems], and *elā*, *padma*, *utpala* and such others grow both out of *kandas* and seeds. (G. P. Majumdar).

10594*

कुचं निपीड्यायतलोचनाया
वक्त्रामृतं भूरितरं निपीय ।
आलिङ्ग्य चान्यां सुखसिन्धुवन्यां
धन्योऽतनोन्मान्मथरङ्गभङ्गः ॥

(अ) PV 330 (a. Veṇīdatta).

(*c*) °कन्यां [°वन्यां] PV (var.).

(*d*) °भङ्गीः PV (var.).

Upajāti metre (Indravajrā and Upendravajrā).

Pressing the bosom of one beloved possessing long eyes and having kissed her nectarian face in profusion, the fortunate lover embraced the other beloved and created a flood of happiness by breaking all jealousy in love (between them). (A. A. R.).

10595*

कुचकलशमहिम्ना श्रोणिभारप्रथिम्ना
विहितनिबिडपीडास्तां द्वयीमुद्विषन्तः ।
चिरमुदरतरङ्गश्रेणिमार्गेण यासां
भ्रुकुटिमिव वदन्ति क्रोधतो मध्यभागाः ॥

(आ) Skm (Skm [B] 865, Skm [POS] 2.78.5) (a. Rājaśekhara), Kav p. 84.

(*d*) वहन्ते [वद°] Skm (POS).

Mālinī metre.

Burdened by the elevated hugeness of their pot-like breasts and weighed down by the broadness of their hips, their waists, hating them, express their anger in the form of knitting their eyebrows, through the wave-like folds of the skin on their bellies. (A. A. R.).

10596*

कुचकलशयुगान्तर्मामकीनं नखाङ्कं
सपुलकतनु मन्दं मन्दमालोकमाना ।
विनिहितवदनं मां वीक्ष्य बाला गवाक्षे
चकितनततनताङ्गी सद्म सद्यो विवेश ॥

(अ) BhV (BhV [POS] 2.30, BhV [C] 2.29).

(आ) Rasagaṅgā 98. 2-5.

(*b*) °लोकयन्ती BhV (var.).

(*d*) चकिततनु न° BhV (C).

Mālinī metre.

The young lady, with her body all horripilated, looking at the marks of my nails between her two jar-like breasts, at once entered the house, with limbs expressing fear and bent down, when she saw me with my face placed in a window (looking at her). (H. D. Sharma).

10597*

कुचकलशेष्वबलानाम्
अलकायामथ पयोनिधेः पुलिने ।
क्षितिपाल कीर्तयस्ते
हारन्ति हरन्ति हीरन्ति ॥

(आ) SR 135. 8, SSB 447. 8, Rasagaṅgā 218.2-3.

Āryā metre.

In the pot-like breasts of young ladies, in their tresses and in the (pebbles of the) sandy seashore, O king, your fame gives pearl-necklaces, removes (the black colour) and make them sparkle like diamonds. (A. A. R.).

10598*

कुचकाञ्चनकलशवती
नितम्बसिंहासना स्मितच्छत्रा ।
एकपुरुषोपसेव्या
नूनं त्वं रतिरमणराज्यश्रीः ॥

(अ) Sam 8.113.

(आ) GVS 303.

Gīti-āryā metre.

You are the royal splendour of the God of Love, your breasts are his gold cups, your buttocks are his throne, your smile his bright umbrella ; will you keep all this for the pleasure of a single man ? (E. Powys Mathers).

10599*

कुचकुम्भौ समालम्ब्य तरन्ती कान्तिनिम्नगाम् ।
प्रमादतस् ततो भ्रष्टा दृष्टिर्नाभौ निमज्जति ॥

(आ) JS 187.71, ŚP 3351, SR 267.325 (a. ŚP), SSB 87.2, SuMuñ 127.5-6.

(b) तरीतुं ŚP, SuMuñ.

(c) भ्रमादितस् SR, SSB ; दृष्ट्वा [भ्र°] SR, SSB.

The glance crossing the river of loveliness, supporting itself on the two pots in the form of her breasts, lost hold of them accidentally and plunged into the deep lake of the navel ! (A. A. R.).

10600*

कुचदुर्गराजधान्योर्
मध्येमार्गं मृगीदृशो मदनः ।
किमकृत नाभीवापीम्
अपि रोमालीतमालवनरेखाम् ॥

(अ) SR 267.346, SSB 88.8.

Gīti-āryā metre.

In his capital city, protected by the fortress of her breasts, what did Cupid do on the midway to the deer-eyed damsel ? He (surely) dug a deep lake in the form of her navel and planted an avenue of palmyra trees in the guise of the line of hair ! (A. A. R.).

10601*

कुचद्वये चकोराक्षी चिबुकप्रान्तचुम्बिनि ।
नर्मोक्तिषु न शक्नोति स्थातुं लज्जानतानना ॥

(अ) Vikram 8. 42.

(आ) SR 264. 255, SSB 83. 10.

(b) चिम्बु° SR ; °चुम्बिनी Vikram.

(c) मर्मो° [नर्मो°] SR.

The pair of breasts kissing the end of (her) chin, the girl, with eyes like those of a *cakora*, cannot remain with her face bent low in shame in facetious expression. (S. C. Banerji).

10602

कुचयोः कठिनत्वेन कुटिलत्वेन या भ्रुवोः ।
नेत्रयोः श्यामलत्वेन वेश्यावृत्तमदर्शयत् ॥

(अ) Sam 1. 7.

(आ) GVS 46.

The firmness of her breasts, the proud curve of her eyebrows and the dark glowing of her eyes—these three proclaimed her trade of a prostitute.[1] (E. Powys Mathers).

1. E. Powys Mathers has : courtezan. Toughness/hardness, crookedness and blackness [black character] are also the attributes of a king's minister.

10603*

कुचशैलसंनिधाने
त्रिवलिनदीतीरकोटरे तन्व्याः ।
जगदपि नग्नीविहितं
पश्यत पञ्चेषुचौरेण ॥

(आ) SH (II) fol. 14b (66 *ab*).

Āryā metre.

In the vicinity of the hills of the breasts of the slim damsel, in the cave on the banks of the river of the three folds of the skin, the whole world has been completely stripped off, see, by the robber in the form of the five-arrowed Cupid ! (A. A. R.).

10604*

कुचस्थलैर्निर्दलितो वधूनां
संजीवितः श्वाससमीरणेन ।
क्लेशातिरेकान्मलयानिलोऽभूद्
भृत्येषु मान्यः कुसुमायुधस्य ॥

(अ) Vikram 7. 24.

Upajāti metre (Upendravajrā and Indravajrā).

The Malaya breeze, crushed by the breasts of the women and brought back to life by (their) breath, became, on account of excessive pain, respectable among the servants of Cupid. (S. C. Banerji).

10605*

कुचस्पर्शाद्धर्षं हरति तदिमं मुञ्च गलतो
वदत्येवं कान्ते रतिरसरते ह्रीनतमुखी ।
प्रियं द्रष्टुं सोत्का प्रतिमितमुखं नायकमणौ
कथंकारं तारं परिहरति हारं नववधूः ॥

(आ) VS 2118 (a. Śrī-Baka). Cf. पिधत्ते द्वाः पट्टैः

(*d*) कथं कारं VS.

Śikhariṇī metre.

Please remove the necklace, it hinders the joy of pressing the bosom—when the lover, immersed in the pleasure of love, says so, the newly married girl casts down her face in shyness; but all eager to see the beloved lover in the reflected image in the central gem of the starry necklace, how will she let go the necklace ? (A. A. R.).

10606*

कुचाभ्यां भास्वन्ती विजितलकुचाभ्यां युवमनो
हरन्ती बिब्बोकैः सरसि विहरन्ती मधुरगीः ।
तरुण्या लावण्यं किमपि विदधानार्भकविधौ
नवीना मीनाक्षी व्यथयति मुनीनामपि मनः ॥

(आ) SR 254. 35, SSB 63. 51.

Śikhariṇī metre.

Shining with her breasts which have vanquished the fruits of the bread-fruit tree, captivating the minds of young men with her sportive amorous gestures and sporting in the lake, sweet-voiced and having an indescribable loveliness in her budding youth, the fresh fish-eyed damsel disturbs the equanimity of even (self-controlled) sages. (A. A. R.).

10607

कुचाभ्यामालीढं सहजकठिनाभ्यामपि रमे
न काठिन्यं धत्ते तव हृदयमत्यन्तमृदुलम् ।
मृगाङ्गनामन्तर्जननि निवसन्ती खलु चिरं
न कस्तूरी दूरीभवति निजसौरभ्यविभवात् ॥

(आ) Rasagaṅgā 693. 4-7.

Śikhariṇī metre.

(O darling), embraced closely by your breasts, I derive great pleasure though they are hard by nature; your heart being extremely tender does not possess any hardness. (As you know), the musk, thanks to the wealth of its own fragrance, does not lose its importance, despite its remaining long in the interior of the glands of male deer. (S. Bhaskaran Nair).

10608*

कुचावस्था: कामद्विपकलभकुम्भाविति परे
वदन्त्यन्ये वक्ष:सरसि कमले काञ्चनघटौ ।
अयं मे सिद्धान्त: स्फुरति मदनेन त्रिजगतीं
विनिर्जित्य न्युब्जीकृतमिव निजं दुन्दुभियुगम् ।।

(आ) PdT 149 (a. Sadāśiva), PV 211 (a. Sadāśiva), SR 265. 291, SSB 85. 46, SRK 280. 13 (a. Śphuṭaśloka), Vidy 978, RJ 697, SH 1696 (a. Sadāśiva).

(*a*) °वस्था PV (var.); कामं द्वि° SH; केचित् करिकरभकु° Vidy.

(*b*) धीरा: [वक्ष:°] PdT; कमलौ PV (var.).

(*c*) असौ [अ°] PV, Vidy; ममायं [अ° मे] SR, SSB, SRK; त्रिजगति SH.

(*d*) °त्यात्यब्जी° PdT (MS).

Śikhariṇī metre.

Some say that her breasts are the protruding forehead of the young elephant in the form of Cupid, others opine that they are two lotuses in the lake of her chest, and still others maintain that they are a pair of golden pots. But my settled conviction is that Cupid, having proclaimed his victory over the three worlds by the beat of his two kettle-drums, has now pressed them down on her bosom. (A. A. R.)

10609*

कुचावालोक्य तन्वङ्ग्या: शिर: कम्पयते युवा ।
तयोरन्तरनिर्मग्नां दृष्टिमुत्पाटयन्निव ।।

(अ) MS 965 from Surat Amar 121 (see JOIB 17. 3, p. 296).

(आ) ŚP 3950.

Attributed to a poet by name Pāṇini (Keith, *Hist. of Sanskrit literature*).

Seeing the two breasts of the slim-bodied damsel, the young man nods his head. It appears that he is trying to release his eyes which have got stuck up in between them. (A. A. R.)

10610

कुचेल: कर्कश: स्तब्ध: कुग्रामी स्वयमागत: ।
पञ्च वैद्या न पूज्यन्ते धन्वन्तरिसमा अपि ।।

(आ) Vaidyakīya-Subhāṣitāvalī 69. 10-11.

One who is ill-dressed, one who is rough in speech, one who is stiff-mannered, one who resides in a small village, and one who comes unsummoned—these five sorts of physicians are never esteemed, even though they be comparable to Dhanvantari [the god of healing] himself. (P. M. Mehta).

कुचेलिनं दन्तमलोपधारिणं see No. 10612.

10611

कुचैला गतभर्तारो शूरा सन्मुखखण्डना: ।
दातारो वस्त्रहीनाश्च कुरूपा रूपचिन्तका: ।।

(अ) BhŚ 828 (doubtful).

(*b*) शूरो BhŚ; °खण्डना BhŚ.

(*d*) °चिन्तये BhŚ.

Widows are clad in dirty garments; warriors have (the marks of) cuts on their handsome faces; benefactors would not have even garments left; and the ugly ones are always conscious of their physical features.

10612

कुचैलिनं दन्तमलोपसृष्टं
बह्वाशिनं निष्ठुरभाषिणं च ।
सूर्योदये चास्तमिते शयानं
विमुञ्चति श्रीरपि चक्रपाणिम् ॥

(अ) Cr 278 (CV 15. 4, CR 7. 29, CvTb 8. 23, CNI I 137, CPS 196. 57), GP 1. 114. 35.

(आ) ŚP 657, SRHt 201.158 (a. P), SSSN 185. 73, SR 385.319 (a. C), SuB 10.1, NT 89, IS 1788, Sama I क 62, SH fol. 54b (484).

(*a*) कुचेलिनं CV (var.), GP, CvTb, CNI I, CPS, ŚP, SRHt, SR; दन्तो CR (var.); दन्तमलोपधारिणं (°पहा° NT; °लावधा° CNI I, CvTb, SuB, ŚP, Sama, SH; °लाप° GP; °लाप्र° [or °लप्र° or लाप°] CPS, SRHt, SSSN, CV [var.]) CV (var.), CNI I, CPS, CvTb, SuB, ŚP, Sama, SH, SRHt, SSSN, GP, NT (Vaṁśastha metre).

(*b*) महाशनं (ब°; °शि°) CR (var.), CPS, NT; निष्ठुरवाक्यभाषिणम् (°खाक्य° CNI I; °भाष°) CR, CPS, CvTb, SR, ŚP, GP, NT, SH; नित्यकठोरभाषिणम् SuB; निष्ठुरभाषिणं नरम् SRHt (all three Vaṁśastha metre).

(*c*) चास्तमये च शायिनां CvTb; वा° [चा°] CV (var.), Sama, SH; ह्यस्तमिते GP, SR; चास्तमयेऽपि (°नेपि; °ने च; °च्येपि; व; च) शायिनं (शयिनं) CR, CPS, ŚP, SRHt, SSSN, SR, SuB, NT (Indravaṁśa metre).

(*d*) परित्यजेत् [वि°] CNI I; यदि [अपि] CV (but some texts as above), CvTb, Sama; चक्रपाणिः CV, Sama; चक्रपाणिनम् (°नाम् CvTb), CV (var.), CvTb, CNI I, SuB, SSSN; जहाति (°हि°; त्यजन्तु CR [var.]) लक्ष्मरपि (°क्ष्मी परि°) चक्रधारिणम् (°पुरिणं; अपि तस्य निश्चितम्) CR, GP, NT (the last two Vaṁśastha metre).

In CV Upajāti metre (Upendravajrā and Indravajrā); in CR, GP and Subhāṣita-saṁgraha-s Upajāti metre (Vaṁśastha and Indravaṁśā).

The Goddess Fortune (would) abandon even Viṣṇu if he (would) wear unclean clothes, (would) have dirt on his teeth, (would) be gluttonous, (would) speak harsh words and (would) be asleep at sunrise and sunset.

10613*

कुचोपान्तं कान्ते लिखति नखराग्रैरकलितं
ततः किंचित् पश्चाद् वलति च मुखेन्दौ मृगदृशः ।
बहिर्व्याजामर्षप्रसरपरुषान्तर्गतरसा
निरीक्षा रे मायी किमिदमिति पूर्वा विजयते ॥

(आ) SkV 604 (a. Jīvacandra).

(*d*) निरीक्ष्या SkV, (निरीक्षा is suggested by D. H. H. Ingalls)

Śikhariṇī metre.

The lover with his nails has marked her breast/without the fawn-eyed damsel's noticing./ When some time later she bent her head, / how charming was her glance:/ in outer show most sharp with feigned annoyance,/ but innerly delighted as she said, / "What is this, oh you rogue !". (D. H. H. Ingalls).

10614*

कुचो लेभे हारं घनकठिनपीनोन्नततया
नितम्बो विस्तारैः कनकमयकाञ्चीमलभत ।
तयोर्मध्यो देशस्त्रिवलिनिगडैर्बन्धनमगात्
न कोऽपि क्षीणानां जगति कुरुते संभ्रमपदम् ॥

(आ) Vidy 697.

Śikhariṇī metre.

The bosom got the pearl necklace as it was thick, hard, stout and elevated; the hips secured the golden girdle as they were expansive; but the region in the middle was chained by fetters in the form of the three folds of skin. (Alas!) no one in this world pays any attention to those who are emaciated [poor]. (A. A. R.)

10615*

कुचौ जम्भारातिद्विपकरटसम्भाव्यसुषमौ
मतावूरू रम्भारुचिनिचयदम्भापहतया ।
प्रशस्तप्रारम्भाभ्यधिकसुभगम्भावुकतया
मृगाक्षि त्वं रम्भावयवपरिरम्भादरहरी ॥

(अ) Kṛkā 37.

Śikhariṇī metre.

Your breasts are charming like the raised forehead of Airāvata, the white elephant of Indra; your thighs are considered superior to the banana stems as they have vanquished their pride; on account of the great and praiseworthy loveliness of your person, O gazelle-eyed one, you eclipse the pleasure that one gets by embracing the body of the divine damsel Rambhā. (A. A. R.).

10616

कुचौ तु परिचर्चितौ परिचितं चिरं चन्दनं
कृताः परमुरोजयोः परिसरेऽरविन्दश्रियः ।
स्तुतिर्नतिरपि स्मृतिर्वरतनोः कृतैवादराद्
इदं तु निखिलं मया विरचितं पुनर्नेश्वरे ॥

(आ) Pad 92. 95 (a. Lakṣmaṇa), SR 374, 216, SSB 272. 103, RJ 1380.

(*b*) ऽरविन्दस्रजः Pad.

Pṛthvī metre.

The bosom of the beloved was decorated by me with the familiar sandal unguent for long; the beauty of lotuses was furnished in the region round her breasts; praise and homage were paid affectionately to the charming bodied beloved; all these things were done by me to her. But alas! no such attention was ever paid by me to the Lord Supreme! (A. A. R.).

10617*

कुचौ दोषोज्झितावस्याः पीडितौ व्रणितौ त्वया ।
कथं दर्शयतामास्यं बृहन्तावावृतौ ह्रिया ॥

(अ) Naiṣ 20. 49.

Hurt and scratched by thee[1] (at night), how can her[2] plump faultless breasts appear before thee, covered as they are with shame? (K. K. Handiqui).

1. Nala.
2. Damayantī's.

10618

कुचौ धत्तः कम्पं निपतति कपोलः करतले
निकामं निश्वासः सरलमलकं ताण्डवयति ।
दृशः सामर्थ्यानि स्थगयति मुहुर्बाष्पसलिलं
प्रपञ्चोऽयं किंचित् तव सखि हृदिस्थं कथयति ॥

(आ) SkV 750 (a. Narasiṁha), Kav 463 (a. Narasiṁha), Skm (Skm [B] 596, Skm [POS] 2.25.1) (a. Amarasiṁha), AB 362.

(*b*) निःश्वासः Skm, AB; सकल° Skm (B).

Śikhariṇī metre.

Your breasts heave,/your cheek falls to your hand. / Your constant sighs dishevel / your uncurled locks. / The tears again and again/obscure your power of sight./ All this, dear friend, is evidence/of someone in your heart. (D. H. H. Ingalls).

10619*

कुञ्चिताधरपुटेन पूरयन्
वंशिकां प्रचलवङ्गुलिक्रमः ।
मोहयन् निखिलवामलोचनाः
पातु कोऽपि नवनीरदच्छविः ॥

(आ) SR 22. 121, SSB 36. 22.

(*b*) वंशिकाग्र° SSB ; °लिपङ्क्ति: SSB (*contra metrum*).

Rathoddhatā metre.

Filling the little flute with his arched lips, the fingers moving in due order (to produce the notes), and mesmerising charming damsels—may someone possessing the hue of fresh clouds (*viz.* Lord Kṛṣṇa) protect us ! (A. A. R.).

10620*

कुञ्जे कुञ्जे भ्रमति भवत: कीर्तिरेकाकिनीयं
तस्या: पश्चाद् भ्रमति भवत: सानुराग: प्रताप: ।
नैवाश्लेषो न च रतिकला नो वराश्लेषिलीला
तेनाद्यापि द्वयमतितरां स्फीतमेवाविरस्ति ॥

(आ) PdT 75 (a. Śaṅkaramiśra), PV 91 (a. Śaṅkaramiśra).

(*a*) °नीति (°नी ते) PV.

(*b*) व्रजति ललित: [भ्र° भ°] PV.

(*c*) नाम्बराकृष्टिलीला PV.

Mandākrāntā metre.

From bower to bower your fame travels all alone ; behind her goes your valour full of love for her ; there is no embracing or love-sports between them, nor is there any playful merry embrace. Hence both remain in a state of unalloyed purity. (A. A. R.).

10621

कुञ्जे कोरकितं करीरतरुभिर्द्रेक्काभिरुन्मुद्रितं
यस्मिन्नङ्कुरितं करञ्जविटपैरुन्मीलितं पीलुभि: ।
तस्मिन् पल्लवितोऽसि किं वहसि किं कान्तामनोवागुरा-
सङ्गीभङ्गलवङ्गभङ्गमगम: किं नासि कोऽयं क्रम: ॥

(अ) Anymuk 45.

Śārdūlavikrīḍita metre.

When the *karīra* plants put forth buds in the bower, they are sealed [eclipsed] by the flowering of *drekkā* plants. When the *karañja* trees put forth buds, the (bad smelling) *pīlu* trees put forth their flowers (and subside the effect of the former). O clove plant, you have now put forth tender leaves there; do you possess the charm of capturing the minds of charming girls ? Friend, how is it that you are not subdued (by other plants). What is the secret ? (A. A. R).

10622*

कुटजकटवो घ्राता वाता: श्रुतं घनगर्जितं
निशि निशि मुहु: शून्ये तल्पे कृत: शयनश्रम: ।
अवधिगणना रेखा पूर्णा: कृता गृहभित्तयो
न तव सविधं प्राणा: प्राप्ता न वा त्वमिहागत: ॥

(आ) Skm (Skm [B]) 753, Skm [POS] 2.56. 3), VS 1764.

(*a*) घ्रा° वा° tr. VS.

(*b*) मुधा [मु°] VS ; स्वल्पे [शू°] Skm (POS).

(*c*) °नालेखापूर्णा: VS.

(*d*) च [न] Skm (var.) ; खलु कठिना: [त° स°] VS ; याता [प्रा°] VS.

Hariṇī metre.

The breezes redolent on contact with *kuṭaja* flowers have been inhaled ; the thunder of clouds have been heard (and endured) ; sleep was attempted in the empty couch, night after night ; the walls of the house are filled with marks of counting days and they have been completed to the agreed day of your return ; but neither has my life reached your proximity nor have you come back home.[1] (A. A. R.).

1. Lovelorn lady's message to her husband who is away from home.

10623*

कुटजानि वीक्ष्य शिखिभि: शिखरीन्द्रं
समयावनौ घनमदभ्रमराणि ।
गगनं च गीतनिनदस्य गिरोच्चै:
समया वनौघनमदभ्रमराणि ॥

(अ) Śiś 6. 73.

Kalahaṁsa metre.

Observing the *kuṭaja* flowers with swarms of intoxicated bees clinging to them, in the grounds in the vicinity of the mountain (Raivataka), and viewing the sky filled with a mass of fresh clouds, the peacocks loudly uttered their notes similar to the sound of songs. (A. A. R.).

10624*

कुटिलगता सरसीरुह-
सुकुमारकरा सुधांशुमुखी ।
वक्रतरङ्गाकुलिता
सरिदिव सानन्दमवगाह्या ॥

(आ) AlK 44. 17-18.

Upagīti-āryā metre.

The moon-faced one having a (charming) zigzag gait, having hands tender like lotus flowers can now be courted joyfully, just as a river which has a zigzag course, having tender lotus flowers and full of curving billows can be plunged into joyfully. (A. A. R.).

कुटिलवचनैर्गाढाश्लेषैर् see चतुरचटुभिर्गाढाश्लेषैर्.

10625

कुटिला लक्ष्मीर्यत्र
प्रभवति न सरस्वती वसति तत्र ।
प्रायः श्वश्रूस्नुषयोर्
न दृश्यते सौहृदं लोके ॥

(आ) SR 62. 10, SSB 327. 10, SRK 88. 18 (a. Sphuṭaśloka), SRM 2. 1. 205.

Āryā metre.

Where the crooked natured Lakṣmī [the goddess of prosperity] is all-powerful, Sarasvatī [the goddess of learning] does not reside. Generally, no (great) friendship is seen to exist in the world between the mother-in-law and the daughter-in-law.[1] (A. A. R.).

1. Goddess Lakṣmī, consort of Viṣṇu, is the mother-in-law of Sarasvatī, consort of Brahmā who was born of the navel of Viṣṇu.

10626*

कुटीरे कस्मिंश्चित् कमपि रसमाधाय निभृतं
श्वसन् मन्दं मन्दं पुलकमनुवेलं विकिरति ।
अथाद्वैतोद्बोधादपलपितबाह्येन्द्रियगुणो
वियोगी योगीव प्रतिदिवसमेवं गमयति ॥

(आ) SH 2063 (a. Lakṣmaṇa Ṭakkura).

Śikhariṇī metre

Somewhere in a bower, thinking of some lively subject, he remains quietly, breathing gently and having horripilation frequently; then, realizing oneness (with the beloved girl/with the supreme God), he loses all touch with the external senses. Thus, the separated lover spends his days like an ascetic, day after day. (A. A. R.).

10627

कुटुम्बचिन्ताकुलितस्य पुंसः
कुलं च शीलं च गुणाश्च सर्वे ।
अपक्वकुम्भे निहिता इवापः
प्रयान्ति तेनैव समं विनाशम् ॥

(अ) Cr 279 (CR 8. 205, CPS 262. 113), PdP Bhūmikh. 66. 158.

(आ) SR 367. 25, SSB 262. 27.

(*b*) श्रुतं [कु°] PdP.

(*d*) देहेन [ते°] PdP, SR, SSB.

Upendravajrā metre.

Of a man who is always worried about his family, his nobility, character and qualities ooze out and are lost at his death like water kept in an unbaked pot. (K. V. Sarma).

10628

कुटुम्बभरणार्थेषु यत्नवान् न भवेच् च यः ।
तस्य सर्वगुणैः किन्तु जीवन्नेव मृतश्च सः ॥

(अ) Śukr 3. 126.

(आ) Saśa 94. 87.

(*c*) किन्नु Śukr (in some texts), Saśa.

He who does not put forth efforts for the purpose of maintaining his family, what is the use of all his qualities ? He is (as good as) dead, though living. (A. A. R.)

10629

कुट्टिनीनां पुरो देयो व्यवहारस् तु कामिना ।
वेश्यां यो नातिसन्धत्ते मुढोऽसाविति साध्यते ॥

(अ) Viṭavṛtta (in BhŚ p. 211) 80.

All financial details should be settled with the procuress at the commencement. He who does not overreach on a harlot is indeed adjudged to be a fool. (A. A. R.).

10630

कुट्टिन्या सह कर्तव्यः कलहो निपुणस् तथा ।
समुपैति तथा द्वेषं तत्पुरं प्रोच्यतेऽपि यः ॥

(अ) Viṭavṛtta (in BhŚ p. 208) 43.

A clever man should pick a quarrel with a procuress in such a manner that it should create sufficient hatred and the city should be made aware of it. (A. A. R.).

10631

कुड्यपाषाणचौराश्च क्रूराः कूटाश्च पापिनः ।
पक्षिणो मोहवृक्षस्य महाशाखासमाश्रिताः ॥

(अ) PdP Pātālakh. 87. 56.

Those who steal bricks from a wall (when being constructed), the cruel, the deceitful and the sinners are all birds on the tree of delusion perched on its big branches. (A. A. R.).

10632**

कुणपजलपयोनिषिक्तमूलः
सरसिजकन्दविलिप्तसर्वगात्रः ।
तरुरनलहृतो बिभर्ति भूयो
मरकतरङ्गहरिन्ति पल्लवानि ॥

(आ) ŚP 2266.

Puṣpitāgrā metre.

When the roots are sprinkled with water from a dead body and its trunk is smeared all over with a paste of lotus-roots, even a tree, (badly) affected by fire, bears once again tender leaves green like emerald. (A. A. R.).

10633

कुण्ठत्वमायाति गुणः कवीनां
साहित्यविद्याश्रमवर्जितेषु ।
कुर्यादनार्द्रेषु किमङ्गनानां
केशेषु कृष्णागुरुधूपवासः ॥

(अ) Vikram 1. 14.

(आ) JS 40. 28 (a. Bilhaṇa), SR 33. 31, SSB 53. 31, SH 460.

(*a*) °यान्ति गुणाः JS.

(*d*) कालागुरुधूमवासः SH ; कृष्णागरु° JS.

Indravajrā metre.

Literary excellence assumes bluntness in those among poets who are devoid of diligence in the (acquisition of) literary learning. What can the aromatic vapour of black aloe wood do to women's hair which is not moist ? (S. C. Banerji).

10634*

कुण्डे काष्ठे रथे मञ्चे नौकायां पशुवृक्षयोः ।
तृणौघजनसंघाते स्पर्शदोषो न विद्यते ॥

(आ) Sama 2 स 66, SRM 2. 536.

Pollution by touch does not result (in a high-caste if he were to touch the following simultaneously touched by a low-caste) : water-hole [or fire-pit], a plank of wood, cart, cot, boat, cattle, trees, grass and crowd. (K. V. Sarma).

10635*

कुतः कुवलयं कर्णे करोषि कलभाषिणि ।
किमपाङ्गमपर्याप्तम् अस्मिन् कर्मणि मन्यसे ॥

(अ) KaD 2. 123.

(आ) SR 312. 5 (a. Kuv), SSB 165. 5, SRK 285. 7 (a. Śārṅgadhara), IS 1789, Amd 290. 832, Sar 4. 149, AlS 193. 8-9, VyVi 365. 15-6.

(*c*) किमपर्याप्तमपांगम् Amd (var.).

Oh lady of sweet voice ! why do you place the *kuvalaya* in the ear ? In this act (of destroying me), do you consider a mere side-glance of your eyes not enough ? (V. N. Ayer).

10636

कुतः कृतघ्नस्य यशः कुतः स्थानं कुतः सुखम् ।
अश्रद्धेयः कृतघ्नो हि कृतघ्ने नास्ति निष्कृतिः ॥

(अ) MBh (MBh [Bh] 5. 105. 10 and 12. 167. 19 and 449* *l*. 34-35, MBh [R] 5. 106. 10-11 and 12. 173. 19, MBh [C] 5. 8750 and 12. 6450).

(आ) SRHt 229. 8 (a. MBh), IS 7502, BrDh 28.8.

(*a*) सुखं [य°] MBh (var.).

(*b*) कृतघ्नस्य [°कु स्था°] MBh (var.); स्वस्ति or श्रयः or स्थाने or धनं [सु°] MBh (var.).

(*c*) च [हि] MBh (var.); कुतः श्रेयः [अ°] SRHt.

(*d*) निर्वृतिः MBh (var.).

Whence is fame to the ungrateful, whence position, whence peace of mind ? The ungrateful deserves to be despised. There is no expiation to the ungrateful. (K. V. Sarma).

10637

कुतः कोकिलसौवर्ण्यं वल्मीकं रौप्यमाषकम् ।
को नष्टो नागते काले भुजङ्गस्य पदं नु किम् ॥

(इ) NM (T) 3. 17.

(*a*) कोकिलः सौ° NM (T), emended to कोकिलसौ°

(*b*) or रूप्य° NM (T); माक्षिकम् NM (T) emended to माषकम्.

How can a cuckoo be golden and how can a white ant weigh as much as a *raupya-māṣaka* ? What is not destroyed when its time comes and how can a snake grow feet ? (All these are impossible). (K. V. Sarma).

10638

कुतः क्लमः कुतो दुःखं सद्भिः सह समागमे ।
सतां तस्मान्न मे ग्लानिस् त्वत्समीपे सुरोत्तम ॥

(अ) Viṣṇudharmottara-purāṇa 2. 38. 1.

Whence is fatigue and whence is distress for the good at the approach of the good ? Hence, O best of gods, I feel no fatigue when (I am) near you. (K. V. Sarma).

कुतः पुरुषकारः सन् see No. 11023.

10639*

कुतः प्रेमलवोऽप्यस्ति खले मे हृदये खलु ।
सुन्दरीं तामनालोक्य यदहं प्राणिमि प्रिय ॥

(आ) SR 277. 17, SSB 106. 17.

(*d*) प्रियं SSB.

Can there be even a particle of love in my cruel heart ? For, dear friend, I still continue to be alive without seeing that beautiful girl. (A. A. R.).

10640

कुतः श्रियै त्वं यतसे निकामं
श्रीरामदासो भव मानव त्वम् ।
श्रीरामदासस्य पराङ्मुखस्य
सदानपायिन्युपतिष्ठते श्रीः ॥

(आ) SRK 45. 19 (a. Viṭṭhoba Aṇṇa).

Upajāti metre (Upendravajrā and Indravajrā).

Why do you, O man, try ardently for prosperity ? Become a devotee of Śrī-Rāma (instead). For, to a devotee of Śrī-Rāma who turns his face away (from prosperity), the unending prosperity will always be there at his disposal. (S. Bhaskaran Nair).

10641

कुतः सेवाविहीनानां चामरोद्धूतसम्पदः ।
उद्दण्डधवलच्छत्र- वाजिवारणवाहनाः ॥

(अ) H (HJ 2. 27, HS 2. 28, HM 2. 29, HK 2. 29, HP 2. 25, HN 2. 25, HH 43. 25-6, HC 58. 6-7). Cf. No. 11917.

(आ) SR 148. 276 (a. H), SSB 472. 182, Sama 1 क 58, IS 1790.

(*b*) °रोद्धत° HN ; °रोद्धूत° SR, SSB, Sama ; °रोद्धृत° IS.

(*c*) °च्छत्रं वा° HM, HK, Sama.

(*d*) °वाहिनीः HP, HN, HM, HK, HM, SR, SSB, Sama.

Whence can they who are destitute of employ enjoy the exalted honours of the chowrie, the white umbrella borne on a lofty pole, the (sumpter) horse, the (gorgeous) elephant, the (splendid) litter ? (F. Johnson).

10642*

कुत आगतं न जाने
क्व नु वा गन्तव्यमिदमपि न जाने ।
सञ्चरसि क्वेदानीं
संसारपथे महातमसि ॥

(अ) Vaidi 58.

Āryā metre.

Whence have I come, I know not, / nor do I know where I am to go. / Where do you now wander about / in the worldly path of intense darkness ? (A. A. R.).

10643

कुत आगत्य घटते विघटय क्वापि गच्छति ।
न लक्ष्यते गतिः सम्यग् घनस्य च धनस्य च ॥

(अ) VC (VCbr 3. 1, VCmr 3. 64-5, VCjr 3. 4), Cr 1375 (CRC 4. 24, CPS 95. 36). Cf. No. 10656.

(आ) SR 64. 5, SSB 330. 5, SRK 45. 17 (a. Sphuṭaśloka), IS 7835, SH fol. 68 a (718) and Part II fol. 82 b (11).

(*a*) आरभ्य [आ°] Cr.

(*b*) विधाय क्वापि SH ; क्व नु याति च VCmr, VCjr, SR, SSB, SRK.

(*c*) गतिर्न शक्यते ज्ञातुं Cr ; गतिश्चित्रा SR, SSB.

(*d*) ध° च घ° च tr. VCjr, VCmr, Cr.

Whence do they come and mass together. And where do they go dis-embled. The passing course is not seen, of wealth, even as that of the cloud. (K. V. Sarma).

10644*

कुत इह कुरङ्गशावक
केदारे कलममञ्जरीं त्यजसि ।
तृणबाणस् तृणधन्वा
तृणघटितः कपटपुरुषोऽयम् ॥

(अ) ĀrS 2. 192.

(आ) JS 93. 2 *cd*/*ab*.

(*a*) तदपि च कु° JS.

Āryā metre. (In JS Udgīti-āryā metre).

Why do you, O fawn, disregard the cluster of excellent rice plants in that rice field ? That figure of a man you see is an artificial one, [i. e. a scarecrow], holding an arrow of grass, a bow of grass, and with a frame constructed out of grass. (A. A. R.).

10645-46

कुतश्चित् कारणात् साधोः क्रुद्धस्य प्रकृतिः क्षमा ।
हुताशनप्रतप्तस्य शीतत्वमिव चाम्बुनः ॥
अतः क्षमां विधायाशु विधेह्यस्मिन्ननुग्रहम् ।
बाले विवेकरहिते क्षमासारा हि साधवः ॥

(अ) PdP Uttarakh. 211. 50-51.

A good man may get angry for some reason or other but his natural disposition is forgiveness, just as water which has been heated by fire regains its natural state of coolness.

Hence, having recourse to forgiveness, quickly show your favour to this person who is very young and devoid of discrimination ; for, the very essence of good people consists of patience and forgiveness. (A. A. R.).

10647

कुतश्चित् संप्रदर्श्यैव केयूरमकरादिकम् ।
कुट्टिन्या च सहोद्धारं तन्नाम्नैवाभिलेखयेत् ॥

(अ) Viṭavṛtta (in BhŚ p. 210) 74.

Securing a bracelet or an ear-ring shaped like a peacock or a shark from somewhere and showing it to the harlot, the gallant, promising a share to the procuress, should have it inscribed with the name of the harlot (to tempt her that it is hers). (A. A. R.).

10648

कुतश्चिदचलस्थानात् प्रयान्ती सागरान्तिकम् ।
दृश्यादृश्यतनुर्भाति श्रुत्यभीष्टा सरस्वती ॥

(आ) SNi 11. 4.

(*c*) °दस्थल° [°दचल°] SNi (Śrīrangam edn.).

1. (The Vedic river) Sarasvatī, starting its course from somewhere in a mountain and flowing towards the sea, its flow seen and unseen, shines well.

2. Though not moving a step, the (poet's) words reach up to the sea passing from ear (to ear) ; it is seen [appreciated] by the wise and not seen [understood] by the ignorant ; thus shines well the composition of a poet. (A. A. R.).

कुतश्चिदस्थलस्थानात् see No. 10648.

10649*

कुतस् तव गृहादेव भव्यं भवदनुग्रहात् ।
क उदन्तश्चतुर्दिक्षु नगा नलिननिर्मिताः ॥

(आ) SH (II) fol. 39b (233).

(*d*) °निर्मिता SH; (changed to °निर्मिताः, editorially).

How is it that this excellent object (emerges) from your own dwelling at your own sweet will ! What is this (unusual) occurrence of the world that mountains are created out of (tender) lotuses ! (S. Bhaskaran Nair)

10650*

कुतस् ते देहलीस्तम्भ सम्भवस्तपसामयम् ।
कोपना मामनादृत्य यत्त्वां बालावलम्बते ॥

(आ) SMH 9. 45.

Where, Oh pillar at the threshold, did you acquire the merit of such penance, that the damsel, disregarding me in an angry mood, resorts to [i.e., embraces] you ? (A. A. R.).

10651*

कुतस् त्वमणुकः स्वतः स्वमिति किं न यत् कस्यचित्
किमिच्छसि पदत्रयं ननु भुवा किमत्यल्पया ।
द्विजस्य शमिनो मम त्रिभुवनं तदित्याशयो
हरेर्जयति निह्नुतः प्रकटितश्च वक्रोक्तिभिः ॥

(आ) SkV 114, Kav 26, Skm (Skm [B] 213, Skm [POS] 1. 43. 3) (a. Vākpati), Kav p. 103.

(*a*) °णु° missing Kav; °मनु कं [°मणुकः] Skm (POS); अमुकः Skm (var.).

(*b*) किमित्य° Skm.

Pṛthvī metre.

"How have you grown so small ?" "On my own." / "And what is then your own ?" "What is n't any other's."/ "What do you want ?" "Three steps." "And why so little land as that ?" / "Because to me, a brahmin living in content, / that seems as much as the three worlds." / Victory to Hari's true intent/half hidden thus and half expressed in crooked words. (D. H. H. Ingalls).

10652*

कुतूहलेनेव जवादुपेत्य
प्राकारभित्त्या सहसा निषिद्धः ।
रसन्नरोदीद् भृशमम्बुवर्ष-
व्याजेन यस्या बहिरम्बुवाहः ॥

(अ) Śiś 3. 41.

Upajāti metre (Upendravajrā and Indravajrā).

A cloud, which came quickly out of curiosity (towards its rampart) and which was suddenly halted by the rampart wall, wept bitterly under the pretext of shedding rains, thundering lovely outside that city. (S. V. Dixit).

10653

कुतो गम्यमगम्यं वा कुशीलोन्मादिनः प्रभोः ।
वातोद्धूतस्य दावाग्नेः किं तृणं किं च काननम् ॥

(अ) KSS (KSS [AKM] 6. 32. 153, KSS [KM] 6. 32. 152).

(आ) IS 1791.

For a king of vicious conduct, puffed with pride, what is right and what is wrong ? For the forest fire fanned by wind what is grass and what is forest. (K. V. Sarma).

10654

कुतो निद्रा दरिद्रस्य परप्रेष्यकरस्य च ।
परनारीप्रसक्तस्य परद्रव्यहरस्य च ॥

(अ) Cr 280 (CR 8. 66, CPS 245. 68), GP 1. 115. 68.

(*b*) परप्रेषाकरस्य (°ष्यरतस्य; °ष्यवरस्य GP [but GPy as above]) CR (var.), GP.

(*d*) परद्रोहरतस्य (°द्रव्य°) CR (var.).

How can there be sleep to a poor man, to one who is at the beck and call of another, to one who is attached to another's wife, and to one who robs another of his wealth ? (A. A. R.).

10655

No. Entry.

10656

कुतोऽप्यागत्य घटते कुतः संत्यज्य गच्छति ।
गतिर्न शक्यते ज्ञातुं घनस्य च धनस्य च ॥

(आ) SuM 12. 1. Cf. No. 10643.

From somewhere they come and unite, for some reason or other they separate and go away; it is not possible to know the course of clouds as well as of wealth. (A. A. R.).

10657

कुतो बाष्पाम्बुधाराभिः स्नपयन्ती पयोधरौ ।
मयि मृत्युवशं प्राप्ते विद्येव समुपागता ॥

(अ) Mṛcch 10. 41 (in some texts 10. 42).

Whence did you[1] come, you whose breasts are bathed with the dew of tears, to restore me[2] to life, as with a marvellous incantation at the very moment that I lay in the power of Death ? (R. P. Oliver).

1. Vasantasenā.
2. Cārudatta.

10658

कुतो व्यसनिनो निद्रा अतृप्तस्य कुतो रति: ।
कुत: सौख्यं दरिद्रस्य दुर्जनस्य कुत: क्षमा ॥

(अ) Cr 281 (CS 1. 79, CNI II 68). Cf. तस्करस्य कुतो धर्मो (Cr 411) and प्रोषितस्य कुतो मान: (Cr 705).

(आ) IS 7503, Saśā 170. 167.

Where is sleep for the worried, and where pleasure to the discontented ? Where is happiness for the poor and where mercy to the wicked ? (K. V. Sarma).

10659

कुतो हि भीति: सततं विधेया
लोकापवादाद् भवकाननाच्च ।
को वास्ति बन्धु: पितरौ च कौ वा
विपत्सहाय: परिपालकौ यौ ॥

(अ) Praśnottara-ratnamālā 26 (in Monatsberr. d. Kon. preuss. Ak. der. Wiss. (1868) ; not quoted in KM edn. nor in the Tibetan text).

Upajāti metre (Upendravajrā and Indravajrā).

Whence shall danger be expected at any time ? From worldly scandal and the woods of mundane life. Who is a kinsman ? One who helps in danger. And who are one's parents ? Those who protect. (K. V. Sarma).

10660

कुत्र विधेयो यत्नो
विद्याभ्यासे सदौषधे दाने ।
अवधीरणा क्व कार्या
खलपरयोषित्परधनेषु ॥

(अ) Praśnottara-ratnamālā 16 (or 18), (in Tibetan text 15).

(आ) SR 170. 764, SSB 505. 764, IS 1793.

Āryā metre.

Wherefore should one strive ? Education, good remedies and giving charity. And what should one shun ? The wicked, another's wife and others' wealth. (K. V. Sarma).

10661

कुत्र विधेयो वास:
सज्जनकण्ठे यथा काश्याम् ।
क: परिहार्यो देश:
पिशुनयुतो लुब्धभूपश्च ॥

(आ) SR 170. 765, SSB 505. 765.

Upagīti-āryā metre.

Where should a man pitch his residence ? In the good opinion of good people and in Kāśī. Which region should be avoided ? The place where tale-bearers live and where the king is parsimonious. (A. A. R.).

10662*

कुत्र श्री: स्थिरतामुपैति भुवि को दु:खी किमीषत्पदं
धर्मादीन् विनिवारयन्ति पथि के पान्थस्य
दीनस्य च ।
का सम्बुद्धिरिह श्रियश्च, तमस: को नाशको प्रोच्यतां
गच्छन्तं पथिकं किमाह यवन: सङ्गा-
भिलाषान्वित: ॥

(आ) SR 204. 114, SSB 563. 115.

Śārdūlavikrīḍita metre.

Where does Lakṣmī [prosperity] stay stable ? (*E* : On Viṣṇu). Who is unhappy in this world ? (*Bhayī* : one who is afraid). What is the word for 'a little' ? (*Ā*). Who obstructs the good conduct etc. of a traveller and of one in a humble

position ? (*Khalāḥ* : wicked people). How is Śrī addressed ? (*E*). Which two destroy darkness ? (The sun and the moon). What did the foreigner say to the traveller desiring his company ?[1] (A. A. R.).

1. Consolidated answer in Hindi—*E bhayyā khaḍa* [O brother stop !]

10663*

कुत्रापि किंशुकवनानि विरेजुरुच्चैः
पुष्पाणि वह्निमिलितानि वसन्तमध्ये ।
कुत्रापि (नव्यम)करन्दसुपानमत्ता
गायन्ति मल्लिलतिकामधि षट्पदाश्च ॥

(आ) Vidy 903 (a. Vidyākaramiśra).

(*c*) कुत्रापि न·····क° Vidy ; (नव्यम added editorially).

Vasantatilakā metre.

Somewhere the woods of *kiṁśuka* trees shone bright, with flowers like a mass of flames in the middle of spring. Somewhere the bees, having drunk the fresh honey and getting intoxicated, are humming in jasmine creepers. (A. A. R.).

10664*

कुत्रायासीः किमिदमकरोः साहसं पान्थ बन्धो
यद्येतस्मिन् निवससि पुरे सावधानस् तदा स्याः ।
अत्रोत्तालाः कतिचिदबलाः सन्ति यासां विलासैर्
उत्पद्यन्ते सपदि मदनव्याधयो दुर्निवाराः ॥

(आ) SR 354. 80, SSB 237. 14, RJ 802 (=5. 61).

(*a*) इदमकरोः RJ.

Mandākrāntā metre.

Whence have you come, why have you committed this rash act, O friend traveller, for, when you reside in this city you have to be very careful. There are here a few lofty girls by whose sportive coquetry, pangs of passion will be generated which may become unsurmountable. (A. A.R).

10665*

कुत्रायोध्या क्व रामो दशरथवचनाद् दण्डकारण्यमागात्
क्वासौ मारीचनामा कनकमयमृगः कुत्र सीतापहारः ।
सुग्रीवे राममैत्री क्व जनकतनयान्वेषणे प्रेषितोऽहं
योऽर्थोऽसंभावनीयस्तमपि घटयति क्रूरकर्मा विधाता ॥

(अ) Han 6. 37.

(आ) SR 95. 131 (a. Han), SSB 380. 140.

(*b*) कोऽसौ Han.

(*d*) घटयते SR, SSB.

Sragdharā metre.

Where is (distant) Ayodhyā and where is Rāma, who went to the Daṇḍaka forest at the behest of his father ? Where is that demon Mārīca who assumed the form of a golden deer and where is the abductor of Sītā ? Where is the friendship of Rāma with Sugrīva and where am I sent in search of that Sītā, the daughter of Janaka ? Cruel fate brings together situations that are unimaginable. (A. A. R.).

10666*

कुत्रासीस् त्वमिति यशोदया सरोषं
संरुद्धे तनयधियान्तरङ्ग एव ।
कालिन्दीपयसि पलायितस्य विष्णोर्
उत्तालं हसितमलङ्करोतु चेतः ॥

(आ) SMH 11. 5.

(*b*) °यातरङ्ग SMH (var.).

Praharṣiṇī metre.

"Where have you been (you naughty boy)?", saying this when Yaśodā angrily restrained an intimate friend of Kṛṣṇa,

under the impression that it was her son, when Kṛṣṇa, who had jumped into the water of the Yamunā laughed aloud, clapping his hands. May that lord adorn your mind ! (A. A. R.).

10667*

कुत्रोदेत्युदयाचलस्य तरणी रम्या गतिः कस्य खे
कान्त्या भान्ति च किं करोति गणको यष्टि
विधृत्यैति कः ।
कस्मिञ् जाग्रति जन्तवो न च कदा सूते च का कः प्रियः
शृङ्गाग्रे तुरगस्य भानि गणयत्यन्धोऽह्नि
वन्ध्यासुतः ॥

(आ) SR 198. 38. SSB 552. 37, SRK 164. 23 (a. Sphuṭaśloka).

(*a*) यतिः [ग°] SR (printing error).

(*b*) कान्त्याभान्ति SRK.

Śārdūlavikrīḍita metre.

Where does the sun rise in the rising mountain ? At its peak. Whose gait is charming ? Of a horse. Which shine brightly in the sky ? Stars. What does an astrologer do ? Counting. Who comes holding a stick ? A blind man. When are living beings awake ? During day. Who never gives birth to children ? A barren woman. Who is loved ? A son. (The last line gives all the answers, but by itself means), "The son of a barren woman who is blind counts during the day the stars of a horse in a peak." (A. A. R.).

10668

कुत्सितस्य शरीरस्य सारमस्ति गुणद्वयम् ।
परोपकारकरणं परमेश्वरपूजनम् ॥

(आ) IS 1794, Subh 110. Cf. निर्गुणस्य शरीरस्य.

Of this human body which is worthless / there are two good qualities which form its essence —/ (one is) the rendering of help to others / (and the other is) the worship, (which it can do), of the Supreme God./ (A. A. R.).

10669

कुदर्शनज्ञानचरित्रचित्तजान्
निरस्ततत्त्वार्थरुचीनसंयतान् ।
निषेवमाणो मनसापि मानवो
लुनाति सम्यक्त्वतरुं महाफलम् ॥

(अ) AS 178.

(*a*) °चित्रजा(°जान्) or °चिद्रजा° AS (var.).

(*d*) समक्त° AS (var).

Vaṁśastha metre.

That man who, even by thought, resorts to people who follow perverted ideas and are of questionable conduct, who shut their eyes to the enjoyment of the true teachings and are without restraint, cuts (off from himself) the great fruit of the tree of goodness. (A. A. R.).

10670

कुदृष्टं कुपरिज्ञातं कुश्रुतं कुपरीक्षितम् ।
पुरुषेण न कर्तव्यं नापितेन यथा कृतम् ॥

(अ) P (PT 5. 3, PS 5. 3, PN 5. 3, Pts 5. 1 and 17, PtsK 5. 1, PRE 5. 3, PD 310. 147, PT_2 28. 13-14 *abc* (*d* missing), (PM 5. 1). Cf. KṣB 16. 561-62.

(आ) IS 1795.

(*a*) कुश्रुतं [कुदृ°] PS (see *b*); कुमतिज्ञातं PT, PT_2; कुपरिज्ञानं PS.

(*b*) कुदृष्टं [कुश्रु°] PS (see *a*).

(*c*) तन्नरेण [पु०] Pts, PtsK, PD.

(*d*) तेनात्र यत् कृ° Pts ; °तेनेह यत् कृ° PtsK ; किरातेन तु यत् कृ° PD.

What is not rightly seen, not rightly understood, not rightly heard and not rightly investigated, should not be done by any man as was done by the barber.[1] (F. Edgerton).

1. Who, according to the *Pañcatantra* story, broke the heads of Buddhist monks and was punished with death.

10671

कुदेशं च कुमित्रं च · कुराज्यं च कुबान्धवम् ।
कुभार्यां च कुराष्ट्रं च दूरतः परिवर्जयेत् ॥

(आ) NT 58. (Variant of No. 10672).

A bad country, a bad friend, a bad kingdom, a bad relative, a bad wife and a bad realm should be discarded outright.

10672

कुदेशं च कुवृत्तिं च कुभार्यां कुनदीं तथा ।
कुद्रव्यं च कुभोज्यं च वर्जयेच्च विचक्षणः ॥

(अ) Cr 282 (CN 37, CS 3. 62, CNW 30 *v.l.*, CNPh 47 *v.l.*, CPS 361. 25). (Variant of No. 10671).

(आ) SR 161. 377 (a. C), SSB 492. 384, IS 1796 and 1798. Cf. Nos. 10671, 10714, 10718, 10724-26, 10758-59, 10916-19, छिन्नोऽपि चन्दन° (Cr 377), भ्रमन् संपूज्यते (Cr 747), वरं न राज्यं न (Cr 905), सा भार्या या प्रियं (Cr 1071), Crn 113-114.

(इ) Cf. PrŚ (C) 10-11, LN (P) 91, DhN (P) 230 (v. 29 *b*).

(*a*) कुदेशश्च कुवृत्तिश्च CNW; कुवृत्ति CN (var.); कुवृत्ति CN (var.); कुभृत्यं [कुवृ°] CNPh.

(*b*) कुभार्या कुनखी (°नदी) तथा CS (var.), CNW; कुभार्या (°र्या; °र्यं) CS (var.); कुनदी (°नं°) CNPh, CNW; कुनंदिका CS (var.); कुनदिस् CS (var.).

(*c*) कुभाज्ये च कुदव्यं च CS (var.); कुद्रव्यें च कुभोज्यें च CS (var.); कुपुत्रं च कुभोज्यं च CN (var.), CNPh; कुमित्रं [कुद्र°] CNW.

(*d*) वर्ज जयेत् (°ज्र° ; °यत्) पण्डितः (°त) सदा CS, CNPh, CN (var.); वर्जितं पण्डितैः सदा CNW; वर्जयेत्तु CN (var.), SR, SSB.

A wise man should discard a bad country, a bad profession, a bad wife, a bad river, a bad property and a bad food.

10673

कुदेशमासाद्य कुतोऽर्थसंचयः
कुपुत्रमासाद्य कुतो जलाञ्जलिः ।
कुगेहिनीं प्राप्य गृहे कुतः सुखं
कुशिष्यमध्यापयतः कुतो यशः ॥

(अ) Cr 283 (CN 93, CNŚPK 64) Cf. छिन्नोऽपि चन्दन° (Cr 377), भ्रमन् संपूज्यते (Cr 747), वरं न राज्यं न (Cr 905), सा भार्या या प्रियं (Cr 1071), Crn 116.

(आ) SR 175. 915 (a. C), SSB 511. 915, SRK 249. 76 (a. Indiśesaprukha), IS 1797, SSkṛ 53, Saśā 166. 154, SRM 2. 284.

(*c*) कुतो गृहे [गृ° कु°] CN (but in some CN texts as above), Saśā.

Vaṁśastha metre.

How can one earn wealth by having gone to a poor country? How can one expect handfuls of obsequial oblations of water by having begotten an ill-bred son? How can there be happiness at home by having an unchaste wife? And, how can one attain to fame by teaching an unintelligent pupil. (K. V. Sarma).

10674

कुद्दालेन विदारणं किमपरं कष्टं खरारोहणं
यत्पापिष्ठकुलालपादहननं चक्रभ्रमस् तादृशः ।
दाघो मे दहनस्य पीडयति तनुं सर्वं सहामो वयं
ग्राम्यस्त्रीकरताडनं विधिपरं पर्यन्तदुःखायते ॥

(आ) Any 149. 67.

Śārdūlavikrīḍita metre.

(The earthen pot bemoans :) Oh ! to be cut by a spade (when wet clay) ! What is more distressing is to be loaded on an ass. And so is to be threshed (into a paste) by the feet of the wretched potter and being whirled round on his wheel. My body is then burnt on fire. All this I might endure. But the beating [handling] by vulgar rustic women pains me most. (K. V. Sarma).

10675*

कुध्रेनसुध्रीनयनाश्रयाश-
वग्धोन्मदा दर्दुरहर्षकाले ।
स्वजन्मभक्षप्रियभोजनाशा
नृत्यन्ति भीमानुजगोजभाजः ॥

(अ) VMM 4. 15.

(आ) SR 190. 74, SSB 541. 86.

(*a*) कुध्रेनसूध्री° SSB.

(*d*) °जहृत्कहृद्याः [°जगो°] SSB.

Upajāti metre (Upendravajrā and Indravajrā).

The peacocks (that eat the serpents who swallow their own progeny) dance perched on trees called *arjuna* [or brother of Bhīma] during the rainy season when the frogs are hilarious, being intoxicated by love [Cupid] who was burnt by the fire from the eye of Śiva, the husband of the daughter of the king of mountains [the Himalayas]. (A. A. R.).

10676

कुनयं मन्त्रिराजानं विप्रं च वृषलीपतिम् ।
प्रव्राजिनं व्रतभ्रष्टं न सेवन्ति सदा बुधाः ॥

(अ) Cr 284 (CS 3. 52). Cf. Crn 195.

(*a*) कनय (कु° ; °यो) CS (var.) ; न कुयस् CS (var.) ; मित्रराजानं CS (var.).

(*b*) विप्र (°प्रे) CS (var.) ; वृषलीपतिः (°ती) CS (var.).

(*c*) प्रवत्जितं व्रतं भ्रष्टं CS (var.) ; प्रव्राजितं (°व्र° ; °वा° ; °जकं) CS (var.) ; व्रतं भ्रष्टं CS (var.) ; व्रतभ्रष्ट CS (var.).

(*d*) ने CS (var.) ; सदा बुधा (°वृधैं ; °धैः) CS (var.).

A prince guided by a cunning minister, a Brāhmaṇa married to a Śūdra wife, an anchorite who was broken his vows, are never to be served by the wise. (B. C. Dutt).

10677

कुनृपश्च छलं नित्यं स्वामिद्रव्यं कुसेवकः ।
तत्त्वं तु ज्ञानवान् दम्भं तपोऽग्निं देवजीवकः ॥

(अ) Śukr 3. 267.

(आ) Saśā 106. 128, GVS 63.

A bad king is always on the look-out for some deception (to subdue his enemy), a bad servant for his master's wealth, a learned man for (true) knowledge, and a temple priest for ostentation, sacrifice and fire.

10678*

कुन्तल इवावशिष्टः
स्मरस्य चन्दनसरोनिमग्नस्य ।
प्रतिभाति यत्र हरिणः
स हरिणलक्ष्मा गतोऽस्तमयम् ॥

(आ) SkV 969 (Dakṣa).

Āryā metre.

The deer-marked moon,/in whom the deer appears to be/Love's topmost lock of hair/as he dives into a lake of sandal-paste,/sets by the Western Hill. (D. H. H. Ingalls).

10679*

कुन्तालीभिर्युधमिव गहनामेताम्
आसाद्योच्चैः शितशरशतसंकीर्णाम् ।
अस्मिन् नानाफलकवलनसंसक्ता
वल्गन्त्येते दिशि दिशि हरिसैन्यौघाः ॥

(अ) Haravijaya (KM 22) 5. 35.

(आ) VyVi 419. 28-9.

(*b*) °कीर्णाः VyVi.

(Metre unidentified).

1. The soldiers in the army of Hari are sporting in dance in all directions, guarded by shields of various kinds, having reached the battlefield full of rows of spears and scattered with hundreds of sharp arrows.

2. The monkeys are dancing in every direction, enjoying mouthfuls of fruits of various kinds, having reached the forest dense with palmyra trees, and scattered with hundreds of reeds that are green. (A. A. R.).

10680

कुन्तासिशक्तिभरतोमरतद्वलादि-
नानाविधायुधभयंकरमुग्रयोधम् ।
संग्राममध्यमधितिष्ठति लोभयुक्तः
स्वं जीवितं तृणसमं विगणय्य जीवः ॥

(अ) AS 73.

(*a*) °तजवलादि- (°ज्र°) or °तद्वतादि- AS (var.).

(*b*) °योधां AS (var.)-

Vasantatilakā metre.

In the midst of a battle where spears, swords, *śakti* missiles, iron clubs and such other fearful weapons are brandished by fierce soldiers, a man actuated by greed (of booty) stands treating his life equal to a straw. (A. A. R.).

10681*

कुन्तैरन्तरितप्रथेषु पृतनानाथेषु निर्मथनतस्
त्वत्सेना पृथिवीभुजो यदजयत् तत् ते कियत् कौशलम् ।
तच् चित्रं निरपत्रपस्य यदसौ गीर्वाणबन्दिग्रहात्
सुत्राम्णोऽपि कृतस् त्वयाद्य समरे साहायकायोद्यमः ॥

(आ) AIR 869.

Śārdūlavikrīḍita metre.

That the captains of your army, well known for their proficiency in the use of javelins, have vanquished your rival princes is no great matter for wonder; but this fact is indeed wonderful that God Indra shamelessly secured your help in battle for the purpose of securing the gods as captives. (A. A. R.).

10682*

कुन्दं क्षणक्षयि कलङ्कि शशाङ्कबिम्बं
क्षीरं विकारि जडसंगति हंसवृन्दम् ।
हाराः सरन्ध्रवपुषो धवलद्युतीनां
केनोपमां व्रजतु नाथ यशस्त्वदीयम् ॥

(आ) VS 2500.

Vasantatilakā metre.

The jasmine flower fades in a moment, the moon's disc has a black spot, the flocks of swans are associated with *jaḍa* [dullness : water] and pearl-necklaces have their bodies pierced and are with holes; (this being the case), with what, O king, can one compare your fame ? (A. A. R.).

10683*

कुन्दं दन्तैर्मधु निगदितैः षट्पदं दृग्विलासैर्
एभिर्हासैरमृतलहरीं कुन्तलैरम्बुवाहम् ।
इन्दोर्बिम्बं वदनशशिना पङ्कजं च स्तनाभ्यां
त्वं जित्वा तान् वससि हृदये तेन ते मां द्विषन्ति ॥

(आ) Pad 46. 20 (a. Bhānukara), SR 279. 66, SSB 108. 70, RJ 990 (a. Bhānukara), SuSS 564 (a. Bhānukara).

(*a*) °पदीं Pad.

(*b*) °हरी Pad.

(*d*) मे [तान्] Pad ; मां विद्वि° [ते मां द्वि°] SR, SSB.

Mandākrāntā metre.

You have vanquished the jasmine buds with your teeth, honey by your sweet words, the bees by your sportive glances, the waves of nectar by your smiles, the clouds by your dark tresses, the orb of the moon by your bosom ; having conquered them all you remain in my heart ; that is why they all hate me ! (A. A. R.).

10684*

कुन्दः कन्दलितव्यथं विचकिलः कम्पाकुलं केतकः
सातङ्कं मदनः सदैन्यमलसं मुक्तोऽतिमुक्तद्रुमः ।
मोक्तुं किं तु न पारितस् तव रिपुस्त्रीभिः पुरीनिर्गमे
तत्कालं कृतमाधवीपरिणयः सत्केसरः केसरः ॥

(अ) Śambhu's Rājendrakarṇapūra (KM, I. 22) 70.

(आ) VS 2595 (a. Śambhu). Cf. No. 10757.

Śārdūlavikrīḍita metre.

They abandoned the jasmine creepers with painful reproach, the blossomed *ketakī* with a painful shake of the head, the *madana* flowers with regret, and the *atimukta* plants with lingering pain ; but the wives of your rival princes were not able, when they took to flight from the city, to abandon the *kesara* trees with fine filaments as they were just then united (in marriage) with the *mādhavī* [jasmine] creepers ! (A. A. R.).

10685*

कुन्दकुञ्जममुं पश्य सरसीरुहलोचने ।
अमुना कुन्दकुञ्जेन सखि मे किं प्रयोजनम् ॥

(आ) SR 187. 16, SSB 533. 16, SRK 153. 23 (a. Sabhātaraṅga).

'Just see, friend, possessing eyes similar to lotus petals, this bower of jasmine creepers.' 'What is the use of this bower of jasmine creepers to me, O friend ?'[1] (A. A. R.).

1. The reason being that since her lover was away she could not have love-sports there.

10686

कुन्दकुड्मलमुपास्यता त्वया
यत्र शीतसमयोऽतिवाहितः ।
चञ्चरीक परिहीनसौरभा
रोचते न भवते सरोजिनी ॥

(आ) SR 223. 70, SSB 611. 34, RJ 357.

Rathoddhatā metre.

The cool season was spent by you by resorting to the buds of jasmine creepers. O bee, the lotus, being devoid of fragrance (in the cold season), was not liked by you. (A. A. R.).

10687*

कुन्दस्यापि न पूजनव्यतिकरे नाप्यात्मनो मण्डने
व्यापारेऽपि तथा प्रहेणकविधेर्नार्घन्ति बद्धादराः ।
नार्यः कुन्दचतुर्थिकामहसमारम्भाभिषेके यथा
हूतानङ्गमुलूलुकाकलरवैः प्रीणन्ति यूनां मनः ॥

(आ) SkV 306.

(*d*) °मुरूलुका° SkV (var.).

Śārdūlavikrīḍita metre.

In the rites of the January Jasmine Festival/the women are not so prized, despite their care,/for their worship of the jasmine or their decking of themselves/ or their preparation of the pastry cakes, / as they are for stirring up of young men's hearts / with their cry '*ulū ulū ulū*' that calls for love. (D. H. H. Ingalls).

10688*

कुन्दावदातयशसा जगदेव लब्ध्वा
साध्वीपथं गतवती कवितानताङ्गी ।
स्वर्लोकगामिनि गुरौ जयदेवमिश्रे
रे तर्क कर्कश न कोऽपि तवास्ति पन्था: ।।

(आ) SH fol. 33b (126) (a. Kaṭaṅkoddhāra) (? Kaṇṭakoddhāra).

(*a*) जगदेवलब्ध- SH ; (changed to °देव लब्ध्वा, editorially).

(*b*) कवता° SH ; (changed to °कविता, editorially).

(*d*) पन्था SH ; (changed to पन्था:, editorially).

Vasantatilakā metre.

With her fame white like the jasmine flower having won over the whole world, the charming lady of poesy has now taken up the path of a good and virtuous lady. Now, when the preceptor [the illustrious logician] Jayadeva Miśra has gone to heaven, O logic, harsh-sounding one, there is no path [scope] for you at all anywhere. (A. A. R.).

10689

कुन्दे कदम्बे कुमुदेऽरविन्दे
यथाकथंचित् समयं नयन्ति ।
प्राप्ते वसन्ते पुनरुत्तरङ्गा
रसाल जानीहि तवैव भृङ्गा: ।।

(आ) SSH 2. 53, SR 239. 102, SSB 639. 9.
Upajāti metre (Indravajrā and Upendravajrā).

In jasmine creepers and *kadamba* trees, in lilies and lotuses, the bee somehow spends his time (in other seasons); when, however, spring has set in, know, O mango tree, that the surging swarms of bees are yours alone. (A. A. R.).

10690*

कुन्दे कन्दलितादर: सरसिजे संजातकौतूहल:
कल्हारे कलितस्पृह: किमपरं य: केतके कौतुकी ।
निर्मिता किममर्त्यराजतरुणीलीलावतंसश्रियो
योग्यस् तस्य मधुव्रतस्य ललिताकल्प: स कल्पद्रुम: ।।

(अ) Anymuk 22.

(*b*) कह्लारे Anymuk (printing error).
Śārdūlavikrīḍita metre.

He paid great attention to the jasmine flowers, was full of deep interest in the lotus, had deep longing for the *kalhāra* red lotus and also had great attachment for the *ketakī* flowers. Have the sportive charms of the flowers of Indra's damsels now come out of the *kalpa* tree,[1] that, like a wanton woman, it has been resorted to by the bee ? (A. A. R.).

1. The *kalpa* tree which provides flowers for them.

10691*

कुन्दे कुण्ठय कौतुकं त्यज रुचिं न्यग्रोधरोपग्रहे
मा यत्नं करवीररोहणविधौ कार्षी: सपर्योचिते ।
भ्रात: काननपाल चम्पकतरु: कुत्राप्यसौ मृग्यतां
यस्यामोदवशात् स्मरप्रियतमा माद्यन्ति चैत्रश्रिय: ।।

(आ) JS 111. 28 (a. Vaidyanāthapaṇḍita).
Śārdūlavikrīḍita metre.

Restrain your interest in Jasmine, leave off your liking for climbing creepers of the banyan tree, do not put forth effort in climbing the *karavīra* trees for gathering flowers for worship. Brother, forest guard search for the *campaka* trees, for the beauty of spring takes intense interest only in it on account of its fragrance and the fondness of Cupid (for it). (A. A. R.).

10692*

कुन्दे नन्दति कैरवे विहरते पङ्केरुहे रोहति
प्रेमाणं तगरे तनोति भजते सङ्गं लवङ्गेऽपि यत् ।
तन्मन्ये न ददर्श सौरभभरेणाक्रान्तदिक्कन्दरं
कन्दर्पैकविलासमन्दिरमिमं मन्दारमिन्दिन्दिरः ॥

(अ) Anymuk 53.

Śārdūlavikrīḍita metre.

When the bee took delight in jasmine flowers, sported on lilies, climbed over the lotuses, enjoyed the company of *tagara* plants and got himself attached to the cloves, he, methinks, did not observe the *mandāra* flower which had invaded all quarters with its fragrance and which is the one sportive residence of Cupid. (A. A. R.).

10693*

कुन्दे मन्दस्तमाले मुकुलिनि विकलः कातरः किङ्किराते
रक्ताशोके सशोकश्चिरमतिविकचे चम्पके
कुञ्चिताक्षः ।
पान्थः खेदालसोऽपि श्रवणकटुरटच्चञ्चरीकमभ्येति धुन्वन्
सोत्कण्ठः षट्पदानां नवमधुपटलीलम्पटं
कर्पटेन ॥

(आ) KāvR 18. 87 (p. 110), KH p. 161, 25-27+162. 5.

(*b*) चिरमपि वि° KH.

Sragdharā metre.

The traveller becomes slow and dull when he encounters the jasmine, helpless on seeing the buds of *tamāla* trees, anxious at *kiṅkirāta* flower, deeply sorrowful at *aśoka* trees, and narrows his eyes at the fully blossomed *campaka* flower; though his gait is slow due to the pain (of separation), he approaches the swarm of bees whose buzzing is so painful to the ears and which are eager to drink the fresh honey of flowers, by warding them off with a piece of cloth (so that he might march ahead). (A. A. R.).

10694*

कुन्दैः सविभ्रमवधूहसितावदातैर्
उद्द्योतितान्युपवनानि मनोहराणि ।
चित्तं मुनेरपि हरन्ति निवृत्तरागं
प्रागेव रागमलिनानि मनांसि यूनाम् ॥

(अ) Ṛtu 6. 23.

(*b*) संशोभितान्य् [उ°] Ṛtu (var.).

(*c*) निरस्त° [नि°] Ṛtu (var.).

(*d*) प्रायेण Ṛtu (var.); पुंसाम् [यू°].

Vasantatilakā metre.

The enchanting gardens radiant with jasmines, white / like smiles of girls with beguiling ways, seduce / the hearts of ascetics from which desire has flown / more quickly than the hearts of youths tainted with passion. (L. C. Van Gayzel).

10695

कुपात्रदानाच्च भवेद् दरिद्रो
दारिद्र्यदोषेण करोति पापम् ।
पापप्रभावान् नरकं प्रयाति
पुनर्दरिद्रः पुनरेव पापी ॥

(आ) SR 173. 850, SSB 508. 850, SRK 231. 11 (a. Prasaṅga-ratnāvalī).

Upajāti metre (Upendravajrā and Indravajrā).

By giving gifts to the undeserving, one becomes poor ; on account of poverty he commits sin ; by the power of sins he goes to hell ; he is again born poor and again turns a sinner. (K. V. Sarma).

10696*

कुपितां चरणप्रहरण-
भयेन मुञ्चामि न खलु चण्डि त्वाम् ।
अलिरनिलचपलकिसलय-
ताडनसहनो लतां भजते ॥

(अ) ĀrS 2. 184.

Āryā metre.

I shall not leave you, O passionate one, for fear of being kicked by you in your anger. Lo ! the bee clings to the creeper bearing the tossings of the tender leaves caused by the breeze. (A. A. R.).

10697*

कुपितापि मनःपतिना सह का
सहकारविलोकनजातरसा ।
तरसा रमते स्म न हा रमणी
रमणीयतनुः सुतनुः सुरभौ ॥

(आ) SR 333. 83, SSB 200. 88.

Toṭaka metre.

Though angry, which young woman, who has a charming body and is well adorned, does not eagerly enjoy the company of her beloved lover in the spring season when her desire is heightened by the sight of a mango tree ? (A. A. R.).

10698*

कुपितासि यदा तन्वि निधाय करजक्षतम् ।
बधान भुजपाशाभ्यां कण्ठमस्य दृढं तदा ॥

(आ) SR 307. 2 (a. Sāh), SSB 159. 2, IS 1799, Sāh *ad* 10. 713, AIS 181. 4-5.

When thou art angry, lady of slender frame, wound him with thy nails, and tie his neck tight, with those (fair) cords, thy hands. (Bibl. Ind. ed.).

10699**

कुपिते पुच्छसंस्थाने भ्रान्तौ जानुद्वये तथा ।
सर्वस्याप्राप्तदण्डस्य दण्डमेकं निपातयेत् ॥

(अ) Aśvavaidyaka 7. 21.

(आ) ŚP 1689 (a. Jayadatta).

(*a*) °स्थानं ŚP.

(*b*) भ्रान्ते जानुद्वयं ŚP.

(*c*) सर्वस्य प्रा० ŚP.

When a horse exhibits temper it must be struck at the root of its tail and when distracted, at its knees ; to all horses that have not been whipped, a full cut (with the whip) should be given (at the start of training). (A. A. R.).

10700

कुपितोऽपि गुणायैव गुणवान् भवति ध्रुवम् ।
स्वभावमधुरं क्षीरं क्वथितं हि रसोत्तरम् ॥

(अ) P (PSh 2. 23).

(आ) NBh 30.

(*c*) मथितं [क्व°] NBh ; रसोत्तमम् P.

A man possessing good qualities surely serves only a good cause even when he gets angry ; milk which is sweet by nature becomes all the more tasty when it is boiled. (A. A. R.).

कुपुत्रे नास्ति विश्वासः see No. 10724.
कुपुत्रे निर्वृतिर्नास्ति see No. 10724.
कुपुत्रे संगतं नास्ति see No. 10725.
कुपुत्रे सौहृदं नास्ति see No. 10725.

10701

कुपुत्रोऽपि भवेत् पुंसां हृदयानन्दकारकः ।
दुर्विनीतः कुरूपोऽपि मूर्खोऽपि व्यसनी खलः ॥

(अ) P (PP 5. 14, Pts 5. 19, PtsK 5. 17. PM 5. 9). Cf. No. 10714.

(आ) IS 1801.

A son would be pleasing to the hearts of men, [*i. e.*, his parents], even if he be ill-conducted, ugly, foolish and given to passion. (K. V. Sarma).

10702

कुपुत्रो हृदयायासं सर्वदा कुरुते पितुः ।
मातुश्च स्वर्गसंस्थांश्च स्वपितॄन् पातयत्यधः ॥

(अ) Mārkaṇḍeya-pur. 72. 8.

A bad son always brings worry to the hearts of the father and the mother; he also hurls down from heaven his ancestors who are well settled there. (A.A.R.).

10703*

कुप्यताशु भवतानतचित्ताः
कोपितांश्च वरिवस्यत यूनः ।
इत्यनेक उपदेश इव स्म
स्वाद्यते युवतिभिर्मधुवारः ॥

(अ) Kir 9. 53.

(आ) SR 315. 45 (a. Kir), SSB 171. 45 (a. Bhāravi).

Svāgatā metre.

Fly into a temper, become humble with heads bent low, and serve the young men when they get put out—thus did the repeated drinking of wine by the young ladies instruct them, as it were, in many a way. (A. A. R).

10704

कुप्यत्पिनाकिनेत्राग्नि- ज्वालाभस्मीकृतः पुरा ।
उज्जीवितः पुनः कामो मन्ये वेश्याविलोकितैः ॥

(अ) RŚ 1. 129, KR 10. 244. 6. (Cf. J. J. Meyer in Einlertung to his translation of *Daśakumāracaritam*, p. 62).

(आ) Skm (Skm [B] 557, Skm [POS] 2. 17. 2) (a. Rudraṭa), RJ 871, GVS 25.

(*a*) क्वथत्पि° [कु°] Skm (POS).

(*c*) यज्जी° RŚ (var.); उज्जीवति Skm ; पुनर्मारो RŚ (var.).

(*d*) °वलोकनैः (°कितैः Skm) or विलोकनैः Skm RŚ (var.) ; °विलोकितः KR.

Cupid was reduced to ashes in days of yore by the fire from the eye of Lord Śiva in his anger; but, methinks, that God of love has been brought back to life by the side-glances of harlots. (A. A. R.).

10705*

कुप्यत्यकस्मात् कुपितापि रम्या
स्वयं प्रसादं समुपैति यस्मात् ।
स्वयं प्रसन्नेति बिभर्ति लज्जाम्
अक्षुण्णकप्रेक्षणकं प्रियायाः ॥

(आ) VS 2226.

Upajāti metre (Indravajrā and Upendravajrā).

The beloved gets angry all of a sudden, but she is charming even in her anger, for she calms down of her own accord; however, her glance which appears still unsurrendering exhibits shame for having calmed down by herself. (A. A, R.).

10706*

कुप्यल्लङ्केशबाहुप्रकरनियमिताशेषलेखाम्बुजाक्षी-
शापक्षीणाः क्षरन्तः क्षणपरिकलिताः
केकिनां कामिनीभिः ।
कार्णाटीनामकाण्डे मृगमदमसृणं केशपाशं स्पृशन्तः
पम्पासम्पातसम्पा मलयजमरुतो
जातकम्पाः पतन्ति ॥

(आ) SR 326. 34, SSB 189. 34.

(*b*) शण° [क्षण°] SSB.

(*d*) °संपातपूता SSB.

Sragdharā metre.

The breezes from the Malaya mountain blow, weakened by the curses of the lotus-eyed damsels of the gods who were restrained by the numerous arms of the angry king of Laṅkā [Rāvaṇa], slipping away from the region after being experienced by the peahens but for a short while, blowing all of a sudden along the tresses of the Karṇāṭa women that were glossy with musk, and getting tremulous by descending into the waters of the Pampā lake. (A. A. R.).

10707*

कुप्यसि कुवलयनयने
चित्रार्पितचेष्टया किमेव मयि ।
ननु तव साक्षाद्वयमहम्
अनन्यसाधारणो दासः ॥

(अ) Māl 4. 10. (Cf. A. Scharpe's Kālidāsa Lexicon I. 2 ; p. 44).

(*b*) किमेतन्मे or कथय किमिदं मे Māl (var.).

Āryā metre.

Oh lotus-eyed one, why art thou angry with me on account of an action represented in a picture ? Surely, I am here in presence of thee, a slave devoted to thee alone. (C. H. Tawney).

10708

कुप्यसि तृप्यसि भानो
कुमुदे कमले च तेन तेन तव ।
किमपकृतं किमुपकृतं
शिव शिव निर्व्याजमेव वैषम्यम् ॥

(आ) Kavik 1. 40. Cf. 10735.

Gīti-āryā metre.

O Sun ! you are angry with the lily but are pleased with the lotus. How has the one harmed you and how has the other benefited you ? Alas, alas ! this is indeed partiality. (K. V. Sarma).

10709*

कुबेरगुप्तां दिशमुष्णरश्मौ
गन्तुं प्रवृत्ते समयं विलङ्घ्य ।
दिग् दक्षिणा गन्धवहं मुखेन
व्यलीकनिःश्वासमिवोत्ससर्ज ॥

(अ) Kum 3. 25 (Cf. A. Scharpe's Kālidāsa-Lexicon I. 3 ; p. 43).

(आ) AR 75. 11-12, AIS 36. 1-4, Amd 265. 744, SR 331. 22, SSB 197. 22.

(*a*) कुबेरजुष्टां (°नाथां) Kum (var.), AR.

(*d*) निश्वासम् Kum (var.).

Upajāti metre (Upendravajrā and Indravajrā).

As the sun started, out of season, to move towards the north, being the direction ruled by Kubera, the southern quarter sent out a whiff of breeze as if a sigh of sorrow emanating from its mouth. (K. V. Sarma).

10710

कुब्जस्य कीटखातस्य दावनिष्कुषितत्वचः ।
तरोरप्यूषरस्थस्य वरं जन्म न चार्थिनः ॥

(अ) Cr 285 (CR 8. 97, CPS 255. 94), GP 1. 115. 78.

(आ) VS 3166 (a. Vyāsamuni), SR 66. 23 (a. VS), SSB 333. 24 (a. Vyāsamuni).

(इ) SS (OJ) 302.

(*a*) कीटघातस्य GP.

(*b*) वातान्निष्कासितस्य च GP.

(*c*) शबरे(? शि°) वसतस्तस्य GP; ऊवरप्यूषरस्थस्य CR (var.).

(*d*) भद्रं [वरं] SS (OJ); पार्थिन: CR (var.), याचितम् [चा°] GP.

It is preferable to be born as a (stunted) tree in the barren land, eaten by insects, its bark scorched by forest fire and growing in saline soil, than to be born as a beggar. (K. V. Sarma).

कुब्जस्य कीटखातस्य वह्नि° see शुष्कस्य कीटखातस्य°

10711*

कुब्जामासेवमानस्य यथा ते वर्धते रति: ।
नैवं निर्विशतो नारीर् अमरस्त्रीविडम्बिनी: ॥

(आ) KāD 3. 109.[1]

(इ) KāD (T) 3. 109.

(*c*) नारीं KāD (T).

1. Quoted as an example of the *Vañcita*-riddle.

The extent to which pleasure increases in the company of a *kubjā* [hunchbacked / dame from Kānyakubja] one does not feel even in the company of women who emulate celestial damsels. (K. V. Sarma).

10712*

कुब्जासि प्रचुरावभङ्गविषयव्यासङ्गभारादतश्
चिन्तामुच्चफलागमाय चतुरे मा चित्रवृत्ते कृथा: ।
यस्यामास विलासलालसवती कुब्जा समाब्जापते:
सैवेयं मथुरापरा नयनयो: पन्थानमारोहति ॥

(आ) Vidy 547 (a. Citradharopādhyāya).

Śārdūlavikrīḍita metre.

O girl, you are a *kubjā* [short statured] on account of constant attachment to worldly pleasures; therefore, Oh clever one of queer hopes, leave off your thoughts of attaining high fruits. See! there comes within the range of sight the renowned kubjā of Mathurā, equal to Lord Kṛṣṇa, resplendent with sportive charm. (K. V. Sarma).

10713

कुभक्षं भक्षयेन् नैव कुभक्षाणि च रोगिणाम् ।
यो न बुध्येत मन्दात्मा स च सर्वत्र हन्यते ॥

(अ) Cr 2137 (NPh 62; reconstructed).

One should never eat unwholesome food, for such bad food causes diseases to the people. That dull-witted man who does not know this always comes to grief everywhere. (A. A. R.).

कुभार्यां च कुदेशं च see No. 10714.

10714

कुभार्यां च कुपुत्रं च कुराजानं कुसौहृदम् ।
कुसंबन्धं कुदेशं च दूरत: परिवर्जयेत् ॥

(अ) MBh (MBh [Bh] 12. 137. 89, MBh [R] 12. 139. 92, MBh [C] 12. 5226), Hariv 1160, Cr 1376 (CNG 162, CNI I 78, CNSap 68 *cb/ad*, CRT 8. 1, CnT II 1. 11, CnT III 1. 11, CnT V 9, CnT VI 11), GP 1. 115. 1.

(आ) SR 394. 680 (a. MBh), IS 1802, Subh 103. Cf. Nos. 10724-26. Cf. also JSAIL 30. 144, Crn. 115.

(इ) LN (P) 91, DhN (P) 230, NKy (B) 120, Prajñāśataka-prakaraṇa (Tibetan) 68, ShD (T) 3.

(*a*) कुभार्यां Subh; कुमित्रं च कुदेशं च CNSap, Hariv; कुमित्रं [कुपु°] GP; कुदेशं [कुपु°] CNG; कुसंबन्धं [कुपु°] Subh.

(*b*) कुसंबन्धं CNSap; कुस्नेहं कुछितं नृपं Subh; कुपुत्रकम् [कुसौ°] GP; °हृदां CNI.

(*c*) असं° CNI; कुबन्धुं च कुमित्रं CNG; कुसङ्गं च कदाश्रयं CRT; कुपुत्रं च कुभार्यां च CNSap, Hariv; कुदेशं च कुमित्रं च Subh; कुकन्यां च [कुसं°] GP; कुराजानं [कुदे°] CNSap.

(*d*) The Tibetan text suggests, according to Pathak, परिहृत्यते.

One should discard at a distance, a bad wife, a bad son, a bad king, a bad friendship, a bad kinsman and a bad country. (K. V. Sarma).

कुभार्यां च कुमित्रं च see No. 10714.

कुभार्यां च कुसंबन्धं see No. 10714.

10715

कुभृत्यो दुरुपानच् च प्राप्यापि स्नेहसत्क्रियाम् ।
स्वामिनः पदभङ्गाय स्वकाठिन्येन कल्पते ॥

(आ) SRHt 132. 1 (a. Kavirākṣasa), SSSN 107. 1.

(*b*) °संस्क्रियाम् or °विक्रियाम् SSSN (var.).

A bad servant as well as a bad shoe, though they get attention from *sneha* [affection : oil], cause, by their hardness, *padabhaṅga* [fall from a good position : corns in the foot], to their master. (A. A. R.).

10716

कुभोजनं चोष्णतया विराजते
कुवस्त्रता शुभ्रतया विराजते ।
दरिद्रता धीरतया विराजते
कुरूपता शीलतया विराजते ॥

(आ) NBh 108.

(*d*) कुरूपिता NBh ; (changed to कुरूपता, editorially).

Vaṁśastha metre.

Poor food is relished when it is served hot, poor clothes shine when they are clean ; poverty becomes endurable by courageous conduct, and a plain face shines by good character. (A. A. R.).

10717

कुभोज्येन दिनं नष्टं कुकलत्रेण शर्वरी ।
कुपुत्रेण कुलं नष्टं तन्नष्टं यन्न दीयते ॥

(अ) Cr 1377 (CvTb 4. 22). Cf. Nos. 10671-73, 10714, 10724, 10759, 10910 and भ्रमन् संपूज्यते राजा (Cr 747) ; वरं न राज्यं न (Cr 905) ; सा भार्या या प्रियं (Cr 1071).

(आ) ŚP 1492, SR 154. 58, (a. ŚP), SSB 482. 58, SH (part II) fol. 100*b*. 55, IS 1803.

(*a*) कुभुक्तेन CvTb.

The day would be wasted by taking bad [indigestible] food ; the night would be wasted through a bad [nonco-operative] wife ; the family would be lost due to a bad [disgraceful] son ; and that which is not given (for use) is also wasted. (K. V. Sarma).

कुमन्त्रिणि न विश्वासः see No. 10724.

10718

कुमन्त्रिभिर्नृपो रोगी कुवैद्यैः कुनृपैः प्रजाः ।
कुसन्तत्या कुलं चात्मा कुबुद्ध्या हीयतेऽनिशम् ॥

(अ) Śukr 3. 287.

A king is constantly denuded by a bad minister, a patient by bad physicians, the subjects by a bad king, the family by bad progeny and the soul by bad thoughts. (K. V. Sarma).

10719*

कुमारगिरिभूपोऽसौ अनपोतनृपात्मजः ।
जयन्तो वासवस्येव प्रद्युम्न इव शार्ङ्गिणः ॥

(आ) SSB 427. 1. Cf. No. 11529.

(*b*) वनवोत° [अनपोत°] SSB.

This King Kumāragiri, son of King Anapota is like Jayanta unto Indra, and like Pradyumna unto Śrī-Kṛṣṇa. (A. A. R.).

10720*

कुमारसंभवं दृष्ट्वा रघुवंशे मनोऽदधत् ।
राक्षसानां कुलश्रेष्ठो रामो राजीवलोचनः ॥

(आ) SR 188. 32, SSB 535. 35.

(*b*) मनोऽहरत् SSB.

(*c*) कुलस्यार्यो SSB.

On seeing the work *Kumārasambhava* (of Kālidāsa), the best of the family of demons, the lotus-eyed Rāma, set his heart on *Raghuvaṁśa* (the other Mahākāvya of Kālidasa).

[The sensible meaning is :] On seeing the killing spree of the people of the world started by the demons, the best of the family of Raghu-s, Rāma, the lotus-eyed one, set his heart (on their destruction)[1]. (A. A. R.).

1. *rākṣasānāṁ ku-māra-sambhavam.*

10721

Entry omitted

10722

कुमारा वा जरन्तो वा सन्तु काममुपेक्षिताः ।
इतरे किन्तु सर्वेऽपि कन्दर्पेण समर्दिताः ॥

(आ) SSB 55. 9 (a. Saṁgrahītṛ).

May be, young boys or old men have been left out by Cupid, but all the rest are troubled by Kandarpa [the god of love]. (A. A. R.).

कुमित्रं च कुदेशं च see No. 10714.

10723

कुमित्रमहितं त्यक्त्वा सुमित्रमखिलं भज ।
क्रूरसर्पेण मित्रत्वं मण्डूककुलनाशनम् ॥

(अ) P (PTu 82. 56).

Abandoning all worthless friends who are not beneficial, resort to all good friends ; for, friendship (of a frog) with a cruel serpent resulted in the annihilation of an entire frog family. (A. A. R.).

10724

कुमित्रे नास्ति विश्वासः कुभार्यायां कुतो रतिः ।
कुराज्ये निर्वृतिर्नास्ति कुदेशे न प्रजीव्यते ॥

(अ) MBh (MBh [Bh] 12. 137. 90, MBh [R] 12. 139. 93, MBh [C] 12. 5227), Cr 286 (CS 3. 53, CNPh 132, CNP II 241, CNG 158 *cb/ad*, CNSap 69, CRT 8. 3 *cb/ad*, CnT II 20. 7, CnT III. 53. 6), GP 1. 115. 4 *cb/ad*.

(आ) SR 393. 637 (a. MBh), IS 1800, Subh 31 and 120 *ab/dc*, Saśa 176. 190. Cf. JSAIL 30. 91, Crn 26 and Nos. 10671-73, 10714, 10717, 10725-26, 10759, 10916, भ्रमन्संपूज्यते (Cr 747) and सा भार्या या प्रियं (Cr 1071).

(इ) PrŚ (C) 11.

(*a*) कुमत्रिणि न CS (var.) ; कुमित्रं CS (var.), CNPh ; कुमन्त्रो (°न्त्रौ ; °न्त्रे ; °न्त्री) CS (var.) ; कुपुत्रे CNP II, MBh (R), MBh (C), SR ; कस्य [ना°] CRT ; विश्वासं CS (var.).

(*b*) कुभार्यां च CS (var.) ; कुतः सुखम् CNP II, CNSap, Subh ; रति (°ती) CS (var.).

(*c*) कुराज्य (°जे IS ; °ज CNPh), CS (var.), CNPh, IS; कुपुत्रे (°पा°) CRT, CNG, GP, CNP II ; नास्ति निर्वृत्तिः (°त्ति ; °न्ति) CS, CNP II, CNPh, Saśa.

(*d*) कुदेश (°शे CNSap) CS (var.), CNSap ; कुराज्ये (°जे) CNG, CNSap, CRT, GP ; नास्ति जीविका (जीवितम् Saśa ; जिवनम् or °ने) Cr, MBh (var.), SR, Saśa.

No trust can be placed on a bad [deceitful] friend. How can there be enjoyment with a bad [unfaithful] wife ? There can be no peace in a bad [lawless] country. And, in a bad [poor] country one cannot prosper. (K. V. Sarma).

10725

कुमित्रे संगतं नास्ति नित्यमस्थिरसौहृदे ।
अवमानः कुसंबन्धे भवत्यर्थविपर्यये ॥

(अ) MBh (MBh [Bh] 12. 137. 91, MBh [R] 12. 139. 94, MBh [C] 12. 5228).

(आ) IS 1804. Cf. Nos. 10724, 10726.

(*a*) कुपुत्रे सौहृदं नास्ति MBh (var.); कुपुत्रे [कु°] MBh (var.); संगतिर् or संव्रतं [सं°] MBh (var.).

(*b*) सौहृदं MBh (var.).

(*c*) अवमानं or अपमानः MBh (var.).

(*d*) अर्थं or अर्थो MBh (var.).

There can be no lasting companionship with a bad friend whose attachment is very uncertain. In a bad alliance, when there is no necessity for it, there is disgrace. (P. C. Roy).

10726

कुमित्रे सौहृदं नास्ति कुभार्यायां कुतो रतिः ।
पिण्डः कुपुत्रे नैवास्ति नास्ति सत्यं कुराजनि ॥

(अ) Hariv 1161.

(आ) IS 1805. Cf. Nos. 10724-25.

(*c*) कुतः पिण्डः कुपुत्रे तु Hariv (var.).

There is no friendship with a bad friend ; there is no enjoyment with a bad wife ; neither is there funeral cake from a bad son nor truth in a bad king.

10727*

कुमुदकमलनीलनीरजालिर्
ललितविलासजुषोर्दृशोः पुरः का ।
अमृतममृतरश्मिरम्बुजन्म
प्रतिहतमेकपदे तवाननस्य ॥

(आ) SR 313. 46 (a. Kpr), SSB 167. 946, Kpr 10. 461, KāP *ad* 10. 18 (p. 346), KHpk 358. 559.

Puṣpitāgrā metre.

Before her lovely and graceful eyes, what are the lines of white, red or blue lotus ? And by your face are subdued, at a stroke, nectar, the nectar-beamed and the lotus. (G. Jha).

10728*

कुमुदनिभा त्वं कामबाणविद्धा
किमसि नतभ्रूः शीतवातदग्धा ।
मृदुनलिनीवापाण्डुवक्त्रशोभा
कथमसि जाता अग्रतः सखीनाम् ॥

(अ) Nāṭ 16. 44.

(*c*) °नीव पाण्डु° Nāṭ (in some texts) *contra metrum*).

(*d*) कथमपि Nāṭ ; (in some texts as above). Kumudanibhā metre.

O fair-eyed damsel, being like a *kumuda* flower, why have you been struck with Cupid's arrow and why do you appear pale before your friends like a delicate *nalinī* blasted by cold wind.[1] (M. Ghosh).

1. Quoted in Nāṭ as an example of a Kumudanibhā metre.

10729

कुमुदवनमपश्रि श्रीमदम्भोजषण्डं
त्यजति मुदमुलूकः प्रीतिमांश्चक्रवाकः ।
उदयमहिमरश्मिर्याति शीतांशुरस्तं
हतविधिलसितानां ह्री विचित्रो विपाकः ॥

(अ) Śiś 11. 64, BhPr 279, (a. Māghapatni ?), PrC 79, PuPra 47 and 426.

(आ) VS 2188 (a. Māgha), ŚP 3724 (a. Māgha), SSH 1. 64, SR 324. 32 (a. Śiś), SSB 184. 32 (a. Māgha), SRK 140. 7 (a. ŚP), Amd 313. 902, AlR 105, KāvR 11. 30 (p. 60), Sar 3. 78, KHpk 19. 57, AlS 242. 19-22.

(*a*) °खण्डं BhPr, VS, ŚP, SR, SSB, SRK, Amd.

(*b*) मदमु° PrC, PuPra 47.

(c) उदयति दिननाथो याति Śiś (var.), VS; °मरीचिर्याति ŚP, SRK.

(d) हतविधिनिहृतानां BhPr (NSP); °ललितानां PrC, PuPra, ŚP, Amd; हन्त चित्रो SRK.

Mālinī metre.

The group of night lotuses has cast off its lustre, but the day lotuses have put on their glory. The owl has lost its joy, but the ruddy goose is filled with pleasure. The hot-rayed sun rises (in the sky), but the cool-rayed moon sets (in the horizon). Mysterious indeed is the end of those who have been reduced to playthings by wicked fate. (J. Shastri).

10730

कुमुदशबलैः फुल्लाम्भोजैः सरोभिरलङ्कृतां
　　मरकतमणिश्यामाशङ्कां विहाय वनस्थलीम् ।
स्मरति करभो यद् रूक्षाणां चरन् मरुवर्त्मनां
　　परिचयरतिः सा दुर्वारा न सा गुणवैरिता ॥

(आ) JS 91. 7 (a. Jitanāga or Jīvanāga), ŚP 951 (a. Jīvanāyaka), AP 31, VS 665 (a. Jīvanāga), Any 41. 28, SR 234. 130 (a. ŚP), SSB 629. 7 (a. Jīvanāyaka), SRK 181. 2 (a. ŚP).

(a) विकचकुमुदैः फु° VS.

(b) श्यामां शष्पैर् ŚP, Any, SR, SSB, SRK, VS.

(c) वृक्षाणां ŚP, Any, SRK, SR, SSB, VS; मरुजन्मनां ŚP; मरुधन्वनां Any, SR, SSB, SRK, VS.

Hariṇī metre.

Ignoring the woodland regions adorned with lakes containing clusters of lilies and blossomed lotuses and producing a vision of the greenness of emeralds, the camel remembers with nostalgia the dreary paths of a desert; indeed, difficult to give up are familiar things, but that is by no means inimical to virtue. (A. A. R.).

10731

कुमुदाकरेण शरदिन्दुचन्द्रिका
　　यदि रामणीयकगुणाय संगता ।
सुकृतं तदस्तु कतमस् त्वयं विधिर्
　　यदकालमेघविततिर्व्ययूयुजत् ॥

(अ) Mālatī 9. 49 (in some texts 9. 48).

Mañjubhāṣiṇī metre.

If the moonlight in autumn be associated with a bed of (night-)lotuses, to produce the quality of loveliness, let that be a good deed! But what sort of working (is) this if an untimely line of clouds caused them to be separated? (R.D. Karmarkar).

10732

कुमुदान्यपि दाहाय किमयं कमलाकरः ।
न हीन्दुगृह्येषूग्रेषु सूर्यगृह्यो मृदुर्भवेत् ॥

(अ) KāD 2. 179.

(इ) KāD (T) 2. 176.

(a) तापाय [दा°] KāD (var.).

(b) किमङ्गः KāD (var.), KāD (T).

Even the night-lotuses are burning me. How much more this pond of lotuses? When the friends of the moon are burning hot, will the friends of the sun be soft and cool?[1] (V. N. Ayer).

1. Quoted in KāD as an example of the figure of speech "Contrary".

10733

कुमुदान्येव शशाङ्कः
　　सविता बोधयति पङ्कजान्येव ।
वशिनां हि परपरिग्रह-
　　संश्लेषपराङ्मुखी वृत्तिः ॥

(अ) Śāk 5. 28 (in some texts 5. 29 or 5. 30). (Cf. A. Scharpe's Kālidāsa-Lexicon I. 1 ; p. 71).

(आ) SR 393. 634 (a. Śāk), SRHt 71. 16 (a. Śāk), SSSN 58. 14 (a. Śāk), IS 1806, Almm 146.

(*b*) पद्मान्येव Śāk (var.).

(*c*) च [हि] Śāk (var.); परकुलग्र° Śāk (var.).

(*d*) बुद्धिः [वृ°] SRHt.

Ārya metre.

The moon expands the lotus of the night,/the rising sun awakes the day-lotus ; each / is with his own contented. Even so / the virtuous man is master of his passions, / and from another's wife averts his gaze. (Sir M. Monier Willams).

कुमुदामोदी पवनः see No. 10954.

10734

कुमुदेष्वधिकं भान्ति पतिताश्चन्द्ररश्मयः ।
अतिप्रकृष्टशीलेषु कुलेष्विव समृद्धयः ॥

(आ) JS 263. 22 (a. Mahāmanuṣya), VS 1958, ŚP 3642, SR 299. 2 (a. ŚP), SSB 144. 4.

The rays of the moon falling on white lilies shine to greater advantage, just as prosperity in families whose conduct is highly exalted. (A. A. R.).

10735

कुमुदे समुदेति तेऽनुरागः
कमले शीतरुचे रुचेरभावः ।
उचितानुचिताभिधानमस्मिन्
विषये नोचितमंच्छिकोऽनुरागः ॥

(आ) Vidy 248. See 10708.

Aupacchandasika metre.

O moon, the cool-rayed one, your affection arises towards the lilies, but you exhibit indifference towards the lotus. In such things, the expression of preference (for one) and indifference (to another) is not proper, for that would be partiality in love. (K. V. Sarma).

10736

कुमुदैश्च कुभूपैश्च वनसंकुचितैरपि ।
प्राप्यते सुविकासश्रीर् आभिमुख्यं गते विधौ ॥

(आ) SSK 2. 13.

The lilies and petty princes, though restrained by water and forest regions, attain a state of glory when the moon and fate are face to face with them. (A. A. R.).

10737*

कुमुदोदयकारितातजा-
पतिपीताम्बरचक्रदात्मजः ।
सकलानि मनेप्सितानि वो
गणनाथः कृपया ददातु नः ॥

(आ) SuM 33.

Viyoginī metre.

May Gaṇanātha, the lord of hordes, son of (Śiva) the bestower of a set of yellow garments to (Viṣṇu) the consort of (Lakṣmī) the daughter of (the milky ocean) the father of (the moon) who blossoms out lilies, give us, with compassion, everything desired by our minds. (K. V. Sarma).

10738

कुम्भं निर्माति चक्रेण कुम्भकारो मृदा भुवि ।
तथैव कर्मसूत्रेण फलं धाता ददाति च ॥

(अ) Brahmavaivarta-purāṇa, quoted *ad* BhŚ 285 (P. Bohlen's ed. 2. 93).

(आ) IS 1807.

(*b*) यथा [मृ°] IS.

A potter makes a pot on his wheel with the clay on the earth ; similarly, the Creator [Fate] gives the fruit by the rule of *Karma*, (being the result of one's actions). (A. A. R.).

10739

कुम्भः परिमितमम्भः
पिबत्यसौ कुम्भसंभवोऽम्भोधिम् ।
अतिरिच्यते सुजन्मा
कश्चिज् जनकं निजेन चरितेन ॥

(आ) SR 90. 11, SSB 373. 11, SRK 16. 56 (a. Sphuṭaśloka), IS 7837, SSH 1. 45.

(*d*) जनकान् SRK, IS.

Gīti-āryā metre.

A pot takes in a limited quantity of water, but the pot-born sage (Agastya) drank up the entire ocean. A well-born son sometimes excels his father by his deeds. (A. A. R.).

10740*

कुम्भकूटाट्टकुट्टाक- कुटिलोत्कटपाणिरुट् ।
हरिः करटिपेटेन न द्रष्टुमपि चेष्टयते ॥

(आ) Sar 2. 180, Amd 213. 561.

The lion, which possesses claws that are fierce and curved that break open the mighty projection of the foreheads of elephants, is not even attempted to be seen by the multitude of elephants. (A. A. R.).

10741**

कुम्भकेन स्थिरं कृत्वा हुंकारेण विसर्जयेत् ।
इत्यभ्यासक्रिया कार्या धन्विना सिद्धिमिच्छता ॥

(आ) ŚP 1833.

Having stopped the inhaled air in the lungs by the *kumbhaka* process of stopping the breath, one should release it by the slow *huṁkāra* process ; thus should the archer who wishes success perform this exercise for breath control regularly. (A. A. R.).

10742*

कुम्भद्वयं तदमरद्विरदस्य वोऽव्याद्
उद्भिद्यमानमुदधेर्मथनावसाने ।
प्रोद्यद्द्वितीयकमलाकुचशङ्किनीभिः
सेर्ष्यं यदैक्षत सुरासुरसुन्दरीभिः ॥

(आ) JS 35. 108 (a. Bhaṭṭendurāja).

Vasantatilakā metre.

May the two frontal globes on the forehead of the divine white elephant (Airāvata) protect you all, which, as they rose to view from the milky ocean at the end of the churning, were seen with jealous anger by the beautiful damsels of the gods and demons who suspected them to be the breasts of a second Lakṣmī, the goddess of beauty, coming out (of the ocean). (A. A. R.).

10743*

कुम्भयोनिरलंकारं तस्मै दिव्यपरिग्रहम् ।
ददौ दत्तं समुद्रेण पीतेनेवात्मनिष्क्रयम् ॥

(अ) Ragh 15. 55. (Cf. A. Scharpe's Kālidāsa-Lexicon I. 4 ; p. 240).

(आ) Almm 147.

(*d*) भीते° Ragh (var.).

The pitcher-born sage[1] presented to him the ornament which was given to him by the ocean that he had quaffed off as a ransom for its deliverance and which was fit for the acceptance of a celestial being. (G. R. Nandargikar).

1. Agastya.

10744*

कुम्भाः पयोनिधिपयोहरणप्रवृत्ता
नित्यं वहन्ति किल ये विफलश्रमत्वम् ।
चित्रं क्षणादिह तदेकसमुद्भवेन
सन्दर्शिता निखिलवारिधिपानलीला ॥

(अ) RT 4. 718.

Vasantatilakā metre.

The pots which are used for carrying water from the ocean are for ever engaged in useless toil. But, O wonder, he[1] who was born from one of them has, here, in sportive play, drunk up the whole ocean ! (M. A. Stein).

1. Agastya.

10745*

कुम्भीसञ्चिततण्डुलाः प्रतिदिनं नीताः क्षयं मूषिकैर्
वास्तुष्वेव पिशङ्गितोदरतलाः शीर्यन्ति वार्ताकवः ।
जीर्णं जालकमारनालपिठरीगर्भे च काकारवं
दीनायाः पथिकस्त्रियाः प्रियतमप्रत्यागमाकाङ्क्षया ॥

(आ) Skm (Skm [B] 2243, Skm [POS] 5. 49. 3) (a. Nīla), Kav p. 51.

(c) कर्कारवं Skm (var.).

Śārdūlavikrīḍita metre.

The rice stored in the pots has been consumed by the rats, day by day ; the egg-plants fade away in the grounds with their interior parts turned reddish brown ; the *kākārava* grains have withered in the pot used for making gruel[1] : all these have come to pass as the poor wife of the traveller was anxiously expecting his return (and hence disinclined to be active in work). (A. A. R.).

1. Or in the interior of their pods.

10746**

कुम्भे विद्यां समभ्यर्च्य मन्त्रिता बलविद्यया ।
वालुकाः श्वेतसिद्धार्थान् क्षेत्रमध्ये विनिक्षिपेत् ॥

(आ) ŚP 3017.

Having worshipped the pot with the *Vidyā* and putting into the vessel grains of sand and white mustard, it should be consecrated with the *mantra-s* of the *Bala* lore ; then it should be placed in the middle of the field (in order to protect the crops from pests). (A. A. R.).

[The *mantra* is : *Om namaḥ surebhyo bala bala ja ja ciri ciri mili mili svāhā*]

10747*

कुम्भोपान्तात् पतद्भिर्मदजलनिवहैर्लब्धसेकातिरेका
प्रोन्मीलद्बालचन्द्राकृतिदशनमिषादङ्कुरं धारयन्ती ।
आलोलत्कर्णतालप्रचलमधुकरा शीकरासारपुष्पा
विस्तीर्णा हस्तवल्ली दिशतु गणपतेः प्रार्थ्यमानं फलं वः ॥

(आ) JS 24. 48 (a. Viśveśvara), SH 119.

(*a*) कुभो° JS (printing error) ; अम्भोत्पातं त्यज° or कुंभोत्प्रान्तं त्यज° JS (var.), (JS suggestion as above), SH ; °र्मदजनि° SH ; °रेक- SH.

(*c*) शीकर° om. SH.

Sragdharā metre.

May the broad trunk-creeper of God Gaṇapati which gets water from the flow of ichor from the temples, bearing sprouts under the guise of the tusks resembling the crescent moon, having bees that are buzzing and flitting to and fro fanned by the breeze of the ever-moving ears, and possessing flowers in the form of a shower of sprays, confer on you the fulfilment of your desires. (A. A. R.).

10748*

कुम्भौ सदम्भौ करिणां कलशौ मन्दकौशलौ ।
चक्रवाकौ वराकौ च तदीयकुचयोः पुरः ॥

(अ) Vikram 8. 46.

(आ) SR 264. 259, SSB 83. 14.

(*d*) परः SR (printing error).

Before her breasts the frontal globes of elephants are full of deceit, jars have their skill dulled and the pair of *cakravāka-s* are wretched. (S. C. Banerji).

10749**

कुरङ्गकिटिमत्स्यानां मेषच्छागलखड्गिनाम् ।
मांसं ग्राह्यं यथालाभं मेदोमज्जावसास् तथा ॥

(आ) ŚP 2252.

The flesh of deer, boar, fish, sheep, goat, and rhinoceros should be taken as and when available. So also their fat, marrow and brain matter (towards the preparation of *kuṇapa-jala*, to form a kind of manure for plants). (A. A. R.).

10750**

कुरङ्गकिटिसारङ्ग- शृगालाश्वादिमेदसा ।
क्वथितेन सदुग्धेन पञ्चपल्लववारिणा ।
कृतसेको भवेदाशु सहकारोऽतिसौरभः ॥

(आ) ŚP 2231.

Boiling in milk the fat of deer, boar, spotted antelope, jackal, horse, etc. and mixing with the water [juice] of the five sprouts, one should sprinkle it at the root of the mango tree; then its flowers will become highly fragrant. (A. A. R.).

10751

कुरङ्गमातङ्गपतङ्गभृङ्ग-
मीना हताः पञ्चभिरेव पञ्च ।
एकः प्रमादी स कथं न वध्यो
यः सेवते पञ्चभिरेव पञ्च ॥

(अ) Cr 287 (CR 8. 18, CPS 229. 26), GP 1. 115, 21, KR 9. 214. 56 (Cf. Vivekacūḍāmaṇi of Śaṅkarācārya, ed. by Mādhavānanda, 76).

(आ) SRHt 71. 18 (a. MBh, but not found there), SSSN 59. 17 (a. MBh).

(*a*) °भृङ्गा Cr (printing error).

(*ab*) कुरङ्गमातङ्गपतङ्गमीनभृङ्गा Viveka°, SRHt, SSSN.

(*c*) प्रमाथी GP, SRHt, SSSN ; घात्यो [वध्यो] GP ; वध्यः CPS ; हन्यते [व°] CR (var.) (hypermetric) ; दुःखी [व°] KR.

(*d*) यस्यां हताः [यः से°] SRHt, SSSN ; सेवाते CR (var.).

Upajāti metre (Upendravajrā and Indravajrā).

The deer, the elephant, the moth, the fish and the black bee—these five have died, being tied to one or the other of the five senses, [*viz.* sound etc.] through attachment. What then is in store for man who is attached to all these five ! (Swami Mādhavānanda).

10752

कुरङ्गशावाक्षि न पक्षपातस्
त्वया विधेयः किल कोकिलेऽस्मिन् ।
प्रियस्य योगे तव सौख्यदोऽयं
पुनर्वियोगे भविताऽसुखाय ॥

(अ) Janśṛṅg 61.

(*d*) भविता सुखाय Janśṛṅg ; (suggested as above, editorially).

Upendravajrā metre.

O gazelle-eyed lady, you shall not show any partiality to this cuckoo, for though he makes you happy when you are with your lover, he will be for your distress if there is another separation. (A. A. R.).

10753*

कुरङ्गाः कल्याणं प्रतिविटपमारोग्यमटवि
स्रवन्ति क्षेमं ते पुलिन कुशलं भद्रमुपलाः ।
निशान्तादस्वन्तात् कथमपि विनिष्क्रान्तमधुना
मनोऽस्माकं दीर्घामभिलषति युष्मत्परिचितिम् ॥

(अ) Śānt 2.17.

(आ) SkV 1626, Skm (Skm [B] 2325, Skm [POS] 5. 65. 5) (a. Lakṣmīdhara), SR 368. 49 (a. Śānt), IS 1808, Kav. p. 96.

(*a*) अटवि (°वि) Śānt (var.).

(*b*) स्रवन्ते or श्रयन्ति Śānt (var.) ; पुलिनकुशलं Skm (B).

(*c*) निःशान्ताद् or निशान्ताद् Śānt (var.) ; अश्वन्तात् Śānt (var.); च निष्क्रा° [विनिष्क्रा°] Skm.

(*d*) अभिलसति Śānt (var.) ; युष्मात् SkV (var.) ; परिचितम् Śānt (var.).

Śikhariṇī metre.

Greetings, oh antelopes, / and blessings on your every tree, oh forest./ May all go well with you, oh rivers, sandbanks, rocks./My heart has managed to escape at last/ its most unhappy prison and yearns to have of you/ a long acquaintance. (D. H. H. Ingalls).

10754*

कुरङ्गाक्ष्या वेणीं सुभग विपरीते रतिविधा-
वधिस्कन्धं दृष्ट्वा किमपि निपतन्तीमरिभटः ।
अधिग्रीवं युष्मत्प्रचलकरवालव्यतिकरं
स्मरन्नेव स्तब्धो विरमति परीरम्भरभसात् ॥

(अ) SR 124. 8, SSB 432. 8.

(*a*) °क्ष्यामेणीं SSB.

Śikhariṇī metre.

During love-sports, when the deer-eyed wife played the man, the soldier of your rival king, O good Sir, saw her tresses falling on his shoulder; remembering your sword which did havoc round the necks of his comrades, he was suddenly stunned and desisted from further embracing activities. (A. A. R).

10755*

कुरङ्गीणां यूथं निभृतमिदमङ्गीकृतमयं
निरातङ्को यन्निर्दयहृदयभावोऽर्दयतु तत् ।
निवेद्यो वा कस्मिन्नयमविनयः केसरियुवा
हठान्मत्तेभानां युवतिषु विधत्ते नखपदम् ॥

(आ) Pad 101. 57 (a. Lakṣmaṇa), SR 230. 34, SSB 623. 37.

(*b*) निरातङ्को Pad.

Śikhariṇī metre.

The herd of does is quiet and he is free of all fear; it is hardheartedness if he were to afflict them. When shall we inform this immodest behaviour that the young lion places his nail-marks forcibly on the young females of intoxicated elephants ? (A. A. R.).

10756*

कुरङ्गीवाङ्गानि स्तिमितयति गीतध्वनिषु यत्
सखीं कान्तोदन्तं श्रुतमपि पुनः प्रश्नयति यत् ।
अनिद्रं यच्चान्तः स्वपिति तदहो वेद्म्यभिनवां
प्रवृत्तोऽस्याः सेक्तुं हृदि मनसिजः प्रेमलतिकाम् ॥

(आ) JS 175. 15 (a. Trivikramabhaṭṭa, but not found in Nalacampū), SH 1828 (a. Trivikramabhaṭṭa), SR 310. 3 (a. JS), SSB 163. 3 (a. Kpr), Kpr 10. 423, Amd 253. 701, KāP *ad* 10. 8 (p. 328), Dhv *ad* 3. 94 (p. 573), KHpk 350. 540 and 424.726, AIS 98. 20-99. 2, Citramīmāṁsā p. 49.

(*c*) अनिद्रा JS.

Śikhariṇī metre.

While listening to songs, she keeps her limbs unmoved like the doe ; she asks her friend the news about her lover, even though she has already heard it ; she

lies down within, without sleep; from all this I gather that the Love-god has begun to water the sprout of fresh affection in her heart.

कुरबक कराघातक्रीडासुखेन see No. 10757.

10757*

कुरबक कुचाघातक्रीडारसेन वियुज्यसे
बकुलविटपिन् स्मर्तव्यं ते मुखासवसेचनम् ।
चरणघटनाशून्यो यास्यस्यशोक सशोकताम्
इति निजपुरत्यागे यस्य द्विषां जगदुः स्त्रियः ॥

(आ) VS 2564 (a. Ratnākara), ŚP 1269 (a. Ratnākara), AP 75, SR 132. 17 (a. ŚP), SSB 443. 17, Pad 26. 60 (a. Ratnākara), KāvR 13. 28 (p. 73), Dhv (HSS) *ad* 3. 76 (p. 381). Cf. 10684.

(*a*) कुरुबक SR, SSB; कुरुबककराघात° VS (var.); कराघात° VS, ŚP; °सुखेन [°र] ŚP, Pad, VS, SR, SSB; °युज्यते KāvR, Dhv.

(*b*) रसासव° ŚP.

(*c*) °घटनावन्ध्यो VS (var.), ŚP, SR, SSB; °घटनाबन्धो Pad, VS.

Hariṇī metre.

O *Kurabaka* tree, you are being deprived of the pleasure of being embraced with pleasure by our bosoms; O *Bakula* tree, the sprinkling of wine from our mouths will only be a memory hereafter; O *Aśoka* tree, you will be full of sorrow as you will be deprived of the ceremonial kicks from our feet—thus did the wives of his (defeated) rival princes lament before fleeing from their city. (A. A. R.).

10758

कुराजनि कुतः सौख्यं संधिविग्रहचिन्तया ।
मित्रादपि भयं यत्र तत्र सौख्यं हि कीदृशम् ॥

(अ) Cr 2138 (CNI I 151; partly illegible and reconstructed).

Whence does happiness come to a bad king as he is always worried with thoughts of war and peace? Where there is fear even from friends, what kind of happiness indeed can there be? (A. A. R.).

10759

कुराजराज्येन कुतः प्रजासुखं
कुमित्रमित्रेण कुतोऽस्ति निर्वृतिः ।
कुदारदारैश्च कुतो गृहे रतिः
कुशिष्यमध्यापयतः कुतो यशः ॥

(अ) Cr 288 (CV 6. 13, Cv 5. 2, CnT II 7. 2, CnT III 5. 2, CnT IV 76, CPS 171. 102). Cf. Nos. 10724, 10726, 10771-73, भ्रमन् संपूज्यते (Cr 747), वरं न राज्यं न (Cr 905), सा भार्या या प्रियं (Cr 1071), Crn 24.

(आ) SSH 2. 84, Sama 1 क 61, IS 1809.

(*a*) कुराज्यराज्येन Cv (var.); कुराज्यराज्यराज्येन (*sic!*) Cv (var.) (hypermetric); कुराजराजेन Cv (var.); प्रजासुखे Cr (var.).

(*b*) कुमित्रमित्रोण CV (var.); कुमित्रमित्रेन CV (var.); कुतोऽपि CV (var.); कुतोऽभिनिर्वृतिः CV (var.), SSH; कुयोऽभिनिर्वृतिः CV (var.); ऽस्ति om. CvGt, CvLd; निवृतिं (°तिः) CV (var.), SSH; निवृत्ति CV (var.).

(*c*) अदारदारेण Cv (var.); कुदारदारेण Cv (var.); सुखम् [रतिः] CV (var.), Cv (var.).

(*d*) कुशिष्यशिष्येण यतः कुतो यशः Cv (var.); कुशिष्यमध्यापयतो [°तः] Cv (var.), Sama; कुतः सुखम् Cv (var.); कुतः CPS; यशा CV (var.).

Vaṁśastha metre.

How can the subjects live happily in a country ruled by a vicious king. How can there be mental peace with a false friend ? How can there be pleasure in the home with an unfaithful wife ? And, how can there be fame by teaching a worthless pupil ? (K. V. Sarma).

कुराज्ये निर्वृतिर्नास्ति see No. 10724.

10760*

कुरु करे गुरुमेकमयोघनं
बहिरतो मुकुरं च कुरुष्व मे ।
विशति तत्र यदैव विधुस्तदा
सखि सुखादहितं जहि तं द्रुतम् ।।

(अ) Naiṣ 4. 59.

(आ) VS 1131 (a. Naiṣ).

(*b*) बहिरितो VS ; मकुरं VS.

Drutavilambita metre.

Dear, take in thy hand a heavy iron club, and take my mirror outside ; as soon as the moon there enters, do thou kill that malefactor quickly with ease. (K. K. Handiqui).

10761

कुरुक्षेत्रादिदेशेषु कालेष्वर्कग्रहादिषु ।
आत्मोपकारमात्रेण पात्रे दानेन किं मदः ।।

(अ) Dar 6. 8.

(*a*) सन्निहत्यादिदेशेषु [कुरु°] Dar (var.).

In holy places like Kurukṣetra, during times such as a solar eclipse and others, if gifts are given to deserving persons with a view to reaping the benefit oneself, why should one feel arrogant about it ? (A. A. R.).

10762

कुरु गम्भीराशयतां
कल्लोलैर्जनय लोकविभ्रान्तिम् ।
वीतपयोधरलक्ष्मीः
कस्य न चरणैर्विलङ्घ्यासि ।।

(आ) JS 102. 1, ŚP 1125, SR 218. 4 (a. JS), SSB 603. 6, SR 197. 4 (a. Sabhātaraṅga), Any 101. 74, IS 7838.

(*b*) दिनानि कतिचिद् भवाधृष्या JS.

(*c*) °श्रान्तिम् ŚP.

Āryā metre.

(To the river in flood :) You might have deep depths of waters. Bewilder people with your waves. But (note that) when the wealth of water from rain clouds is exhausted (and you become dry), by whose feet will you not be trampled across ?

(To the proud damsel :) You might have great hopes and beguile people by your wavy charms. But (note that) when the beauty of your towering bosom is lost, whose feet will not be raised against you (in disdain) ? (K. V. Sarma).

10763

कुरु गुरुवचो निपीतं
भूयो भूयो विचिन्तयाधीतम् ।
विद्या गुरूपदिष्टा
चिरपरिमृष्टा विभूषणं विदुषः ।।

(आ) SMH 3. 3.

Gīti-āryā metre.

Imbibe the words of the preceptor attentively, and ponder over, again and again, what has been learnt. The learning that has been instructed by the preceptor and thought over for long is an ornament to the learned. (A. A. R.).

10764

कुरु घनोरु पदानि शनैः शनैर्
अपि विमुञ्च गतिं परिवेपिनीम् ।
पतसि बाहुलतोपनिबन्धनं
मम निपीडय गाढमुरःस्थलम् ॥

(अ) Veṇī 2. 21. Cf. A. B. Keith, *The Sanskrit Drama*, p. 215.

(*b*) अयि Veṇī (var.).

(*c*) सुतनु [प°] Veṇī (var.); °परिबन्धनं Veṇī (var.).

Drutavilambita metre.

O firm-limbed one,[1] make slow thy steps; stay thy trembling gait; thou dost fall into the shelter of my[2] arms; clasp me closely in thine embrace. (A. B. Keith).

1. Bhānumati.
2. King Duryodhana's.

कुरु चित्तार्जनं तूर्णं see No. 10775.

10765

कुरु तन्मतिमेव विक्रमे
नृप निर्धूय तमः प्रमादजम् ।
ध्रुवमेतदवेहि विद्विषां
त्वदनुत्साहहता विपत्तयः ॥

(अ) Kir 2. 22.

(*c*) एवम् [एतद्] Kir (var.).

Viyoginī metre.

O King, hence, shaking off the apathy caused by infatuation, decide on the path of valour! Know it to be certain that the discomfiture of your enemies is only halted by your lack of enthusiasm. (S. V. Dixit).

10766*

कुरु तरुषु गृहास्थां तल्पबुद्धिं तृणेषु
त्वचि निवसनवाञ्छामन्नतृष्णां फलेषु ।
इति विनयति देव प्रेयसीं त्वद्रिपूणाम्
अभिनववनवासोद्वेगमुग्धां किराती ॥

(आ) Skm (Skm [B] 1584, Skm [POS] 3. 43. 4) (a. Vīrabhadra), AB 545.

Mālinī metre.

Pitch your love of home in trees, of the couch on grass, the desire for clothes on tree-barks and longing for food on fruits—thus a huntress instructs, O king, the wives of your rivals who have become confounded with the inconveniences of their residence in the forest for the first time. (A. A. R.).

10767*

कुरुतां चापलमधुना
कलयतु सुरसासि यादृशी तदपि ।
सुन्दरि हरीतकीमनु
परिपीता वारिधारेव ॥

(अ) ĀrS 2. 171.

Āryā metre.

You may show all kinds of fickleness, but know, in whatever pose you are, you are highly pleasing; charming girl, it is (sweet) like the water drunk immediately after eating a myrobalan fruit. (A.A.R.).

10768*

कुरुते यावदेवेन्दुर् दिनश्रीपरिचुम्बनम् ।
संप्राप्ते तत्पतौ तावत् पाण्डुच्छायस्तिरोदधे ॥

(आ) VS 2155 (a. Muktikoṣṭhaka or °kośaka), SuMuñ 165. 2-3.

No sooner than the moon kissed the beauty of early dawn, the husband [the sun] arrived; immediately he [the moon] became pale in the face and disappeared! (A. A. R.).

कुरुते लभते सिद्धिं see No. 10799.

10769

कुरु त्वं जारं चेदभिलषसि मुग्धे रतिसुखं
वृथा सङ्कल्पस्ते गृहपतिमृतेऽन्यं न रमये ।
गुणान् जारप्राप्तौ गणय मधुरं नित्यमशनं
धनाप्तिः सत्कारो भण गृहपतौ व्यस्तमपि किम् ॥

(आ) SSB 257. 65.

Śikhariṇī metre.

Silly one, if you desire to enjoy the happiness of love take a lover; in vain is your resolve not to enjoy with anyone other than the husband. Just count the advantages of having a lover—sweet food every day, addition of income and good attention from him. Tell me, is there anyone of these (advantages) with the husband ? (A. A. R.).

10770

कुरुध्वं कामदेवाज्ञां ब्रह्माद्यैरप्यलङ्घिताम् ।
वेदोऽपि देवकीयाज्ञा तत्राज्ञा: काधिकार्हणा ॥

(अ) Naiṣ 17. 59.

Ye fools, carry out Cupid's command which is *not disobeyed even* by Brahmā and other gods. The Veda is *also* the command of the gods. Which of the two commands is then worthy of greater respect ? (K. K. Handiqui).

10771

कुरुध्वं स्वोचितं कर्म नोत्तरोत्तरचोदितम् ।
उच्चैरुड्डीयमानोऽपि कुलिङ्ग स्यान्न वीश्वर: ॥

(अ) Lok 47.

Do the action that is proper to your station and not more and more, being prompted by others' actions. Though flying higher and higher (in the sky) a sparrow never becomes (a kite,) the lord of birds. (A. A. R.).

10772*

कुरु पारं यमुनाया
मुहुरिति गोपीभिरुत्कराहूत: ।
तरितटकपटशयालुर्
द्विगुणालस्यो हरिर्जयति ॥

(आ) PG 268 (a. Sañjayakaviśekhara).

(*c*) सरित्तटकपटशयालुर् PG (var.) (hypermetric).

Āryā metre.

'Please ferry us across the Yamunā river',— requested repeatedly thus by a bevy of cowherdesses, Śrī-Kṛṣṇa, who pretended to be asleep in the boat, showed a double dose of lethargy. May he be victorious ! (A. A. R.).

10773

कुरु पुण्यमहोरात्रं स्मर नित्यं जनार्दनम् ।
त्यज दुर्जनसंसर्गं भज साधुसमागमम् ॥

(अ) Cr 1378 (CNI II 60).

Do pious deeds, day and night. Remember always the Lord Viṣṇu. Abandon association with the wicked. And, resort to the company of the good. (A. A. R.).

कुरुबककराघातक्रीडा° see No. 10757.

10774*

कुरु लालसभ्रूलेहे
महिमोहहरे तुहारिविच्छिन्ने ।
हरिणारिसारदेहे
वरे वरं हर उमे भावम् ॥

[कुरु लालसभ्रूलेखे
महीमोहगृहे ते हारिविच्छिन्ने ।
हरिनारीसारदेहे
वरे वरं हरतु मे भावम् ॥]

(आ) KHpk 325. 485, Sar 2. 162.

Āryā metre.

O Umā [Pārvatī], be pleasant to Śiva, the destroyer of Cupid and of all doubts (of devotees), free from enemies, possessing strength similar to that of a lion and the best of husbands.

O beloved, may your body, excellent like that of Lakṣmī, with curved eye-

brows, captivating on earth and thin (at the waist), be pleasant to me.[1] (A. A. R.).

1. Said by one at the time of starting for the battlefield, the first, a prayer addressed to Umā and the second, to his wife.

10775

कुरु वित्तार्जनं तूर्णं नित्यो भवति योषिता ।
न यौवनसहायोऽयं तनये कायविक्रयः ॥

(अ) Sam 4. 116.

(आ) GVS 290.

(*a*) चित्तार्जनं Sam (var.).

(*b*) नित्यो added (in both texts omitted).

O daughter, hasten to grow rich, for this commerce by a damsel with her body which must needs have youth for its escort, cannot last long[1].

1. Advice given to a prostitute.

10776*

कुरुसैन्यं हरेणेव प्रागलज्जत नार्जुनः ।
हतं येन जयन् कामस् तमोगुणजुषा जगत् ॥

(अ) Naiṣ 17. 34.

Cupid was not ashamed to conquer the world, already killed by Delusion who cultivates the principle of darkness, just as Arjuna was not ashamed to vanquish the army of the Kurus, destroyed beforehand by Śiva. (K. K. Handiqui).

कुरुस्त्रियोऽपि धर्मेण see No. 9762.

10777

कुरूपाः कुकुला मूर्खाः कुत्सिताचारनिन्दिताः ।
शौर्यविक्रमहीनाश्च दैवाद् राज्यानि भुञ्जते ॥

(अ) PdP, Uttara-kh. 128. 127.

Some who are ugly, born of low families, foolish, censured for their uncultured behaviour, and devoid of valour and prowess enjoy kingdoms due to favourable fate. (A. A. R.).

10778

कूर्मः किल्बिषमेतदेव हृदये कृत्वेति कौतूहलात्
स्वैरिण्यः क्षितिपाश्च धिक् चपलतां
क्रौर्यं च कुर्युः सकृत् ।
पापाक्रान्तधियो भवन्त्यथ तथा
नान्त्यान् स्पृशन्त्योऽपि ता
दूयन्ते न च ते यथा स्वपितरौ
घ्नन्तोऽपि शान्तत्रपाः ॥

(अ) RT (RT [VVRI] 4. 627, RT [S] 4. 627, RT [T] 4. 626, RT [Calc. edn.] 4. 630).

(आ) SR 393. 663 (a. RT), IS 1810, GVS 746.

(*c*) यथा [तथा] RT (var.), SR; नान्त्यात् RT (var.).

Śārdūlavikrīḍita metre.

Fie, if lascivious women only once, out of curiosity, indulge in loose conduct, and if princes only once commit cruelty, —although resolved in their mind to commit only this one transgression,— then the wickedness enters so deep into their soul that, deprived of all shame, the former feel no remorse even when they embrace the vilest person, nor the latter even when they slay their own parents. (M. A. Stein).

10779*

कूर्मः कूर्माकृतये
हरये मुक्तावलम्बनाय नमः ।
पृष्ठे यस्य निषण्णं
शैवलवल्लीसमं विश्वम् ॥

(आ) Skm (Skm [B] 190, Skm [POS] 1.38.5) (a. Bhavānanda).

Āryā metre.

We make our obeisance to that Lord Viṣṇu who assumed the form of a Boar to support the earth (which was abandoned under the sea, and) on whose back the entire Universe that rested looked like a few rolls of moss. (A. A. R).

10780

कुर्यात् तीर्थाम्बुभिः पूतम् आत्मानं सततोज्ज्वलम् ।
लोमशादिष्टतीर्थेभ्यः प्रापुः पार्थाः कृतार्थताम् ॥

(अ) Cārucaryā 71.

(आ) Nīsam 69.

One should always make oneself effulgent by purifying oneself with the waters of *tīrtha-s* [holy places]. Lo! by the advice of sage Lomaśa, the Pāṇḍavas became happy by visiting the desired *tīrtha-s*. (A. A. R.).

10781-82

कुर्यात् तृणमयं चापं शयीत मृगशायिकाम् ।
अन्धः स्यादन्धवेलायां बाधिर्यमपि संश्रयेत् ॥
देशं कालं समासाद्य विक्रमेत विचक्षणः ।
देशकालाभ्यतीतो हि विक्रमो निष्फलो भवेत् ॥

(अ) MBh (MBh [Bh]) 12. 138. 27-28, MBh [R] 12. 140. 27-28, MBh [C] 12. 5273-74).

(आ) IS 1811-12.

(*a*) पापं or पाशं [चापं] MBh (var.).

(*b*) शयेत [शयी°] MBh (var.).

(*c*) मनुष्यादर्धवेलायां MBh (var.); °वेळायां MBh (var.).

(*d*) बाधर्यम्° (°र्यं) MBh (var.); चापि or अथ [अपि] MBh (var.); चाक्षयेत् MBh (var.).

(*e*) देश° MBh (var.); कालो MBh (var.).

(*f*) विक्रमेच्च MBh (var.).

(*g*) देशकालान्यतीतो हि MBh (var.); °काल: प्रती° (°लव्यती°) MBh (var.); कालाकालव्यती° or देशकलाद्य° or °कालद्वयातीतो MBh (var.).

(*h*) सफलो or विफलो [नि°] MBh (var.).

He[1] should make his bow with bamboos; he should sleep like the deer; he should be blind when it is necessary that he should be so, or should even be deaf when it is necessary to be deaf.

The king possessed of wisdom should put forth his prowess, regardful of time and place. If these are not favourable, prowess becomes futile. (P. C. Roy).

1. The king.

10783

कुर्यादाचमनाभावे भास्करस्यावलोकनम् ।
स्पृशेद्वा सार्द्रतृणगो- गोविड्भूदक्षिणश्रुतीः ॥

(आ) ŚP 603, SH fol. 52b (429).

(*c*) स्वर्ण° [सार्द्र°] SH.

(*d*) °गोविप्रभूदाक्षिणश्रुतीः SH.

In the absence of sipping water with *mantra-s*[1] one should have a view of the sun; or one should touch wet grass, a cow, cowdung or the right ear. (A. A. R.).

1 In cases of unpleasant incidents such as sneezing or seeing dirty objects, one should normally sip water with *mantra-s*.

कुर्याद्धर्मं प्रयत्नेन see No. 9762.

10784

कुर्याद् यथास्य न विदुः कर्मणामाफलोदयात् ।
षट्कर्णश्छिद्यते मन्त्रश् चतुष्कर्णश्च धार्यते ।
द्विकर्णस्य तु मन्त्रस्य ब्रह्माप्यन्तं न गच्छति ॥

(आ) SRHt 106. 14 (a. MBh, but not found there).

(*e*) विकर्णस्य [द्वि°] SRHt; (द्विकर्णस्य suggested, editorially).

One should act in such a way that no one knows about it till the result is achieved. A secret heard by six ears [*i.e.*, three persons] will break, whereas one heard by four ears [*i.e.* two persons] will be kept. Indeed, a secret held by two ears [*i.e.* only one person], even Brahmā will not be able to fathom. (A. A. R.).

10785

कुर्याद् वियोगदुःखेषु धैर्यमुत्सृज्य दीनताम् ।
अश्वत्थामवधं श्रुत्वा द्रोणो गतधृतिर्हतः ॥

(अ) Cārucaryā 40.

(आ) Nīsam 42.

When one encounters grief of separation one should steel oneself, abandoning all weakness ; Lo ! on hearing the death of his son Aśvatthāmā, Droṇa lost all self-control and was killed. (A. A. R.).

10786

कुर्याद् विहारमाहारं निर्हारं विजने सदा ।
व्यवसायी सदा च स्यात् सुखं व्यायाममभ्यसेत् ॥

(अ) Śukr 3. 111.

Always indulge in enjoyment, food and passing excrements only in privacy. Always be industrious and practise physical exercises without strain. (A.A.R.).

10787

कुर्याद् व्ययं स्वहस्तेन प्रभूतधनसम्पदाम् ।
अगस्त्यभुक्ते वातापौ कोषस्यान्यैः कृतो व्ययः ॥

(अ) Cārucaryā 93.

One should give away the profuse wealth (owned by one) with one's own hand. Lo ! when (the wicked) Vātāpi was eaten by Agastya, his treasures were all spent by other people.

10788

कुर्यान्न किं धनवतः स्वजनस्य वार्ता
किं तत् क्रिया नयनयोर्न धृतिं विदध्यात् ।
मामेव याचितुमुपागत इत्यसत्य-
संभावनाविकलमस्य न चेन्मनः स्यात् ॥

(आ) SkV 1488.

(*b*) विदध्यां SkV (var.).

Vasantatilakā metre.

Why should it be that to a rich man/ news of a relative should bring no joy/ nor what he does prove pleasing to his eyes ;/ unless the rich man's heart is troubled by the chance,/ false though it be, that his relation/ is come to ask him for a loan ? (D. H. H. Ingalls).

10789

कुर्यान्न परदारेच्छां विश्वासं स्त्रीषु वर्जयेत् ।
हतो दशास्यः सीतार्थी हतः पत्न्या विदूरथः ॥

(आ) SR 154. 63, SSB 482. 63.

A man should not covet another's wife nor should he put (full) faith in women ; Rāvaṇa was killed since he coveted (Rāma's wife), Sītā, and King Vidūratha was killed by his wife (whom he trusted). (A. A. R.).

10790

कुर्यान्नीचजनाभ्यस्तां न याच्ञां मानहारिणीम् ।
बलियाच्ञापरः प्राप लाघवं पुरुषोत्तमः ॥

(अ) Cārucaryā 31.

(आ) ŚP 1514 (a. Kṣemendra), SR 154. 69, SSB 482. 69 (a. Kṣemendra), Nīsam 1. 32, VP 9. 130, SH 1279 (a. Kṣemendra),

(*b*) याञ्चां ŚP.

(*c*) बलिप्रार्थनया ŚP, SR, SSB, SH ; °याज्ञा-परः Cāru° (var.) ; यञ्चापरः Nīsam.

(*d*) लघुतां ŚP, SR, SSB, SH.

A person should never take to begging which hurts his self-respect, as it is practised only by low people; even the best of beings [Lord Viṣṇu] desiring to beg of Bali had to assume the form of a dwarf ! (A. A. R.).

10791

कुर्यामहं दृढतरं भुवनाधिपत्यं
दद्यां च दानमखिलागतयाचकेभ्यः ।
हन्यां रिपूनिति नरास्ति तवाशयस्तु
को वेद किं मनसि तिष्ठति विश्वभर्तुः ॥

(अ) Vai 64.

Vasantatilakā metre.

'I shall exercise lasting sovereignty over the earth ; I shall give gifts to all supplicants who come to me ; I shall destroy everyone of my enemies'—Thus O man, are your desires ; but who knows what is in the mind of the Lord of the Universe ? (A. A. R.).

10792

कुर्युः के वा न सेवाभिर् देवास्ते वाञ्छितां श्रियम् ।
वाञ्छातीता चिरस्फीता प्रीतात्पीताम्बरादियम् ॥

(आ) SMH 12. 56.

Which gods may not give us the desired riches when we do agreeable service to them ? But from the yellow-clad Viṣṇu, when pleased, we get even that which exceeds our desires and is everlasting. (A. A. R.).

कुर्युः स्त्रियोऽपि धर्मेण see No. 9762.

10793*

कुर्वञ्ज्योत्स्नाविप्रुषां तुल्यरूपस्
तारस्ताराजालसारामिव द्याम् ।
खड्गाघातैर्दारिताद् दन्तिकुम्भाद्
आभाति स्म प्रोच्छलन्मौक्तिकौघः ॥

(अ) Śiś 18. 44.

(आ) SR 130. 80 (a. Śiś), SSB 440. 80 (a. Māgha).

Śālinī metre.

The pearls that were thrown upwards from the foreheads of elephants that were cut open by the swords (of soldiers), possessed pure lustre like drops of (liquified) moonlight and shone as if filling the sky with a cluster of stars. (A. A. R.).

10794*

कुर्वता मुकुलिताक्षियुगानाम्
अङ्गसादमवसादितवाचाम् ।
ईर्ष्ययेव हरता ह्रियमासां
तद्गुणः स्वयमकारि मदेन ॥

(अ) Śiś 10. 30.

(आ) SR 315. 33 (a. Śiś), SSB 171. 33 (a. Māgha).

Svāgatā metre.

When intoxication made the ladies close their eyes, made their bodies motionless and put an end to their talk, Cupid removed all shyness from them ; then, as if in revenge, it only made them possess those very qualities of shyness (as the three characteristics are common both to intoxication and shyness). (A. A. R.).

कुर्वतीत्यङ्गशैथिल्यं see No. 10796.

10795*

कुर्वती निचुलितं ह्रिया कियत्
सौहृदाद् विवृतसौरभं कियत् ।
कुड्मलोन्मिषितसूनसेविनीं
पद्मिनीं जयति सा स्म पद्मिनी ॥

(अ) Naiṣ 18. 52.

Rathoddhatā metre.

Concealing her feelings somewhat out of shyness, and somewhat manifesting the grace of them with good humour, she,[1] a woman of the Lily class,[2] resembled a lily with buds and full-blown flowers. (K. K. Handiqui).

1. Damayantī.
2. पद्मिनी.

10796

कुर्वती ह्यङ्गशैथिल्यं ग्लपयन्तीन्द्रियाणि च ।
मूर्च्छामलं प्रापयन्ती हाला हालाहलोपमा ॥

(आ) SuM 18. 8.

(*a*) कुर्वतीत्यङ्ग° SuM (var.).

(*b*) ग्लपयन्ती प्रियाणि or श्लथयन्तीन्द्रियाणि SuM (var.).

Making the limbs of the body helpless, producing sensation over all the senses and bringing the person to a state of senselessness, (strong) liquor is similar to the most potent poison. (A. A. R.).

10797

कुर्वते स्वमुखेनैव बहुधान्यस्य खण्डनम् ।
नमः पतनशीलाय खलाय मुसलाय च ॥

(आ) SRHt 41. 27 (a. Capphaladeva or Cuñculadeva; see *Journal of Oriental Research* 13. 298), SR 55. 55, SSB 316. 57, SSSN 37. 10 (a. Capphaladeva).

(*d*) ख° मु° tr. SR, SSB.

Salutation to the wicked man and the pestle as they are both habituated to a fall, and perform *khaṇḍana* [reviling or powdering] of other people and of grain, respectively, with their mouths. (A. A. R.).

10798

कुर्वतो नार्थसिद्धिर्मे भवतीति ह भारत ।
निर्वेदो नात्र गन्तव्यो द्वावेतौ ह्यस्य कर्मणः ॥

(अ) MBh (MBh [Bh] 3. 33. 47 *ab/cd*, MBh [R] 3. 32. 50, MBh [C] 3. 1251).

(आ) IS 1813.

(*a*) नाहम° or नास्ति or नात्र [नार्थ°] MBh (var.).

(*b*) °तीह or °ति च MBh (var.).

(*c*) नानु or नाव° [नात्र°] MBh (var.); कर्तव्यो or मंतव्यो [ग°] MBh (var.).

(*d*) दैवं भो [द्व°] IS; अंतौ or अन्यौ or अथौ [एतौ] MBh (var.); ह्यत्र or तत्र or यस्य or अस्य [ह्यस्य] MBh (var.); कारणं [क°] MBh (var.).

O Bhārata, no one should despair saying: 'Oh, I am acting, yet success is not mine!' For, there are two other causes, besides exertion, towards success. (P. C. Roy).

10799

कुर्वतो हि भवत्येव प्रायेणेह युधिष्ठिर ।
एकान्तफलसिद्धिं तु न विन्दत्यलसः क्वचित् ॥

(अ) MBh (MBh [Bh] 3. 33. 37, MBh [R] 3. 37. 40, MBh [C] 3. 1241).

(आ) IS 1814.

(*a*) भवंतोपि भवंत्येव or कुर्वन्तोपि भवन्तोपि or कुरुते लभते सिद्धिं MBh (var.); ऽभि° or ऽपि [हि] MBh (var.); एते or एवं [एव] MBh (var.).

(*b*) हि or एवं [इह] MBh (var.).

(*c*) च [तु] MBh (var.).

(*d*) विदंत्यलसाः MBh (var.).

O Yudhiṣṭhira, the man of action in this world generally meeteth with success. The idle, however, never achieve success. (P. C. Roy).

10800*

कुर्वत्या कुङ्कुमाम्भःकपिशितवपुषं यत्त्वा राजहंसीं
क्रीडाहंसो मयासावजनि विरहितश्चक्रवाकीभ्रमेण ।
तस्यैतत्पाप्मनो मे परिणमति फलं यत्पुरे प्रेमबन्धाद्
एकत्रावां वसावो न च दयित दृशाप्यस्ति
नौ सन्निकर्षः ॥

(आ) KavR 9. 29 (p. 47).

Sragdharā metre.

I coloured red the body of a royal female swan with saffron water and my pet (male) swan was then separated from her under the impression that it was a ruddy goose ; of this sin (of separating lovers) I now richly reap the fruit ; for, my beloved lover ! we both live in the same city and are attached to each other by love, but not near enough even to see each other. (A. A. R.).

10801*

कुर्वद्भिर्मुखरुचिमुज्ज्वलामजस्रं
यैस्तोयैरसिचत वल्लभां विलासी ।
तैरेव प्रतियुवतेरकारि दूरात्
कालुष्यं शशधरदीधितिच्छटाच्छैः ॥

(अ) Śiś 8. 38.

Praharṣiṇī metre.

The playful lover hightened the glow on the face of his beloved by throwing frequent handfuls of water,—water which had the shine of the rays of moon but which made the face of the rival co-wife dark, from afar, (with jealousy). (A. A. R.).

10802

कुर्वन्ति तावत् प्रथमं प्रियाणि
यावन्न जानन्ति नरं प्रसक्तम् ।
ज्ञात्वाथ तं मन्मथपाशबद्धं
ग्रस्तामिषं मीनमिवोद्धरन्ति ॥

(अ) P (Pts 1. 193, PtsK 1. 208), Śts 200. 1-2.

(आ) SR 349. 68, SSB 228. 68, SRM 2. 310, IS 1815, GVS 242.

(*a*) कुर्वंति Śts (var.).

(*b*) योषेन्न Śts (var.) ; जानाति Śts (var.).

(*c*) ज्ञात्वा च PtsK, Śts, SRM.

Indravajrā metre.

They do pleasing things at first till they know that the man has become deeply attached to them ; having made sure that he is caught in the net of love, they pull him up as people do with a fish which has swallowed the bait. (A. A. R.).

10803

कुर्वन्ति देवा अपि पक्षपातं
नरेश्वराः शासनमुद्वहन्ति ।
शान्ता भवन्ति ज्वलनादयो यत्
तत् सत्यवाचां फलमामनन्ति ॥

(आ) IS 1816, Subh 286.

(*a*) देवाः Subh.

(*b*) नरेश्वरा शाशनम् Subh.

(*c*) ह्यत् [यत्] Subh.

Upajāti metre (Indravajrā and Upendravajrā).

Even the gods show partiality (between man and man), and the lords of men [kings] carry out their orders ; that fires etc. become extinguished again, they say, is the result of those who speak the truth. (A. A. R.).

10804

कुर्वन्ति देवा अपि पक्षपातं
न सज्जना वाचि कदापि किंचित् ।
तथेत्यनुज्ञाय हि हन्त विन्ध्या-
चलोऽपि न ह्युन्नमतीति दृष्टम् ॥

(आ) SSB 360. 4.

Upajāti metre (Indravajrā and Upendravajrā).

Even the gods show partiality to some people, but good men never waver from their plighted word; having given his word (to Agastya) that he would abide thus, the Vindhya mountain, indeed, is never seen to grow. (A. A. R.).

कुर्वन्ति स्मरमन्दिरे see No. 11303B.

10805

कुर्वन्तु नाम जनतोपकृतिं प्रसून-
च्छायाफलैरविकलैः सुलभैर्द्रुमौघाः ।
सोढास्तु कर्तनरुजः पररक्षणार्थम्
एकेन भूर्जतरुणा करुणापरेण ॥

(अ) JS 113. 37 (a. Śrī-Vaidya-Bhānupaṇḍita), ŚP 1032 (a. Śrī-Vaidya-Bhānupaṇḍita), AP 64, Any 129. 169, SR 241. 144 (a. JS), SSB 642. 2 (a. Bhānupaṇḍita), SRK 211. 2 (a. ŚP), ZDMG 27. 635, Regnaud II. 161.

(b) °द्रुमास्ते ŚP, Any, SR, SSB, SRK.

(d) एतेन JS (var.).

Vasantatilakā metre.

Let the other trees, indeed, render help to others with their flowers, shade and fruits in plenty—but they remain unhurt; one tree alone, the compassionate *Bhūrja*, endures the pain of being skinned (for its bark) for others' protection. (A. A. R.).

कुर्वन्तोऽपि भवन्तोऽपि see No. 10799.

10806*

कुर्वन्तोऽमी कलकलं मारुतेन चलाचलाः ।
मातर्गुलगुलायन्ते गजा इव घनाघनाः ॥

(अ) Sar 2. 228, Amd 214. 564.

Vicious elephants and raining clouds buffeted to and fro by a heavy gale make jingling *kala-kala* noise and, mother, they take to flight here and there. (A. A. R.).

10807

कुर्वन्त्येव हि तूष्णीका राजन् गम्भीरचेतसः ।
लघवो घोषयन्त्येव न तु कुर्वन्ति किञ्चन ॥

(अ) Bhāgavṛtti in Ujjvaladatta's commentary on Uṇādisūtra ed. by Aufrecht, 4. 35, MK (GOS) 183.

(आ) IS 1817, Pr 366.

(a) तूष्णीकां Bhāga°, IS.

(b) जल° [राजन्] MK (GOS); गम्भीरवेतसः Bhāga°.

Persons who are of a serious nature work silently; the frivolous ones make a great deal of noise, O king, and do precious little. (A. A. R.).

10808*

कुर्वन्त्वाप्ता हतानां रणशिरसि जना भस्मसाद् देहभारान्
अश्रून्मिश्रं कथंचिद् ददतु जलममी बान्धवा बान्धवेभ्यः ।
मार्गन्तां ज्ञातिदेहान् हतनरगहने खण्डितान् गृध्रकङ्कैर्
अस्तं भास्वान् प्रयातः सह रिपुभिरयं संह्रियन्तां बलानि ॥

(अ) Veṇī 5. 36.

(आ) Sāh *ad* 6. 383 (p. 158).

(a) नृणां [जना] Veṇī (in some texts); न वा [जना] Sāh.

Sragdharā metre.

Whether or not they reduce to ashes the heaps of the bodies (of warriors) killed by kindred in the midst of battle—let these (surviving) kinsmen,

anyhow, offer (funeral) water, mixed with tears, to their (dead) relations; let them seek the bodies of their kindred amidst this dense heap of corpses, dissevered by vultures and herons; behold, the sun is set together with the foe; back let the troops be called.[1] (Translation in *Bibl. Ind.* 9).

1. Quoted in Sāh as an example of Conflict (*Śakti*).

10809

कुर्वन्नपि मुनिशप्तः
स्वजीवितार्थी परीक्षितो यत्नम् ।
दष्टोऽहिना विनष्टो
ज्ञेयो मृत्युः सुदुर्वारः ॥

(अ) Upadeśaśataka (KM II. 20) 49.

Āryā metre.

When cursed (to death by snake-bite) though King Parīkṣit made great efforts to save his life, still he was bitten by a snake [Takṣka] and died. One should learn (from this) that death (as ordained) cannot be warded off.

10810

कुर्वन्नपि व्यलीकानि यः प्रियः प्रिय एव सः ।
अनेकदोषदुष्टोऽपि कायः कस्य न वल्लभः ॥

(अ) P (PT 1. 70 *cd/ab*, PT 1. 63 *cd/ab*, PS 1. 62 *cd/ab*, PN 1. 46, PP 1. 227 *cd/ab*, Pts 1. 242 *cd/ab*, PtsK 1. 272 *cd/ab*, PRE 1. 70 *cd/ab*, PD 303. 6 *cd/ab*), H (HJ 2. 131, HS 2. 125, HM 2. 132, HK 2. 130, HP 2. 119, HN 2. 118, HH 63. 16-17, HC 84. 8-9). Cf. Ru 49.

(आ) VS 3429 *cd/ab*, ṢR 164. 485, SSB 496. 485, Sama 1 क 59, IS 1818.

(*a*) कुर्वन्त्यपि Sama.

(*c*) अनेकदुष्टदोषोऽपि PN; अशेषदो° HJ, HM, HK, HH, Sama.

(*d*) कस्यास्ति न प्रियः VS.

One who is beloved is still beloved even if he would bring us pain; to whom is his own body not dear even if it would be disfigured by many defects.

10811*

कुर्वन्नाभुग्नपृष्ठो मुखनिकटकटिः कन्धरामातिरश्चीं
लोलेनाहन्यमानं तुहिनकणमुचा चञ्चता केसरेण ।
निद्राकण्डूकषायं कषति निबिडितश्रोत्रशुक्तिस्तुरङ्गस्
त्वङ्गत्पक्ष्माग्रलग्नप्रतनुबुसकणं कोणमक्ष्णः खुरेण ॥

(अ) Harṣacarita 3. 6.

(आ) Skm (Skm [B] 2010, Skm [POS] 5. 2. 5) (a. Bhaṭṭa-Bāṇa), Kav p. 105, SR 325. 67, SSB 187. 68, AlK 327. 10-13, VyVi 454. 27-30. (Cf. A. L. Basham, *The wonder that was India*, Grove Press, p. 427).

(*a*) °कण्ठो [°पृष्ठो] AlK; °कटीस्कन्धरोमा ति° SR, SB.

(*b*) °मानां Skm; °मानस् SR, SSB; केशरेण Skm, SR.

(*c*) °स्तरङ्ग° AlK.

(*d*) °कणाक्रान्तमङ्गं [°कणं को°] AlK.

Sragdharā metre.

With bent back, and loins brought near his mouth, curving his neck sideways,/ his curls matted about his ears, the horse with his hoof rubs the corner of his eye / inflammed by irritation in sleep, while small bits of chaff cling to his morning eyelashes/ and his eye is uneasily smitten by his tossing boar-frost-scattering forehead tuft. (E. B. Cowell and F. W. Thomas).

10812**

कुर्वन्नेवं यदा पश्येन् मनोनेत्रेण योगवित् ।
हंसं बिन्दुं शिखां ज्योतिस् ततो लयमवाप्नुयात् ॥

(आ) ŚP 4478.

While meditating, if a *yogin* were to see with the vision of his mind the *Haṁsa* [Individual soul], *Bindu* [mystical spot], *Śikhā* and *Jyoti* [mystical flame *or* light], then he will be absorbed in *Brahman.* (A. A. R.).

10813

कुर्वन् षट्पदमण्डलस्य कुसुमामोदप्रदानोन्मुखं
संप्रीणन् प्रसभं मनोहरफलस्वादार्पणादध्वगान् ।
छायां संततशीतलां विरचयंश्चण्डांशुतप्ताङ्गिनां
सौजन्यं तरुराज भो प्रथय यत्ते रत्नगर्भा प्रसूः ॥

(आ) Any 110. 33.

Śārdūlavikrīḍita metre.

Welcoming the swarm of bees by giving them the fragrance of flowers, pleasing very much the travellers by offering them the taste of attractive fruit, offering shade which is ever cool to those that are scorched by the sun's rays, proclaim, Oh king of trees, your nobility of birth, for your mother is the mine of gems [the earth]. (A.A.R.).

कुर्वन् हि वैतसीं वृत्तिम् see समाक्रान्तो बलवता.

कुर्वाणं हि नरं कर्म see न यां कश्चिद् विजानीते.

10814*

कुर्वाणः सुकृतानि रक्ष्यमखिलं रक्षन् निगृह्णन् द्विषस्
तन्वानश्च यशः सुखेन विषयान् भुङ्क्ते पुमानुत्तमः ।
अन्यो जङ्गमकाष्ठमत्र नियतं तत् सर्वमुत्साहतो
लभ्यं तत् कतिचिद् दिनानि विरहः सह्यो भवत्या मम ॥

(आ) JS 131. 10 (a. Sūktisahasra).

Śārdūlavikrīḍita metre.

Doing pious deeds, guarding all those deserving protection, destroying the enemies, and spreading his own fame, the best of men enjoys pleasures happily; another is merely a moving piece of wood. Hence everything can surely be attained by energetic action. Therefore, your ladyship should put up with separation from me for a few days. (A. A. R.).

10815*

कुर्वाणाः कैरवाणां मधुकणहरणं कूजितं रञ्जयन्तो
हंसालीकण्ठनालीष्वविकलकलमामोदमैत्रीपवित्राः ।
शेफालीफुल्लपालीपरिमलमिलनाच्चुम्बिताश्चञ्चरीकैः
कल्हाराह्लादकाराः कुवलयसुहृदः शारदा वान्ति
वाताः ॥

(अ) Bālarāmāyaṇa 5. 30.

(आ) JS 230. 28 (a. Rājaśekhara).

(*c*) °नाश् चुम्बि° Bāla°.

Sragdharā metre.

The autumnal breezes blow enabling the swans to take in drops of honey of lilies and, thereby, making their songs all the more sweet, thus cultivating, unbreakable friendly relations with them; kissed by bees when wafting the fragrance of the blossomed *śephāli* flowers, giving delight to the lotuses and cultivating friendship with the blue water-lilies. (A. A. R.).

10816*

कुर्वाणा पथि पृष्ठतः पवनमप्युत्कम्पयन्ती मनः
पक्षीन्द्रस्य हनूमतो विदधती धिक्कारदिग्धां गतिम् ।
स्फीता व्योम्नि विमानसंततिरिव क्षोण्यां फिरङ्गैः कृता
वेगाद्धावति पश्य रेलशकटी प्रायः पिबन्ती दिशः ॥

(आ) SSB 575.4 (a. Rāmakṛṣṇa).

Śārdūlavikrīḍita metre.

Generating a strong breeze behind while moving on the track, causing a tremor in the mind of even the king of birds, treating with disdain the flight of

the monkey chief Hanūmān, the Europeans have made a railway train which runs [flies] fast, as if drinking in the quarters and filling the sky as it were with a large number of aerial vehicles. (A. A. R.).

10817

कुर्वीत संगतं सद्भिर् नासद्भिर्गुणवर्जितैः ।
प्राप राघवसंगत्या प्राज्यं राज्यं विभीषणः ॥

(अ) Cārucaryā 15.

(आ) Nīsam 1. 16.

Associate with the good, but not with the bad and those who do not have good qualities. Lo ! Vibhīṣaṇa got a great kingdom through his association with Rāma.

10818

कुर्वीथाः श्वशुरस्य भक्तिमधिकां श्वश्र्वाश्च पादानतिं
स्नेहं भृत्यजने प्रतीच्छ रभसाद् द्वारागतान् बान्धवान् ॥
भर्तारं सुखदुःखयोरविकृतप्रेमानुबन्धोदया
गेहे वा विपिनेऽपि वा सहचरीवृत्तेन नित्यं भज ॥

(अ) Skm (Skm [B] 526, Skm [POS] 2. 11. 1) (a. Kālidāsanandin or Kālidāsa), ZDMG 39. 312. (Cf. A. Scharpe's Kālidāsa Lexicon I, 3; p. 212).

(*d*) सहचरीकृत्येन Skm (var.).

Śārdūlavikrīḍita metre.

Show devotion in serving your father-in-law, pay obeisance at the feet of your mother-in-law, be kind towards the servants, receive your relations cordially when they come to your door, love your husband without any change in your affection both in joy and sorrow, be an (affectionate) companion to him whether in the house or in the forest. (A. A. R.).

10819

कुलं कुतनयेनेव लोभेनेव गुणोदयः ।
ऐश्वर्यं दुर्नयेनेव शौर्यं दर्पेण नश्यति ॥

(अ) Dar 5. 28.

Just as a family comes to grief on account of a bad son, the advent of good qualities by greed, and prosperity by bad initiatives, so does valour perish on account of arrogance. (A. A. R.).

10820

कुलं कुलं कलयतां मोहान्मिथ्याभिमानिनाम् ।
लग्नः कोऽयं न जानीमः स्तब्धग्रीवाग्रहग्रहः ॥

(अ) Dar 1. 6.

Of that person who always harps on the nobility of his family and having a false pride out of delusion, we do not know which is the stiff-necked planet that occupies the *lagna*[1] in his horoscope. (A. A. R.)

1. A key point [ascendent] in one's birth-chart.

10820 A

कुलं च शीलं च वपुर्वयश्च
विद्यां च वित्तं च समानतां च ।
एतान् गुणान् सप्त निरीक्ष्य देया
ह्यतःपरं भाग्यवशा हि कन्या ॥

(अ) e in Vet after 3. 8. (Variant of No. 10820 B).

Upajāti metre (Upendravajrā and Indravajrā).

A girl should be given in marriage (to a man) after carefully taking into consideration the undermentioned seven qualities in him : family, conduct, physical constitution, age, learning, wealth and equality of status ; thereafter, (the future) depends upon the good luck (of the girl). (K. V. Sarma).

10820 B

कुलं च शीलं च सनाथता च
　　विद्या च वित्तं च वपुर्वयश्च ।
एतान् गुणान् सप्त विचिन्त्य देया
　　कन्या बुधैः शेषमचिन्तनीयम् ॥

(अ) P (PP 3. 191, Pts 4. 71, PtsK 3. 221, PM. 4. 46). (Cf. Mn 9. 88, G 18. 21, Vās 17. 70, B 4. 1. 11 ; Vīra in Saṁs 754. 16, Y in Vīra Saṁs 754. 17 ; JSAIL 20. 23). Variant of No. 10820 A and वपु: शीलं कुलं वित्तं.

(आ) IS 1823, Subh 159.

(*a*) सनाथतां Pts.

(*b*) विद्यां Pts.

(*c*) परीक्ष्य [वि°] Pts.

Upajāti metre (Upendravajrā and Indravajrā).

Wise men should give away a daughter in marriage (to a man) after due consideration of the seven qualities in him, *viz.*, family, conduct, status , learning, wealth, physical constitution and age ; what happens thereafter cannot be predicted. (K. V. Sarma).

10820 C

कुलं तावच्छ्लाघ्यं प्रथममभिकाङ्क्षे हि मनसा
　　ततः सानुक्रोशं मृदुरपि गुणो ह्येष बलवान् ।
ततो रूपे कान्तिं न खलु गुणतः स्त्रीजनभयात्
　　ततो वीर्योदग्रं न हि न परिपाल्या युवतयः ॥

(अ) Pratijñā-Yaugandharāyaṇa 2. 4.

(आ) Almm 148.

Śikhariṇī metre.

For, first of all, I[1] have set my mind on his[2] coming from a noble house, and then he must have a tender heart, for, this quality, though gentle, is powerful. Thirdly, he must have beauty ; no virtue indeed but women dread its absence. Lastly, he must be fierce and strong to protect his youthful bride (A. C. Woolner and L. Sarup).

1. The King Pradyota.
2. Bridegroom of princess Vāsavadattā.

10820 D

कुलं वित्तं श्रुतं रूपं　　शौर्यं दानं तपस्तथा ।
प्राधान्येन मनुष्याणां　　सप्तैते मदहेतवः ॥

(अ) Dar 1. 4.

(*c*) प्राधान्यतः Dar (var.).

Nobility of birth, wealth, learning, beauty, valour, charity and penance—these are the seven things which mainly cause pride in men. (A. A. R.).

10820 E

कुलं विद्यां श्रुतं शौर्यं　　सौशील्यं भूतपूर्वताम् ।
वयोऽवस्थां च संवीक्ष्य　　स्वाद्रियेत महामनाः ॥

(अ) KN (KN [ĀnSS] 5. 66, KN [TSS] 5. 66, KN [BI] 5. 67).

(आ) IS 1819.

(*a*) विद्याश्रुतं IS.

(*c*) संप्रेक्ष्य KN (BI).

(*d*) आद्रि° KN (BI) ; महात्मवान् KN (BI).

A high-souled monarch should select those men to be the recipients of his favour, about whose high birth, proficiency in the three divisions of learning, knowledge of the *śastra-s*, bravery, good behaviour, anticedents, age and circumstances, he had thoroughly enlightened himself. (M. N. Dutt).

10820 F

कुलं विद्या धनं चैव　　बलिनां मदकारणम् ।
भवादृशानां भव्यानां　　तानि प्रश्रयकारणम् ।

(अ) SkP, Vaiṣṇava-kh. 31. 10.

Good family, learning and wealth cause conceit in men of power ; but in the case of worthy persons like your honour they are the causes of courtesy and politeness. (A. A. R.).

कुलं वृत्तं च शौर्यं च see No. 10820 G.

10820 G

कुलं वृत्तं श्रुतं शौर्यं सर्वमेतन्न गण्यते ।
दुर्वृत्ते वा सुवृत्ते वा जनो दातरि रज्यते ॥

(अ) KN (KN [ĀnSS] 5. 61, KN [TSS] 5. 61, KN [BI] 5. 60), (Cr 1379).

(आ) SR 384. 286 (a. KN), SRHt 17. 8 (a. C), SSSN 17. 3 (a. C).

(*a*) वृत्तं च शौर्यं च KN (BI), SR ; कुलं शीलं श्रुतं SRHt, SSSN.

(*c*) दुर्वृत्तेऽप्यकुलीनेऽपि KN (BI), SR.

(Noble) ancestry, (righteous) conduct, (good) reputation and (great) heroism —all these are not taken into account. (Generally) people are attached to a liberal donor, irrespective of his being of vicious or virtuous character. (S. Bhaskaran Nair).

10820 H

कुलं शीलं च सत्यं च प्रज्ञा तेजो धृतिर्बलम् ।
गौरवं प्रत्ययः स्नेहो दारिद्र्येण विनश्यति ॥

(अ) Cr 289 (CRr 8. 104, CPS 262. 112).

(*a*) सत्वं च [च स॰ च] CR (var.) (submetric).

(*b*) प्रजा CR (var.), CPS.

(*c*) गौरव- CR (var.) ; प्रत्यय- CR (var.).

. Nobility, character, truthfulness, intelligence, energetic splendour, courage, strength, respect, confidence of others and affection—all these are lost when one is stricken by poverty. (A. A. R.).

10820 I

कुलं शीलं दया दानं धर्मः सत्यं कृतज्ञता ।
अलोभ इति येष्वेते तानार्यान् परिचक्षते ॥

(अ) KN (KN [ĀnSS] 18. 50, KN [TSS] 18. 50, KN [BI] 17. 48).

(*c*) अद्रोह [अलो॰] KN (BI); येष्वेतद् KN (BI).

(*d*) आचार्यास्तान् प्रचक्षते KN (BI).

Those in whom good family, good conduct, compassion, charity, righteousness, truthfulness, gratefulness and contentment are found, are considered to be *Ārya-s*.

कुलं शीलं श्रुतं शौर्यं see No. 10820 G.

10820 J (1–4)

कुलं सत्त्वं वयः शीलं दाक्षिण्यं क्षिप्रकारिता ।
अविसंवादिता सत्यं वृद्धसेवा कृतज्ञता ॥

दैवसम्पन्नता बुद्धिर् अक्षुद्रपरिवारता ।
शक्यसामन्तता चैव तथा च दृढभक्तिता ॥

दीर्घदर्शित्वमुत्साहः शुचिता स्थूललक्षता ।
विनीतता धार्मिकता गुणाः साध्वाभिगामिकाः ॥

गुणैरेतैरुपेतः सन् सुव्यक्तमभिगम्यते ।
तथा तु कुर्वीत यथा गच्छेल्लोकाभिगम्यताम् ॥

(अ) KN (KN [ĀnSS] 4. 6-9, KN [TSS] 4. 6-9, KN [BI] 4. 6-9), Agni-pur 239. 2 *cd*—5 *ab*.

(*a*) कु॰ शी॰ व॰ स॰ tr. KN (TSS) (var.), Agni-pur.

(*c*) असंविवादिता KN (BI).

(*f*) ॰वारिता KN (BI).

(*h*) तथैव [त॰च] KN (TSS) (var.).

(*j*) ॰लक्ष्यता KN (BI).

(*k*) विनीतत्वं Agni-pur.

(*l*) साध्या॰ KN (BI), KN (TSS) (var.).

(*o*) च [तु] KN (TSS) (var.).

Nobility of birth, equanimity, youthfulness, good character, benevolence, activity, consistence, veracity, respectful behaviour towards those older in age and in knowledge, gratefulness, good-fatedness,[1] keen reasoning power, relationship with the great, ability to conquer his enemies, unshaken reverence, far-sightedness, energy, purity, ambitious aims, modesty and piety —these are the qualities, the presence of which in a king renders him acceptable as a refuge to the people. A king possessed of these qualities is always resorted to by his subjects seeking protection. He should act in such a way as to secure the esteem of his people. (M. N. Dut).

1. On whom fortune ever smiles.

10820 K

कुलं सुवृद्धमप्येतन्- निःश्रीकं तनयं विना ।
न शोभते सरः पूर्णम् अपेतकमलाकरम् ॥

(आ) IS 1821, Subh.

(*a*) सवृद्धम् Subh.

(*c*) शरः [स°] Subh.

(*d*) अपि तं [अपे°] Subh.

A family, however highly prosperous it may be, is not truly fortunate if there be no son ; a lake, though full of water, does not shine if it is devoid of lotus flowers. (A. A. R.).

10821*

कुलं स्वाधिष्ठानं रुचिरमणिपूरं च शनकैर्
उदस्यापास्यानाहतमथ विशुद्धं पदमपि ।
सदाज्ञामुल्लङ्घ्य प्रमदरभसादीशमहिले
नुमस्त्वां निष्पीतीं परपुरुषलुब्धां कुलवधूम् ॥

(आ) PV 44 (a. Kavikankaṇa).

(*d*) निपीति PV (var.) (*contra metrum*).

Śikhariṇī metre.

(On Goddess Pārvatī :) Setting aside family and residence and the mystical circle on the navel, as also your pure and unblemished position (in your father's abode) and disregarding the advice of good people, O wife of Lord Śiva, you impetuously coveted the Supreme God, undergoing exhausting (penance)—to you, the good housewife, our praise.

(On a wanton lady :) O wife of a noble lord, we extol you, the noble housewife,[1] who have coveted a man other than your husband, abandoning your family and residence, as well as your bodice richly adorned with jewels and the pure path, and disregarding the orders of good people, out of impetuous passion. (A. A. R.).

1. Said ironically.

10822

कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः ।
धर्मे नष्टे कुलं कृत्स्नम् अधर्मोऽभिभवत्युत ॥

(अ) MBh (MBh [Bh] 6. 23. 40 ; BhG 1. 40).

(*d*) ऽपि [ऽभि°] MBh (var.) ; ऽभिभवाच्युत MBh (var.).

At the loss of nobility (through wrong-doings), one's immemorial [ordained] laws of noble life get lost. When the laws are lost, lawlessness embroils the whole family. (K. V. Sarma).

10823*

कुलगुरुरबलानां केलिदीक्षाप्रदाने
परमसुहृदनङ्गो रोहिणीवल्लभस्य ।
अपि कुसुमपृषत्कैर्देवदेवस्य जेता
जयति सुरतलीलानाटिकासूत्रधारः ॥

(अ) Viddhaśālabhañjikā 1. 1.

(आ) SkV 327 (a. Rājaśekhara), Kav 136 (a. Rājaśekhara), Prasanna 83b, Skm (Skm [B] 469, Skm [POS]

1. 94. 4) (a. Rājaśekhara), ŚP 3077, JS 12. 25 (a. Rājaśekhara), SR 250. 16 (a. ŚP), SSB 56. 23, SRK 126. 5 (a. ŚP), Sabhyālaṅkaraṇa (MS BORI 417 of 1884/87) 1. 12. Cf. A. B. Keith's *The Sanskrit Drama*, p. 237.

(*a*) °स्मराणां Kav ; °प्रबन्धे ŚP, SRK.

(*d*) °लीलानांदिकः Prasanna.

Mālinī metre.

Lo, unto him that teacheth tender youth / entrancing knowledge of impassionate bliss, / that is the dearest friend the moon doth have, / unarmed, yet conquering even the God of Gods[1] / with arrows flower-tipped, and through his might / ruling the drama that mankind call love, / to him, aye, Kāma, be all glory given ! (L. H. Gray).

1. Śiva.

10824*

कुलजः सफलतरूणां
सौभाग्यं कृतयुगावताराणाम् ।
राजकुलं शङ्कृयानां
स्त्रीहृदयं प्रकृतिकुटिलानाम् ॥

(अ) Kal 10. 30.

Āryā metre.

He is nobly born among fruit-yielding trees, the good fortune of those who have taken their incarnations in the golden age [*Kṛtayuga*], the king's court to suspicious people and the heart of a woman to those who are naturally crooked. (A. A. R.).

10825

कुलजातिपरिभ्रष्टं निकृष्टं दुष्टचेष्टितम् ।
अस्पृश्यमधमं प्रायो मन्ये स्त्रीणां प्रियं वरम् ।

(अ) VCsr II. 15.

(आ) IS 1822, GVS 381.

(*c*) अस्पृश्यं मरणे प्राप्ते (°श्यमरणप्राप्ते) VC (var.).

A man who has fallen from a noble family and high caste, of low taste and reprehensible activities, one unfit to be touched and of low mental make up, such a lover, methinks, is the one dear to most women ! (A A. R.).

10826

कुलजोऽयं गुणवानिति
विश्वासं नाचरेत् खलप्रकृतौ ।
ननु मलयचन्दनादपि
समुत्थितोऽग्निर्दहत्येव ॥

(अ) Dvi, Appendix 23.

(आ) SRHt 199. 137 (a. Sundarapāṇḍya), SSSN 183. 60 (a. [?] Sundarapāṇḍya), SuB 13. B. 19, VS 2859 (a. Ravigupta), Cf. ABORI 48, p. 150, No. 20.

(*a*) कुलकोपं SuB.

(*b*) विश्वासो न क्षमः Dvi, SRHt, SSSN; विश्वासो न हि खलेषु कर्तव्यः SuB.

(*c*) न तु ? [ननु] SRHt, SuB.

Āryā metre.

Birth in a noble family and possession of merits are no criteria for reposing trust in one of wicked nature. Does not fire produced even from (the cooling) sandal of the Malaya mountain indeed cause burns ? (A. A. R.).

10827

कुलटा नरघातिभ्यो निर्दया दुष्टमानसा ।
जारार्थे च सुतं हन्ति बान्धवस्य च का कथा ॥

(अ) Nārada's Pañcarātra 1. 14. 86.

(आ) IS 1824, Pr 366, GVS 424.

An unchaste woman of evil intent is more ruthless than even murderers. For the sake of the paramour, she will kill even her own son ; then what about other kith and kin ? (K. V. Sarma).

10828-29

कुलटानां न सत्यं च न च धर्मो भयं दया ।
न लौकिकं न लज्जा स्याज्- जारचिन्ता निरन्तरम् ॥

स्वप्ने जागरणे चैव भोजने शयने सदा ।
निरन्तरं कामचिन्ता जारे स्नेहो न चान्यत: ॥

(अ) Nārada's Pañcarātra 1. 14. 84-85.

(आ) IS 1825-26, GVS 422-23.

Unchaste women do not know truth, nor *Dharma*, nor fear, nor pity, nor general custom, nor shame ; they constantly think of their paramours.

When asleep and when awake, when eating and when resting, they constantly think of their paramours and do not feel any affection for anybody else.

10830

कुलटा बहुपुंरागा वेश्यावेश्या प्रकाशत: ।
लोभेन सर्वपुंरागा सामान्या कथिता बुधै: ॥

(अ) Rasaratnahāra of Śivarāma Tripāṭhin (KM VII 118) 27.

(आ) GVS 54.

An unchaste woman openly passionate over several men is termed a *veśya* ; one who is passionate over all, merely out of greed, is a common harlot : so say the wise. (K. V. Sarma).

10831

कुलटा स्वपतिं हित्वा यथान्यं भोगकाङ्क्षया ।
संसेवते सकामोऽन्यान् देवादीन् फलकाङ्क्षया ॥

(आ) Lau 5.

Just as an unchaste woman, longing for enjoyment, neglects her husband and goes to another, so also a person full of desire (gives up his family deity and) serves other gods to achieve his ends. (V. Krishnamacharya).

10832**

कुलत्थक्वाथतोयेन तरु: पुष्पफलं त्यजेत् ।
किंशुकार्जुनतर्कारी- लवणाम्बूक्षणेन च ॥

(आ) ŚP 2295.

When sprinkled with water boiled with *kulattha* pulse, a tree will shed its flowers and fruits ; so also when it is sprinkled with salt-water mixed with the juice of *kiṁśuka*, *arjuna* and *tarkārī* trees. (A. A. R.).

कुलत्रयकृतं कीर्त्या see No. 10833.

10833

कुलत्रयगृहं कीर्त्या निजया धवलीकृतम् ।
कृष्णं करोत्यकृत्येन नारी दीपशिखेव तु ॥

(अ) SkP, Nāgara-kh. 158. 69.

(*a*) कुलत्रयकृतं SkP (var.).

A woman can, by her unchastity, reduce to infamy her family house for three generations—a house which she had (once) conduced to brighten up, just as the flame of a lamp, which had lighted up the house (earlier), can reduce it to darkness (by being put out). (K. V. Sarma).

10834

कुलपतनं जनगर्हां
नरकगतिं प्राणितव्यसन्देहम् ।
अङ्गीकरोति तत्क्षणम्
अबला परपुरुषमभियान्ती ॥

(अ) Kuṭṭ (Kuṭṭ [BI] 832, Kuṭṭ [KM] 810). Variant of 10835.

Āryā metre.

A woman who runs after a man other (than her husband) invites on herself, that very moment, the ruin of the family, censure of the people, the road to hell and a doubt on her own (honourable) existence. (K. V. Sarma).

10835

कुलपतनं जनगर्हां
बन्धनमपि जीवितव्यसन्देहम् ।
अङ्गीकरोति कुलटा
सततं परपुरुषसंसक्ता ॥

(अ) P (PP 1. 135, Pts 1. 176, PtsK 1. 192), Vet Hu[1] 20. 5.

(आ) SR 352. 9 (a. P), SSB 232. 9, SRK 118. 11 (a. Śārṅgadhara, but not found in ŚP), IS 1827. GVS 431, SRM 2. 308. Variant of 10834.

(*b*) प्राणित° Vet Hu[1]; जीवितस्य सं° SR, SSB, SRK.

(*c*) तत्क्षणम् [कु°] Pts, Vet Hu[1]; सकलं [कुल°] SR, SSB, SRK.

(*d*) अबला [स°] Pts, Vet Hu[1]; वनिता [सत°] SR, SSB, SRK; °संरक्ता Pts.

Āryā metre.

A woman who is attached to a man other than her husband constantly invites on herself the ruin of the family, censure of the people, imprisonment and even the doubt of her (honourable) existence. (K. V. Sarma).

10836

कुलभक्तांश्च यो द्वेष्टि नवीनं भजते जनम् ।
स गच्छेत् शत्रुसाद् राजा धनप्राणैर्वियुज्यते ॥

(अ) Śukr 5. 23.

A king who dislikes those attached to his family (for generations) and enlists (instead) new men will be defeated by the enemy and will be deprived of his wealth and life. (K. V. Sarma).

10837*

कुलमकलङ्कं न गणितम्
अवधीरितमग्रजन्मनामुचितम् ।
नावेक्षितमवगीतं
शठसेवितवर्त्मनि त्वया पतता ॥

(अ) Kuṭṭ (Kuṭṭ [Bl] 411, Kuṭṭ [KM] 411). Cf. वंशे कुटिल°.

Gīti-āryā metre.

You have forgotten your stainless race, (O one disowned). You have had no thought of what you owed to your elders; you have fallen into the ways of evil, and have not considered the unfavourable reflections which will be passed upon your conduct. (E. Powys Mathers).

10838*

कुलममलिनं भद्रा मूर्तिर्मतिः श्रुतिशालिनी
भुजबलमलं स्फीता लक्ष्मीः प्रभुत्वमखण्डितम् ।
प्रकृतिसुभगा ह्येते भावा अमीभिरयं जनो
व्रजति सुतरां दर्पं राजन् त एव तवाङ्कुशाः ॥

(आ) VS 2507, SRHt 170. 10 (a. Mudrārākṣasa, but not found therein), SSSN 91. 17, Kpr 10. 508, AlR 349, Sar 5.368, KāP *ad* 10. 30 (p. 364), KHpk 396. 563, AlS 197. 3-6. AR 203. 1-4.

(*a*) कुलमलिनं AlR (printing error).

(*c*) °गास्ते ते SRHt, SSSN; एते [ह्येते] AR; मदस्य च (मद स्तुति° SRHt) हेतवो [अ° ज°] VS, SRHt, SSSN, Sar.

(*d*) पुरुषो यैरुन्मादं त VS, SRHt, SSSN, Sar; नितरां [सु°] AR, राजँस्त AlR, AP.

Hariṇī metre.

The family untarnished; appearance gentle; intellect versed in revelation; the strength of arms enough; wealth clear; sovereignty unimpeded—these thy conditions are naturally sweet and through these this person becomes elated; but these are only your goading hooks. (G. Jhā).

10839

कुलमार्गपरः श्रेष्ठः पित्रोः शुश्रूषकः शुचिः ।
शास्त्रमार्गानुसारी च धर्मिष्ठो धर्ममाप्नुयात् ॥

(अ) Śuka (ŚtsAn 582. 4-5, in Lassen's Anthologie Sanscritica 3. 33).

(आ) IS 1828.

(*a*) °परिभ्रष्टः StsAn (var.).

(*c*) °मार्गपरिभ्रष्टः ŚtsAn (var.).

That noble person who sticks to the customs of his family, that man of pure conduct who attends to the needs of his parents and the man who follows the path chalked out by scripture—all these follow the right path and will obtain *Dharma* [religious merit]. (A. A. R.).

10840*

कुललालिलावलोले
शलिलेशे शालशालिलवशूले ।
कमलाशवलालिबले-
ऽमाले दिशमन्तकेऽविशमे ॥

[कुररालिरावलोलं
सलिलं तत्सारसालिरवशूरम् ।
कमलासवलालिवरं
मारयति शाम्यतो विषमम् ॥]

(अ) RK 4. 12.

(आ) KHpk 325. 524; SSB 568. 2 (a. Rudraṭa).

Āryā metre.

1. *Meaning of the verse in Sanskrit* :

Due to the fear of death I entered that path in the direction of Viṣṇu—death who is eager to snatch away good people affectionate to their families, who belittles swordsmen, who takes away householders, whose henchmen like even poor people and who is unavoidable.

2. *Meaning of the verse in Māgadhī Prākṛt* :

That water in the autumn kills [powerfully affects] even great ascetics—the water that resounds with the cries of ospreys, which by the cacklings of cranes is very brave (in killing separated lovers) and which is conspicuous by the presence of intoxicated bees. (A. A. R.).

10841-42

कुलविद्याश्रुतौदार्य- शिल्पविक्रमधैर्यवान् ।
वपुस्सत्त्वबलारोग्य- स्थैर्यशौचदयान्वितः ॥

पैशुन्यद्रोहसम्भेद- शाठ्यलौल्यानृतातिगः ।
स्तम्भचापलहीनश्च सेवनं कर्तुमर्हति ॥

(अ) KN (KN [ĀnSS] 5. 13-14, KN [TSS] 13-14, KN [BI] 5. 13-14).

(*b*) शीलवि° KN (BI).

That person only is fit to serve a worthy master who possesses a noble lineage, learning, proficiency in *Śruti-s*, liberality, *artistry*[1], prowess and patience; who is blessed with an amiable appearance, even-mindedness, physical might, healthiness, firmness of mind, honesty of intentions and kindness of disposition; who is beyond the reach of malevolence, treacherousness, a spirit of sowing dissensions, guilefulness, avidity and falseness, and (lastly) who has cast off obstinacy and fickleness alike. (M.N. Dutt).

1. Following the reading शील in KN (BI), M. N. Dutt has : good character.

कुलवृद्धिं च राजेन्द्र see ज्ञातयो वर्धनीयास्तैः.

10843

कुलव्रतधरा नारी नरस्य यदि जायते ।
तदा तस्य गुरुर्लक्ष्मीः शास्त्रं मित्रं गतिः सखा ॥

(आ) IS 1829, Subh 90.

If a man has a wife who upholds the noble traditions of the family, then prosperity will be his preceptor, the *śastra* [scripture] will be his friend and wisdom his intimate companion. (A. A. R.).

10844

कुलशीलगुणोपेत: सत्यधर्मपरायण: ।
रूपवान् सुप्रसन्नश्च राजाध्यक्षो विधीयते ॥

(अ) Cr 290 (CRT 5. 3, CPS 109. 3), GP 1. 112. 4. Cf. No. 10845.

(आ) ŚKDr *ad* भृत्य: (a. GP).

(इ) (Cf. RN [P] 10, Ślt [OJ] 20).

(*c*) रूपेण CR (but CRT, GP as above).

(*d*) सेनाध्यक्ष [रा°] CR (but CRT, GPy as above); कोषाध्यक्षो [रा°] GP; महीपते: [वि°] CR (but CRT, CRBh II, GP, ŚKDr, as above).

A man of noble birth and character, who is further graced by the qualifications of truthfulness, honesty of purpose, handsome features and a broad catholicity of views, should be entrusted with the management of a realm. (M. N. Dutt).

10845

कुलशीलगुणोपेत: सर्वधर्मपरायण: ।
प्रवीण: प्रेषणाध्यक्षो धर्माध्यक्षो विधीयते ॥

(अ) Cr 291 (CN 100, CS 1. 54, CNSap 31, CNŚPK 95). Cf. GP 1. 112. 4. Cf. also No. 10844.

(आ) ŚKDr *ad* धर्माध्यक्ष: (a. C), SR 142. 19 (a. C), SSB 461. 1, SRHt 142. 2 (a. KN, but not found therein), SSSN 129. 2 (a. KN), IS 1830.

(इ) RN (P) 10, Cf. Ślt (OJ) 20.

(*a*) कुलशीलशमोपेत: (°म°; °मे°; °त; °ता:) CS (var.).

(*b*) सत्यधर्मपरायण: (सत्ये°; °यण) CS, CN (var.), CPS, GP, SRHt, SSSN.

(*c*) रूपवान् सुप्रसन्नश्च GP (Cf. Cr No. 290); प्रवीणो (°ण; °ण:) पेशलो दक्षो (दक्ष) CS; प्रणीय वशरोधेक्षो CS (var.); प्रवीणो यो सदा दक्षो CS (var.); प्रवीण:⋯⋯लो दक्षो CN (var.); प्रधान: [प्र°] CN (var.); प्रेक्षणाध्यक्षो SR, SSB; प्रेक्षणे दक्षो (°क्ष: SSSN). SRHt, SSSN.

(*d*) राजाध्यक्षो (°ध्ये°; °धि°: °धे°; °धा°) विधीयते CS, SRHt, SSSN; कोषाध्यक्षो विधीयते GP; राजभृत्योभिधीयते (°भृ°) CN (var.).

(*cd*) येशलोदक्षोसुजाध्यक्षो विधंयते (*sic !*) CN (var.).

He who is of good family, has good manners and good qualifications, conforms with the rules of *Dharma* and knows them well, should be made the minister of justice [*Dharmādhyakṣa*].

10846

कुलशीलपौरुषादि-
प्रख्यातयशोविशोभिजन्मानम् ।
धनवन्तमधनमपि वा
रञ्जय राजानमुन्नतारम्भम् ॥

(आ) SMH 6. 36.

(*d*) °तावस्यम् [°तार°] SMH (var.).

Gīti-āryā metre.

Please that king whose undertakings are in a big way, whether he is possessed of riches or not, provided he has nobility of birth, character and manliness, all of which adorn his birth and proclaim his fame. (A. A. R.).

10847

कुलशीलवृत्तदोषान्
विद्यादोषांश्च कर्मदोषांश्च ।
कथयति परस्य नीचो
न तु स्मरत्यात्मनो दोषान् ॥

(अ) Dvi 77.

Āryā metre.

Faults of others pertaining to family, character, conduct, learning and actions, the low person broadcasts ; but he (conveniently) forgets his own faults. (A. A R).

कुलशीलशमोपेत: see No. 10845.

10848

कुलशीलश्रुताचार- वतां किल सतां कुले ।
चिरादाराध्य जायन्ते पुरुषा: पुरुषोत्तमम् ॥

(आ) SMH 2. 29.

Men are born in the families of good people who possess nobility of birth, character, learning and polite behaviour, by worshipping for a long time the best of *Puruṣa-s* [Lord Viṣṇu]. (A. A. R.).

कुलशीलेषु सम्पन्नो see No. 9073.

10849*

कुलशैलदलं पूर्ण- सुवर्णगिरिकर्णिकम् ।
नमोऽधितिष्ठतेऽनन्त- नालं कमलविष्टरम् ॥

(अ) Stutikusumāñjali of Śrī-Jagaddhara (KM 23) 2. 19.

(आ) VS 13 (a. Paṇḍita Jagaddhara), SR 17. 2 (a. VS).

Having the seven principal mountains for its petals, the mountain full of gold for its pericarp, the serpent Ananta for its stalk—to the god occupying for his residence such a lotus, my salutation. (A. A. R.).

कुलस्त्रियोऽपि धर्मेण see No. 9762.

10850

कुलस्य कमलस्येव मूलमन्विष्यते यदि ।
दोषपङ्कप्रसक्तान्तस् तदावश्यं प्रकाशते ॥

(अ) Dar 1. 7.

(*c*) दोष: पङ्कप्रसङ्गोन्ता° Dar (var.) ; °प्रसक्तन्तोस् Dar (var.).

(*d*) प्रदृश्यते Dar (var.).

In the case of a (great) family and a lotus, if an investigation is made as to its origin, then will surely be disclosed a defect of mud that has spread deep within. (A. A. R.).

10851

कुलस्य शीलस्य गुणस्य चात्मन:
स्वयं गुणान् ये कथयन्ति पण्डिता: ।
न शोभते तेषु हिमेन्दुपाण्डुर:
सदाचरश्छत्रमिवात्मना धृतम् ॥

(अ) Cr 1380 (CNP II 28, CM 41).

(*a*) शीस्य (°ल° om.) CNP II.

(*c*) तस्य [ते°] CNP II (MS); हिमिदुपाण्डुरं CNP II (MS).

(*d*) सभाचारं CNP II (MS); इवामिवोत्मना (*sic !*) CNP II (MS); सदाचार: Cr (*contra metrum*); emended to सदाचर:, editorially (*metri causa*).

Vaṁśastha metre.

It does not augur well in wise men to extol their own nobility, character and virtue. The umbrella of good fortune, if held by oneself, does not bring any advantage even as the moon covered by an overcast of mist.

10852*

कुलाचला यस्य महीं द्विजेभ्यः
प्रयच्छतः सीमदृषत्त्वमापुः ।
बभूवुरुत्सर्गजलं समुद्राः
स रैणुकेयः श्रियमातनोतु ॥

(अ) Khaṇḍapraśasti-prārambha 61.
(आ) Sama 1 क 13, SR 20. 69, SSB 33. 1, RJ 100 (a. Khaṇḍa°), Regnaud II 102 (a. Khaṇḍa°).
(*b*) °मायु: Khaṇḍa°.
(*d*) रेणु° Khaṇḍa°.

Upendravajrā metre.

May that son of Reṇukā [Paraśurāma] bring you welfare, to whom the seven principal mountains constituted the boundary wall when he gave away the earth as a gift to the Brāhmaṇa-s and to whom the water offered at the time of the gift was the ocean. (A. A. R.).

कुलाचारजनाचारै: see यः कुलाभिजनाचारैः.

10853

कुलाचार्या महात्मानः सत्यवाचो जितेन्द्रियाः ।
यजमानहिताधाने दक्षा वन्द्याः पुरोहिताः ॥

(आ) SSB 300. 2.

Family preceptors, the great-souled ones, having truth in their speech, and senses under control, efficient ever in promoting beneficial acts of the *yajamāna* [house-holder], these family priests are (always) to be honoured. (A. A. R.).

10854

कुलादपि वरं शीलं वरं दारिद्र्यमामयात् ।
राज्यादपि वरं विद्या तपसोऽपि वरं क्षमा ॥

(अ) Bhāvadevasūri's Pārśvanātha-caritra 3. 415.
(आ) IS 1831, Subh 114.
(*b*) दारिद्रमासयात् Subh (*sic !*).
(*d*) क्षमा: Subh.

Conduct is superior to nobility of birth, poverty is preferable to disease, learning is greater than a kingdom and forbearance is more than penance. (K. V. Sarma).

10855

कुलानि जातिश्रेणीश्च गणान् जानपदानपि ।
स्वधर्माच्चलितान् व्रात्यान् विनये स्थापयेत् पथि ॥

(आ) ŚbB 478.

(A king should) keep on the right path the nobility, the graded castes, the guilds, the subjects in general and the *vrātyas* who have strayed from their ordained duties. (K. V. Sarma).

10856

कुलानि समुपेतानि गोभिः पुरुषतोऽश्वतः ।
कुलसंख्यां न गच्छन्ति यानि हीनानि वृत्ततः ॥

(अ) MBh (MBh [Bh] 5. 36. 28, MBh [R] 5. 35. 28, MBh [C] 5. 1287).
(आ) Saśā. 40. 142.
(*b*) ऽर्थत: MBh (var.), Saśā ; ऽन्नत: or ऽन्यत: MBh (var.).
(*c*) कुलाख्यां नानुगच्छन्ति MBh (var.).
(*d*) वृत्तित: MBh (var.).

Such families, though they are in possession of (any number of) male members, horses and kine, if found lacking in good couduct, cannot be counted among families (proper). (S. Bhaskaran Nair).

10857

कुलाभिमान: कस्तेषां जघन्यस्थानजन्मनाम् ।
कुलकूलंकषा येषां जनन्यो निम्नगाः स्त्रियः ॥

(अ) Dar 1. 11.
(*b*) जनानां स्था° [जघन्यस्था°] Dar (var.).

What family honour and prestige do they have, those who are born of the lowest of classes ? For, their mothers are women who have broken all bounds of decency and are similar to rivers that go to lower levels breaking the banks. (A. A. R.).

10858

कुलाभिमानाभरणस्य माता
पितामही वा प्रपितामही वा ।
योषित् स्वभावेन यदि प्रदुष्टा
तदेष दोषः कुलमूलघातः ॥

(आ) Dar 1. 16.

Upajāti metre (Upendravajrā and Indravajrā).

For the ornament of a family's pride the mother, grandmother or the great grandmother (is the principal cause) ; if a woman is by nature vicious, then that fault will cut at the very root of the family. (A. A. R.).

10859

कुलाभिमाने विभवो विभवेऽभिनवं वयः ।
यौवनेऽभिमता कान्ता योगोऽयं भाग्यसम्पदाम् ॥

(आ) JS 303. 3 (a. Kṣemendra).

To have wealth when one already possesses nobility of birth, to have youth when there is wealth, to have the desired bride when there is youth—such a combination occurs only with a wealth of luck. (K. V. Sarma).

10859 A

कुलार्थं धार्यते पुत्रः पोषार्थं सेव्यते पिता ।
आशयाश्लिष्यति जगत् नास्ति निष्कारणा स्वता ॥

(अ) Buddhacarita 6. 10,

(इ) Bu° (T) 6. 10 ; Fopen hsing chi ching 731 a, 25. 26.

(*d*) निष्कारणास्वता Bu° (var.).

A son is maintained for the continuance of the family. A father is honoured for the sake of maintenance. The world is liked for (the fulfilment of) some desire. There is no 'own-ship' without some motive. (K. V. Sarma).

10860

कुलिङ्गद्वारकाणि स्युर् उत्सवार्थं कुलस्य ह ।
तेषां च द्वारवद् गुप्तिः कार्या सर्वात्मना भवेत् ॥

(अ) MBh (MBh [Bh] 12. 69. 42, MBh [R] 12. 69. 44, MBh [C] 12. 2639).

(आ) SRHt 161. 5 (a. MBh), SSSN 125. 4.

(*a*) कडङ्ग° MBh ; कण्टक° or संकट° or षडंग° or कांडग° or कुलिक° or करंक° or कुलिंग° or कुलिक° or कुलंक° MBh (var.) ; °कानि MBh (var.).

(*b*) उच्छ्वासार्थं (°र्थं or उधाः सर्व° or उच्चाः सर्व° or यानि सर्व°) पुरस्य MBh ; उच्छ्वासार्थं SSSN (printing error for °च्छ्°) ; हा or च or हि or तु or वा or वै [ह] MBh (var.).

(*c*) तद् [च] MBh (var.) ; चाचारवद् [च द्वा°] MBh (var.).

(*d*) °त्मनां MBh (var.).

(In palaces) there will necessarily be small backside entrances for admitting servants on occasions of family festivities. But these openings should also be guarded with all care as in the case of the main entrances. (K. V. Sarma).

10861

कुलिशं सर्वलोहानाम् अम्भसां शैलसेतवः ।
अभेद्याः प्रतिभाव्यन्ते न किंचिदसतां पुनः ॥

(अ) RT 6. 273.

(आ) IS 1832.

It would seem that the diamond cannot be cut by any metal ; neither can waters break stone dykes. But nothing is indestructible for evil-doers. (K. V. Sarma).

10862

कुलिशाहतिहृतशिरसेऽप्य्
अदात् कबन्धाय जीवते शक्रः ।
अशनायोरसि वदनं
दीनो रिपुरप्यनुग्राह्यः ॥

(आ) Upadeśaśataka (KM II. 20) 26.

Āryā metre.

Though Indra cut off the head of (demon) Kabandha with a stroke of his thunderbolt weapon, he gave to the still alive demon a mouth on his chest for taking food. Even an enemy, when afflicted, should be helped. (A. A. R.).

कुलीनः कुलसम्पन्नो see No. 10864.

10863

कुलीनः प्रायशो लोके तादृशस्योपकारकः ।
तिमिरं हि तिरस्कारि तस्करस्योपकारकम् ॥

(आ) SRHt 40. 9 (a. Śṛṅgāraprakāśa).

People of noble birth generally render help to people of their kind in this world ; darkness is blinding, but it helps a thief. (A. A. R.).

10864

कुलीनः शीलसम्पन्नो वाग्मी दक्षः प्रियंवदः ।
यथोक्तवादी स्मृतिमान् दूतः स्यात् सप्तभिर्गुणैः ॥

(अ) MBh (MBh [Bh] 12. 86. 27, MBh [R] 2. 85. 28, MBh [C] 12. 3321).

(आ) SRHt 156. 6 (a. MBh), VS 2821, SSSN 121. 6 (a. MBh), IS 1837.

(*a*) कुलसं°, सत्त्वसं° MBh (var.), शीळ° SRHt.

(*b*) वाङ्मी MBh (var.); वाग्मी SRHt.

(*c*) द्युतिमान् [स्मृ°] MBh (var.).

A royal envoy should be endowed with the following seven qualities : high birth, good conduct, eloquence, cleverness, sweet tongue, faithful delivery of messages and good memory. (K. V. Sarma).

कुलीनः सत्त्वसम्पन्नः see No. 10865.

कुलीनः सत्त्वसम्पन्नो see No. 10864.

10865

कुलीनः सत्यसम्पन्नः शक्तोऽमात्यः प्रशंसितः ।
एतैरेव गुणैर्युक्तस् तथा सेनापतिर्भवेत् ॥

(अ) MBh (MBh [Bh] 12. 86. 30, MBh [R] 12. 85. 31, MBh [C] 12. 3224).

(आ) IS 1836.

(*a*) सत्त्वसं° or शीलसं° MBh (var.).

(*b*) शुक्लो or शुद्धो or शक्यो MBh (var.); मान्यः MBh (var.); प्रशंसिता or प्रशस्यते or प्रशंसिते MBh (var.).

(*c*) युक्तास् MBh (var.).

A minister will attain to fame if he is of a noble family, truthful and strong. To be the commander of the army also one should possess such qualities. (K. V. Sarma).

कुलीनत्वं कुले भावं see No. 84.

10866–67

कुलीनमकुलीनं वा वीरं पुरुषमानिनम् ।
चारित्रमेव व्याख्याति शुचिं वा यदि वाऽशुचिम् ॥
अनार्यस्त्वार्यसंकाशः शौचाद्धीनस्तथा शुचिः ।
लक्षण्यवदलक्षण्यो दुःशीलः शीलवानिव ॥

(अ) R (R [Bar] 2. 101. 4-5, R [B] 2. 109. 4-5, R [G] 2. 118. 4-5).

(आ) SSap 250 (No. 10866 only), IS 1833-34.

(*b*) नरं or धीरं or परं or भीरुं [वीरं] R (var.).

(*c*) चारित्र्यम् R (var.) ; ह्याचष्टे (चा° ; °ष्ट) or चाख्याति or व्याचष्टे [व्या°] R (var.).

(*d*) शुभं वा यदि वाशुभम् R (var.) ; मतिं [शु°] R (var.).

(*e*) आर्यसंस्थानः (°नं ; °नैश्) or अनार्यश्चात्मशीलश्च or अनार्यस्त्वार्यशीलश्च (अनर्थं°) R (var.).

(*f*) शौचान्वित इवाशुचिः R (var.) ; शौचहीनस् (शो°) or शौचाधीनस् or शोचाद्धीनस् R (var.); सदा [तथा°] R (var.).

(*g*) निर्लक्षणो लक्षणवान् or निर्लक्ष्मणो लक्ष्मणवान् or दुर्लक्षणो लक्ष्मणवान् (लक्ष°) or निर्लक्षणोथ लक्षणो or निर्लक्षणे लक्षणं वा or लक्षिण्यवदलक्षिण्यो or लक्षस्यवदलक्षिण्यो or लक्षण्य इव लक्षेण R (var.).

(*h*) दुशीलश् (सु°) or दुःशीलं or अरोदुः [दुः°] R (var.) ; अपि or इह or इति [इव] R (var.).

A man's character alone will demonstrate whether he is of a noble descent or of low descent, valorous or only pretending, and pure or impure.

(If not judged by character), a low person might pass for a high-born, one who is impure for pure, one without qualities for one with qualities, and a man of bad conduct for one of good conduct. (K. V. Sarma).

10868

कुलीनमार्यं श्रुतवद्विनीतम्
मनोऽक्षतं सभ्यमहार्यबुद्धिम् ।
कृतज्ञतोर्जामितिसत्त्वयुक्तं
सद्वृत्तपक्षं खलु तं च विद्यात् ॥

(आ) KN (KN [ĀnSS] 16. 30, KN [TSS] 16. 30, KN [BI] 15. 30).

(*b*) अलोलुपं सत्यमहार्यमन्यैः KN (ĀnSS).

Upajati metre (Upendravajrā and Indravajrā).

One of high lineage, straightforward, learned in the *śāstra-s*, polite, high in rank and position, firm in his allegiance, grateful, and endowed with power, intelligence, and wisdom, such a one should be recognized as a faithful and well-behaved party. (M. N. Dutt).

10869

कुलीनस्य कुलीनस्य नवदारिद्र्यलज्जया ।
किं कुलेनाकुलीनाग्रे याच्ञावैन्यप्रलापिनः ॥

(अ) Dar 1. 12.

Of what avail is birth in a noble family to one, who, though well born, has to bend low on the ground due to the shame of new-born poverty and who has to make pitiable representations for help before a low-born person ? (A. A. R).

10870

कुलीनस्य च या निन्दा वधश्चामित्रकर्शन ।
महागुणो वधो राजन् न तु निन्दा कुजीविका ॥

(अ) MBh (MBh [Bh] 5. 71. 20, MBh [R] 5. 72. 24, MBh [C] 5. 2698).

(आ) IS 1835.

(*a*) नि° च or नि° या tr. MBh (var.).

(*b*) स वधो [वधश्च] MBh (var.); वा [च] MBh (var.) ; °घातिनः or कर्षण MBh (var.).

(*c*) महागुणवधो MBh (var.).

(*d*) च [तु] MBh (var.) ; कुजीवितं (°ता) or जुगुप्सिता or कुजीवनं MBh (var.).

To a man of noble descent, O grinder of foes, even censure is death. Death is even many times better than a life of blame. (P. C. Roy).

10871

कुलीन स्वाधीन भ्रमणपरिहीन प्रियतम
क्षमासिन्धो साध्वीशरण करुणाभाजन विभो ।
अथेदानीमस्याः कुरु करुणमिन्दीवरदृशो
दृशेयं प्राणेश क्षणमपि विलम्बं न सहते ॥

(आ) SH (part II) fol. 40a (239), SkrP 1.
Śikhariṇī metre.

O my dearest ! born in a noble family, independent, not travelling, ocean of forgiveness, the resort of your faithful wife, O merciful Lord/ show mercy to me now by the glance of your lotus-eyes. O Lord of my life ! even the delay of a moment is intolerable. (R. Chaudhuri).

10872

कुलीनाः शुचयः शूराः श्रुतवन्तोऽनुरागिणः ।
दण्डनीतेः प्रयोक्तारः सचिवाः स्युर्महीपतेः ॥

(अ) KN (KN [ĀnSS] 4. 24, KN [TSS] 4. 24, KN [BI] 4. 25).
(आ) SRHt 98. 2 (a. Kāmandakī), SSSN 110. 2 (a. R, but not found therein), IS 1840.
(a) शुद्धाः [शू°] SSSN.
(b) ऽनुरागिनः KN (BI).
(c) दण्डनीतिप्रयो° KN (BI), SSSN.
(d) तु [स्युः] SSSN.

The *ministers*[1] of a monarch should be high-born, pure-natured, heroic, learned, loyal and experts in the practical application of the science of polity. (M. N. Dutt).

1. M. N. Dutt has : attendants.

10873

कुलीनान् नावमन्येत सम्यग्वृत्तान् मनस्विनः ।
त्यजन्त्येतेऽवमन्तारं घ्नन्ति वा मानहेतवः ॥

(अ) KN (KN [ĀnSS] 5. 67, KN [TSS] 5. 67, KN [BI] 5. 68).
(आ) IS 1838.
(b) मानहेतुना KN (BI) 5. 68.

One [a wise monarch] should never despise the high-born, well-mannered, and noble-minded persons ; for, these very men whose honour is at stake, might disown that censurer or (even) kill him. (S. Bhaskaran Nair).

10874

कुलीना रूपवत्यश्च नाथवत्यश्च योषितः ।
मर्यादासु न तिष्ठन्ति स दोषः स्त्रीषु नारद ॥

(अ) MBh (MBh [Bh] 13. 38. 11, MBh [R] 13. 38. 11, MBh [C] 13. 2212).
(आ) SR 349. 42, SSB 228. 42, IS 1839.
(b) निर्धनाः सधनापि वा MBh (var.).
(d) भारत [ना°] MBh (var.).

Even if high-born and endowed with beauty and possessed of protectors, women wish to transgress the restraints assigned to them. This fault truly stains them, O Nārada ! (P. C. Roy).

10875

कुलीनेषु कृतज्ञेषु सार्द्रचित्तेषु संयतः ।
कार्यार्थिकुशलो विद्वान् पूर्वं साम प्रयोजयेत् ॥

(अ) Mānasollāsa 2. 978.
(आ) SRHt 151. 1 (a. Kāmandakī), SSSN 117. 2 (a. KN, but not found therein).
(b) साधुषु [संयतः] Māna°.
(c) कार्यार्थेषु च मेधावी Māna°.

Towards people well born, to those that are grateful, and those who are tender-hearted, a wise man should have restraint in order to achieve his purpose and employ conciliatory means in the beginning. (A. A. R.).

10876

कुलीनैः सह सम्पर्कं पण्डितैः सह मित्रताम् ।
ज्ञातिभिश्च समं मेलं कुर्वाणो न विनश्यति ॥

(अ) Cr 292 (CN 56, CPS 355. 6). Cf. No. 6497.

(आ) SR 162. 389 (a. C), SSB 493. 396, IS 1841, SSkr 54, Saśā 164. 149.

(*c*) सख्यं [मे°] CN (var.).

(*d*) न वासीदति (? नावसी°) [न वि°] CN (var.).

He who associates with noble men, makes friends with the wise and has good contacts with his relatives, is never lost.

कुलीभावं कुले भावं see No. 84.

10877

कुले कलङ्कः कवले कदन्नता
सुतः कुबुद्धिर्भवने दरिद्रता ।
रुजः शरीरे कलहप्रिया प्रिया
गृहागमे दुर्गतयः षडेते ॥

(आ) SR 175. 923, SSB 511. 923.

(*a*) कदान्नता SR (printing error).

Upajāti metre (Vaṁśastha and Upendravajrā).

A black spot in the family name, stale food in the mouth, a son with a perverted mind, poverty in the house, disease in the body and a quarrelsome wife—these six constitute misery when one comes to the house. (A. A. R.).

10878

कुले जाताश्च क्लिश्यन्ते दौष्कुलेयवशानुगाः ।
आढ्यैर्दरिद्रावमताः किं नु दुःखतरं ततः ॥

(अ) MBh (MBh [Bh] 3. App. I. 21. 24 *ab*/*cd*, MBh [R] 3. 193. 23, MBh [C] 3. 13234).

(आ) IS 1842.

(*a*) कृष्यन्ते [क्लि°] MBh (var.).

(*b*) दौष्कुलेयैर् MBh (var.).

(*c*) °श्चाक्रांताः [°वमताः] MBh (var.).

(*d*) स्विद् [नु] MBh (var.); °मतः परं [°तरं ततः] MBh (var.).

Those of good families suffer afflictions in consequence of their subjection to persons that are ill-born and the poor are insulted by the rich; what can be more pitiable than these ? (P. C. Roy).

10879*

कुलेन कान्त्या वयसा नवेन
गुणैश्च तैस्तैर्विनयप्रधानैः ।
त्वमात्मनस्तुल्यममुं वृणीष्व
रत्नं समागच्छतु काञ्चनेन ॥

(अ) Ragh 6. 79.

(आ) Almm 149.

(*c*) त्वयात्मना Almm ; इमं [अमुं] Ragh (var.).

Upajāti metre (Upendravajrā and Indravajrā).

Do you therefore elect him your equal in birth, in beauty, youth, and in all (other) good qualities with modesty at their head. Let the jewel (thus) be mated with gold. (G. R. Nandargikar).

कुले नियोजयेद् भक्तं see सुकुले योजयेत् कन्यां.

10880*

कुले पौलस्त्यानां न निजममलं जन्म कलितं
बहोः कालान्नालोचितमतुलमुच्चैः स्वमयशः ।
प्रसूनं पुष्पेषोः शरमसहता किं च भवता
स पत्नी सौमित्रेरशनिसहधर्मा न गणितः ॥

(आ) Skm (Skm [B] 2114, Skm [POS] 5. 23. 4) (a. Gosoka).

(*a*) क्व ते or कृते [कुले] Skm (var.).

(*b*) °लांचित° Skm (POS).

Śikhariṇī metre.

Noble birth in the (great) family of the Paulastya-s was not heeded by you, nor did you care for the great and lasting infamy (from such a deed as of carrying away Sītā); but, unable to withstand the arrows of Cupid, you did not mind the arrow of Sumitrā's son which has a power equal to the thunderbolt. (A. A. R.).

10881

कुले प्रसूतिः प्रथमस्य वेधसस्
त्रिलोकसौन्दर्यमिवोदितं वपुः ।
अमृग्यमैश्वर्यसुखं नवं वयस्
तपःफलं स्यात् किमतःपरं वद ॥

(अ) Kum 5. 41. (Cf. A. Scharpe's Kālidāsa-Lexicon I. 3; p. 55).

(*b*) उद्यतं or उत्थितं or अर्जितं [उदितं] Kum (var.).

(*d*) इतःपरं [अतःपरं] Kum (var.), तव [वद] Kum. (var.).

Vaṁśastha metre.

Your birth is in the race of the primeval Brahmā. Your body is the consecration of the beauty of the three worlds. You have every enjoyment already and you are youthful. Then what better fruit of asceticism can there be? (H. H. Wilson)

10882

कुले महति जातेन आत्मनः श्रेय इच्छता ।
आत्मज्ञाने श्रमः कार्यो यज्ज्ञात्वाऽमृतमश्नुते ॥

(आ) ŚP 4181 (a. Yogarasāyana).

A person born in a noble family and desiring his own welfare should put forth efforts for self-knowledge; for, knowing this he enjoys beatitude [immortality]. (A. A. R.).

10883*

कुले महति वैधव्यं वैधव्ये शीलविप्लवः ।
शीलभ्रंशे वियोगोऽयं वह्निना मम यास्यति ॥

(अ) Sam 2. 34.

Widowhood in a noble family, loss of reputation during widowhood, possibilities of exile for loss of reputation—all these will vanish with my entering the burning pyre. (K. V. Sarma).

10884*

कुले लज्जायां च स्वयशसि च माने च विमुखः
शरीरं विक्रीय क्षणिकधनलोभाद् धनवति ।
तदाज्ञां कुर्वाणो हितमहितमित्येतदधुना
विचारातिक्रान्तः किमिति परतन्त्रो विमृशति ॥

(अ) Mudr 5. 4.

(आ) SSH 2. 80, SRRU 771.

(*b*) क्षणिकमपि नो° Mudr (var.); °धनलाभाद् Mudr (var.), SSH, SRRU.

(*d*) विचाराग्निःक्रा° Mudr (var.); यदत° [परत°] Mudr (var.).

Śikhariṇī metre.

Turning his back upon high family, bashfulness, personal glory and pride, selling his body to the man of riches through desire for transient wealth and carrying out his behest, why should a dependent man, gone beyond consideration, now discriminate whether a thing is wholesome or harmful? (R. S. Walimbe).

10885*

कुलोत्कर्षात् स्नेहात् कमितुरथवा पातकभयात्
सखि श्रद्धा ते स्याद् यदि विनयमालम्बितुमपि ।
किमेभिर्दातव्यं परिकलय शिप्रातटरुहां
करञ्जानां कुञ्जैरविनयवतीनर्मनिपुणैः ॥

(आ) Skm (Skm [B] 540, Skm [POS] 2. 13. 5) (a. Dimboka), Kav p. 120.

Śikhariṇī metre.

For preserving the nobility of the family or due to affection for your beloved, or due to fear of committing a

sin, friend, or if you have at least devotion for good behaviour, what have these arbours of *karañja* trees to give you, the trees that grow on the banks of the Śiprā river, these (arbours) that are notorious for the love-sports of immoral women? (A. A. R).

10886

कुलोद्गतं सत्यमुदारविक्रमं
स्थिरं कृतज्ञं धृतिमन्तमूर्जितम् ।
अतीव दातारमुपेतवत्सलं
सुदुष्प्रसाधं प्रवदन्ति विद्विषम् ॥

(अ) KN (KN [ĀnSS] 10. 41, KN [TSS] 10. 41, KN [BI] 10. 38).

(आ) SR 387. 399 (a. KN), IS 1843.

(*b*) मतिमन्त° KN (ĀnSS), KN (TSS), IS.

(*d*) सुदु:प्रसाध्यं KN (BI); °साध्यं SR.

Vaṁśastha metre.

A high-born, truthful, highly powerful, resolute, grateful, forbearing, energetic, greatly munificent and affectionate king is said to constitute a foe difficult of being subdued or defeated. (M. N. Dutt).

10887

कुलोपक्रोशनकरी कुलाङ्गारी निराश्रया ।
जीवितुं न स्पृहेन्नारी साध्वीनामग्रत: स्थिता ॥

(अ) Harivaṁśa-pur. Viṣṇu-parvan 118. 15.

A woman who brings disrepute to the family, the bane [fire-brand] of the family and without support (of kinsfolk) will not desire to live in the presence of good housewives. (A. A. R.).

10888**

कुल्माषदन्तिदन्तानां चूर्णयुक्पङ्कसंभवा ।
प्रत्यहं पुष्पिताम्भोज- मण्डिता पद्मिनी भवेत् ॥

(आ) ŚP 2245.

A lotus-pond will be adorned with blossomed lotuses everyday if the lotus-plants grow in mud mixed with the powder of *kulmāṣa* grains and (powdered) teeth [tusks] of elephants. (A. A. R.).

10889

कुल्या: कृता विशाला:
कुड्यान्युपलैर्निबद्धानि ।
क्रीता बलिनो महिषा:
कृतकृत्या: स्म इति मन्यन्ते ॥

(अ) Vaidi 32.

Upagīti-āryā metre.

Irrigation canals have been broadened, the walls of the house have been constructed with stones, strong buffaloes have been bought—with these some people consider themselves contented (in life). (A. A. R.).

10890*

कुल्याम्भोभि: पवनचपलै: शाखिनो धौतमूला
भिन्नो राग: किसलयरुचामाज्यधूमोद्गमेन ।
एते चार्वागुपवनभुवि च्छिन्नदर्भाङ्कुरायां
नष्टाशङ्का हरिणशिशवो मन्दमन्दं चरन्ति ॥

(अ) Śak 1. 14 (in some texts 1. 15). (Cf. A. Scharpe's Kālidāsa-Lexicon I. 1; p. 14).

(आ) SR 141. 5, SSB 459. 5, Almm 150.

(*a*) प्रसृतचपलै: Śak (var.).

(*d*) नष्टातङ्का Śak (var.), SR, SSB.

Mandākrāntā metre.

Laved are the roots of trees by deep canals/whose glassy waters tremble in the breeze ;/the sprouting verdure of the leaves is dimmed/by dusky wreath of upward curling smoke/from burnt oblations ; and on new-made lawns / around our car graze leisurely the fawns. (Sir Monier Monier-Williams).

10891*

कुवलयदलद्युतासौ
दृशा च वपुषा च कं न दर्शयते ।
अधरीकृतप्रवाल-
श्रियाङ्घ्रिणास्येन च नतभ्रूः ॥

(आ) Sar 2. 153.

Āryā metre.

Whom does not this damsel of arched eye-brows captivate by her eyes and with her body having the splendour of the petals of blue lilies and toes and mouth [lips] that have vanquished the rosy colour of tender leaves ? (A. A. R.).

10892*

कुवलयदलनीलैरुन्नतैस्तोयनम्रैर्
मृदुपवनविधूतैर्मन्दमन्दं चलद्भिः ।
अपहृतमिव चेतस्तोयदैः सेन्द्रचापैः
पथिकजनवधूनां तद्वियोगाकुलानाम् ॥

(अ) Ṛtu 2. 23 (in some texts 2. 22). (Cf. A. Scharpe's Kālidāsa-Lexicon I. 3; p. 183).

(*a*) दललीलैर् Ṛtu (var.); उद्धतैः Ṛtu (var.); तोक° [तोय°] Ṛtu (var.).

(*d*) तद्वियोगक्षतानाम् Ṛtu (var.).

Mālinī metre.

The clouds, dark like blue lotus-leaves,/towering in eminence but humble,/ bent 'neath the burden of water, / nod to the gentle breeze/and stroll across heavens/ with lazy steps;/ adorned with the tinted bow of Indra, they draw by mysterious enchantment / the hearts of lovely maids / pining for the straying lovers. (R. S. Pandit).

10893*

कुवलयदलश्यामा मेघा विहाय दिवं गताः
कुवलयदलश्यामो निद्रां विमुञ्चति केशवः ।
कुवलयदलश्यामा श्यामालताद्य विजृम्भते
कुवलयदलश्यामं चन्द्रो नभः प्रविगाहते ॥

(आ) KāVā *ad* 4. 1. 10.

(*c*) °लता प्रविजृ° KāVā (var.).

Hariṇī metre.

The clouds, dark like the petals of the blue lotus, have gone away from the skies; Viṣṇu, dark like the petals of the blue lotus, is abandoning his sleep; the *śyāma*-creeper dark like the petals of the lotus, is now beginning to shoot forth; and the moon is appearing in the sky which bears the colour of the petals of the blue lotus. (G. Jhā.).

10894*

कुवलयदलस्निग्धश्यामः शिखण्डकमण्डनो
वटुपरिषदं पुण्यश्रीकः श्रियैव सभाजयन् ।
पुनरपि शिशुर्भूतो वत्सः स मे रघुनन्दनो
झटिति कुरुते दृष्टः कोऽयं दृशोरमृताञ्जनम् ॥

(अ) Uttara 4. 19.

(आ) Sar 5. 94, Almu 7. 4-7, AlS 221. 11-14.

(*a*) °स्नि° °श्या° tr. Almu; °मण्डलो Uttara (var.).

(*b*) श्रियेव Uttara (var.).

(*c*) इव [अपि] Sar; °र्भूत्वा Uttara (var.).

(*d*) सपदि [झ°] Almu.

Hariṇī metre.

Who is this that being seen suddenly produces on my eyes the effect of ambrosial collyrium, dark and soft like the leaf of the lotus, decorated with the lock (of hair on his head), of noble beauty, adorning as it were with his grace the crowd of boys, as if he were that darling of mine, the joy of the house of Raghu, again become a child ? (P. V. Kane and C. N. Joshi).

10895*

कुवलयनयनाकुचान्तरेषु
　　क्षणमपि येषु न शेरते युवानः ।
शिव शिव करुणापराङ्मुखोऽयं
　　गणयति तान्यपि वासराणि वेधाः ॥

(आ) Pad 45. 16, RJ 982 (=6. 96), SuSS 570, Vidy 672.

(*a*) °भुजान्तराले [°कु°] Pad (var.); °स्तनान्तरेषु Vidy.

(*c*) °मुखोऽसौ Vidy.

Puṣpitāgrā metre.

Those days in which young men do not sleep even for a short time between the breasts of young women having lily-like eyes, alas! O God Śiva, Fate that is devoid of compassion, counts even those days as days (that have been lived !) (A. A. R.).

10896*

कुवलयलक्ष्मीं हरते
　　तव कीर्तिस्तत्र किं चित्रम् ।
यस्मान्निदानमस्या
　　लोकनमस्याङ्घ्रिपङ्कजस्तु भवान् ॥

(आ) Rasagaṅgā 604. 22-23.

Udgīti-āryā metre.

What wonder is there that your fame eclipses the wealth of beauty of the whole earth [*or* removes the splendour of the beauty of lilies] ? For, the primary cause of this is that your honour has lotus-feet at which the whole world bows. (A. A. R.).

10897*

कुवलयवनं प्रत्याख्यातं नवं मधु निन्दितं
　　हसितममृतं हन्त स्वादोः परं रससम्पदः ।
विषमुपहितं चिन्ताव्याजान्मनस्यपि कामिनाम्
　　अलसमधुरैर्लीलातन्वैस्तयार्धविलोकितैः ॥

(अ) KāVā *ad* 4. 3. 22.

(आ) SkV 530, Kav 266.

(*a*) कुवलयदलं KāVā (var.); °खातं [°ख्यातं] KāVā (var.).

(*b*) रसेषु निराकृतः [परं र°] KāVā (but some texts as above).

(*c*) °व्याजं म° [°व्याजान्म°] KāVā (var.).

(*d*) चतुर° [अ°] KāVā; °ललितैर् [°मधुरैर्] KāVā (var.); °स्त्वयार्ध° KāVā (var.).

Hariṇī metre.

When gracefully she casts half glances, / hesitant and sweet, / then the dark lily grove is shamed and new wine scorned; / nectar, though it claims the prize / of sweetness, is laughed then out of court ;/ but poison, in the guise of yearning/ is placed within her lovers' hearts. (D. H. H. Ingalls).

10898*

कुवलयसिति मूले बालचन्द्राङ्कुराभं
　　तदनु खलु ततोऽग्रे पाकपीताम्रपीतम् ।
अभिनवरविरोचिर्द्धूमधूम्रं शिखायाम्
　　इति विविधविकारं दिद्युते दैपमर्चिः ॥

(आ) KāvR 13. 3 (p. 69).

Mālinī metre.

At the bottom which is like a white lily, it resembles the tip of the crescent moon; thereafter above it, it is reddish yellow like a well-ripened mango fruit; then it has the brightness of the morning sun; and at its top, it is grey due to smoke—thus the flame of the lamp shines having assumed different hues at different levels. (A. A. R.).

10899

कुवस्त्रं हरते तेजः　　कुभोज्यं हरते बलम् ।
कुभार्या हरते प्राणं　　कुपुत्रो हरते कुलम् ॥

(अ) Cr 1381 (CvGt 7. 6).

(आ) IS 1844 *ac/bd*, Subh 204 *ac/bd*.

(*b*) बीजं [ब°] Subh.

(*c*) कुभोजनं [कुभा°] Subh; गृहं [प्रा°] Subh.

Dirty dress takes away one's dignity; stale food deprives one of strength; an unchaste wife destroys one's life; and a wayward son destroys the family.

कुविनाशिनमग्राम्यम् see No. 3358.

10900*

कुविन्दस्त्वं तावत् पटयसि गुणग्राममभितो
यशो गायन्त्येते दिशि दिशि च नग्नास्तव विभो ।
शरज्ज्योत्स्नागौरस्फुटविकटसर्वाङ्गसुभगा
तथापि त्वत्कीर्तिर्भ्रमति विगताच्छादनमिह ॥

(आ) SR 135. 30 (a. Kpr), SSB 448. 30 (a. Kpr), Kpr 7. 173, Amd 145. 356, KāP *ad* 7. 4 (p. 188), KHpk 239. 334.

(*b*) वनस्यास् Amd.

(*c*) or जरज्ज्यो° Amd.

Śikhariṇī metre.

As the Lord of the Earth you are spreading on all sides hosts of good qualities; these bards are singing your fame on all sides; and yet thy renown beautiful and resplendent as the autumnal moon, wanders about unfurled. (G. Jhā.).

10901

कुविवाहैः क्रियालोपैर् वेदानध्ययनेन च ।
कुलान्यकुलतां यान्ति ब्राह्मणातिक्रमेण च ॥

(अ) Mn 3. 63 (in some texts 3. 65), Cr 1382 (CRBh II 7. 39). (Variant of MBh [Bh] 5. 36. 25 [No. 1372] and B 1. 10. 26, Vīramitrodaya, Saṁskāra 589, Smṛticandrikā, Saṁskāra 232). Cf. Vidhānapārijāta 676. 5.

(इ) Cf. MBh (Ju) 233.

(*a*) °लोपै CRBh II.

(*b*) बौद्धाध्ययनकेन Cr.

(*c*) कुलान्याशु विनश्यन्ति Mn (var.); यन्ति Nārāyaṇa, Nandana and Rāghavānanda, and Vidhānapārijāta; याति CRBh II.

By low marriages, by omitting (the performance of) sacred rites, by neglecting the study of the Veda and by irreverence towards Brāhmaṇa-s (great) families sink low. (G. Bühler).

कुवेशवनितासवितः see No. 12010.

10902

कुशं स्वर्णं सदा धार्यं बहिर्माल्यं न धारयेत् ।
नागन्धं बिभृयात् पुष्पं नात्मार्थं गुम्फयेत् स्रजम् ॥

(आ) ŚP 626.

A man should always wear on his person a ring of *kuśa* grass and one of gold. One may not wear a garland on the outside; a flower devoid of fragrance may not be worn; one may not also string a garland for one's own self. (A. A. R.).

10903

कुशलं खलु तुभ्यमेव तद्
वचनं कृष्ण यदभ्यधामहम् ।
उपदेशपराः परेष्वपि
स्वविनाशाभिमुखेषु साधवः ॥

(अ) Śiś 16. 41.

Viyoginī metre.

It is indeed for your welfare that I make this statement, O Kṛṣṇa; for, the good are always addicted to give beneficial advice even to enemies when they rush headlong to destruction. (A. A. R.).

10904*

कुशलं तस्या जीवति
कुशलं पृष्टासि जीवतीत्युक्तम् ।
पुनरपि तदेव कथयसि
मृतां नु कथयामि या श्वसिति ॥

(आ) Skm (Skm [B] 628 [a. Śittipa], Skm [POS] 2. 31. 3 [a. Chittapa]), RJ 969, Vidy 988, SR 288. 20 (a. Kuv), SSB 123. 24, Sar 1. 97, Kuv *ad* 83. 149 (p. 167), AIS 151. 19-20.

(*b*) पृच्छामि SR, SSB.

(*d*) न [नु] Vidy, SR, AIS.

Āryā metre.

'Is she well and cheerful ?' 'She lives.' 'I ask you,"Is she well ?" ' 'I have replied, "She lives".' 'You are saying again the same thing.' 'Am I to say she is dead when she still breathes ?'[1] (A. A. R.).

1. Friend's reply about a forlorn wife to the enquiring lover.

10905*

कुशलं राधे सुखितो-
ऽसि कंस कंस क्व नु सा राधा ।
इति पालीप्रतिवचनैर्
विलक्षहासो हरिर्जयति ॥

(आ) Skm (Skm [B] 280, Skm [POS] 1. 56. 5), Sar 2. 351.

(*c*) पारी° Sar.

Upagīti-āryā metre.

'Are you well, Rādhā ?' 'Are you here, O Kaṁsa ?' 'Where is Kaṁsa here ?' 'Where is Rādhā here ?'[1] Thus by a series of replies, Śrī-Kṛṣṇa, who had an embarrassed smile, is victorious. (A. A. R.)

1 Dialogue between Kṛṣṇa and a *gopī* whom he mistakes to be his sweetheart Rādhā.

कुशल: सर्वविद्यासु see सुपित्रोराज्ञां पालयति.

10906

कुशलजननवन्ध्यां सत्यसूर्यास्तसन्ध्यां
कुगतियुवतिमालां मोहमातङ्गशालाम् ।
शमकमलहिमानीं दुर्यशोराजधानीं
व्यसनशतसहायां दूरतो मुञ्च मायाम् ॥

(अ) Sūmu 53.

Mālinī metre.

Leave afar illusion which obstructs happiness, which acts as dusk to the sun of truth, which is a necklace to the damsel of a bleak future, which serves as a shed to house the elephant of delusion, the snowfall to the lotus of tranquillity, the capital of infamy and a helping factor to hundreds of calamities. (A. A. R.).

कुशलधी: कुलीनश्च see स्थिरगम्भीरबुद्धिश्च.

10907

कुशला: शब्दवार्तायां वृत्तिहीना: सुरागिण: ।
कलौ वेदान्तिनो भान्ति फाल्गुने बालका इव ॥

(आ) SR 98. 5, SSB 386. 8, SRK 64. 5 (a. Sphuṭaśloka).

(*b*) °हीना सु° SRK.

Experts in loud talk, who are devoid of livelihood and highly attached to pleasures, are the philosophers of the Kali age, even as (noisy) boys in the month of *Phālguna*.[1] (A. A. R.).

1. February-March.

10908*

कुशान् शिरोभिः करयोर्विधाय
श्यामांस्तिलान् मण्डितकालखण्डैः ।
स्थाने रिपूणां रुधिरैस्तनोति
तृप्तिं पितृणां भृगुवंशवीरः ॥

(आ) Vidy 898.

Upajāti metre (Upendravajrā and Indravajrā).

Wearing a ring of *kuśa* grass in the form of the heads of slaughtered kings (whose bodies are) rolling on the ground, taking up black sesame seeds in the form of the lives of the kings killed by him, appropriately indeed does this scion of Bhṛgu family [Paraśurāma] perform the rite for the satisfaction of the manes with water in the form of the enemies' blood. (A. A. R.).

10909*

कुशेशयाताम्रतलेन कश्चित्
करेण रेखाध्वजलाञ्छनेन ।
रत्नाङ्गुलीयप्रभयानुविद्धान्
उदीरयामास सलीलमक्षान् ॥

(अ) Ragh 6. 18.

(आ) Almm 151.

(*b*) लेखा° or रेषा° Ragh (var.).

(*c*) हैमांगुलीय° Ragh (var.).

Upajāti metre (Upendravajrā and Indravajrā).

A certain king sportively cast up the dice enveloped with the splendour of his diamond rings, with his hand the palm of which was red like a lotus-flower and marked with lines of banners. (G. R. Nandargikar).

10910*

कुशेशयैरत्र जलाशयोषिता
मुदा रमन्ते कलभा विकस्वरैः ।
प्रगीयते सिद्धगणैश्च योषिताम्
उदारमन्ते कलभाविकस्वरैः ॥

(अ) Śiś 4. 33.

(आ) SSB 455. 12 (a. Māgha).

Vaṁśastha metre.

Here, young elephants sport in joy with full-blown lotuses, while groups of *siddha-s* sing loudly to their wives in melodious and impassioned tones. (M. S. Bhandare).

कुश्रुतं कुपरिज्ञातं see No. 10670.

10911**

कुष्ठपत्रसुरामुस्ता- तगरोशीरचूर्णकैः ।
मिश्रितेनाम्भसा सेकात् मासं सौरभसंभवः ॥

(आ) ŚP 2244.

When a plant is sprinkled with water mixed with the powder made of *uśīra* [the root of a fragrant plant], *tagara*, *mustā* and the leaves of the *kuṣṭha* plant mixed with wine, for a period of one month, then there will arise fragrance in it. (A. A. R.).

10912**

कुष्ठसैन्धवसंयुक्त- मधुलिप्ताङ्गवालके ।
द्वेष्येऽपि कुरुते प्रीतिं वाजिनी प्रसवान्विता ॥

(आ) ŚP 2841.

When a horse's limbs and tail are smeared with honey mixed with the essence of the *kuṣṭha* plant and salt, a mare will show great pleasure in him, with all excitement, however repugnant he might be. (A. A. R.).

10913

कुष्ठार्ताङ्घ्रियुग: शिखी बहुपदं गृह्णाति धावन्नहिं
भानु: पादसहस्रभाक् प्रतिपदं संचार्यतेऽनूरुणा ।
वञ्च्यन्ते बलिनोऽपि यल्लघुबलै: सामर्थ्यहीनैश्च यद्
भ्राम्यन्ते परिपूर्णवृत्तय इदं दैवस्य लीलायितम् ॥

(अ) RT 7. 959.

(*d*) इव [इदं] RT (var.).

Śārdūlavikrīḍita metre.

The peacock, whose feet are attacked by leprosy, runs and catches the many-footed snake ; the sun, which has a thousand feet,[1] is guided step by step by the thighless.[2] It is the amusement of Fate that the strong are deceived by the weak, and that those who hold all affairs in their hands are confused by those without power. (M. A. Stein).

1. Rays.
2. Aruṇa, the thighless charioteer of the Sun.

10914*

कुष्ठी विष्ठानुलिप्त: कृमिकुलकलित: पूयपूराभियुक्त:
संयुक्तो मक्षिकाभि: करधृतविसरन्निम्बशाखा-
ग्रगन्ध: ।
जानुप्रोथौष्ठनास: स्रवदरुणगलत्पाणिपाद: समन्तात्-
निष्ठीवल्लोकदृष्ट: कलयति मनुज: कोऽपि दुष्कर्म-
भोगम् ॥

(आ) PV 808 (a. Padmāvatī), SkṛP 69.

(*c*) व्यानुग्रोच्छोत्थनास: PV (var.); °नास SkṛP.

(*d*) भोजम् PV (var.), SkṛP.

Sragdharā metre.

A certain person is undergoing retribution for his misdeeds—a leper, besmeared with excreta, covered by a host of worms, full of streams of pus, surrounded by flies, emitting the strong smell of a spread-out *nimba* bough held in (his) hand,[1] with (his) hands and feet dropping off and blood oozing out from there and gazed at by people spitting all around.[2] (R. Chaudhuri).

1. To ward off flies.
2. i.e., people spitting in disgust at the very sight of him.

10915**

कुष्ठैले मलयजगैरिके सलोध्रे
पिप्पल्यौ मधुकसुर्वाचकं च मांसी ।
एषां यत् समधु नतोच्चटं च चूर्णं
तद् दूषीविषमपहन्ति साधु लीढम् ॥

(आ) ŚP 2881.

Praharṣiṇī metre.

The essence of the *kuṣṭha* plant and cardamom, sandal, red chalk, *lodhra*, the two peppers, palm liquor, *sucarcika*, spike-nard and the powderd *natoccaṭa*, all mixed together with honey and smeared well over the eyes will remove the trouble due to rheum of the eyes. (A. A. R.).

10916

कुसंबन्धे सुखं नास्ति कुभार्यायां कुतो रति: ।
कुमित्रे नास्ति विश्वासो कुदेशे नास्ति जीविका ॥

(अ) Cr 2139 (CNI I 147) (corrupt, reconstructed). Cf. Nos. 10672-73, 10714, 10717, 10724-26,10758 and भ्रमन् संपूज्यते (Cr 747), सा भार्या या प्रियं (Cr 1071).

(*a*) कुसंवधे CNI I ; नास्ती CNI I.

(*b*) कुभार्याद्यां CNI I.

(*d*) जीवनं CNI I.

There is no happiness in making a marital alliance which is unsuitable ; where is conjugal happiness with an unfaithful wife ? There can be no confidence in an untrustworthy friend and no possibility of livelihood in a bad [poor] country. (A. A. R.).

10917

कुसङ्गतेः कुबुद्धिः स्यात् कुबुद्धेश्च कुचेष्टितम् ।
कुचेष्टातो भवेत् प्राणी विपदां भाजनं पुनः ॥

(आ) SSB 368. 4.

From association with bad people a perverted mind results, from a perverted mind bad action results; a person becomes the target of sorrows when he indulges in bad actions. (A. A. R.).

10918

कुसङ्गात् सङ्गदोषेण साधुर्भवति पातकी ।
दुर्योधनप्रसङ्गेन भीष्मो गोहरणे गतः ॥

(आ) SSg 75.

By associating with bad people a good person commits sins, on account of that bad association; by associating with (the wicked) Duryodhana, Bhīṣma (the righteous) went to lift the cattle (of King Virāṭa). (A. A. R.).

10919

कुसङ्गेन मतिह्रासः प्रमादस्तत्प्रभावतः ।
प्रवृद्धे तु प्रमादेऽत्र पातित्यं सर्वतोमुखम् ॥

(आ) SSB 368. 3.

The mind of a person shrinks due to bad association; by the power of that (distorted mind) he commits mistakes; when the mistakes get accumulated, his fall in all directions results. (A. A. R.).

10920

कुसहायी कुनृपतिर् भिन्नामात्यसुहृत्प्रजः ।
कुर्याद् यथा समीक्ष्यैतत् सुखं स्वप्याच्चिरं नरः ॥

(अ) Śukr 3. 158. (Cf. Śukr 3. 157).

(In addition to the various types of persons enumerated in the preceding verse, *viz.* Śukr 3. 157[1]), one whose companions are of an evil nature, and a vile monarch who is detested by his own ministers, friends and subjects (also) keep awake [*i. e.*, cannot sleep at night]. (Hence), taking all these (factors) into consideration, a (wise) man should act in such a manner that he may sleep comfortably and for long. (S. Bhaskaran Nair).

1. जागर्ति च सचिन्तो य आधिव्याधिनिपीडितः ।
जारश्चोरो बलिद्विष्टो विषयी धनलोलुपः ॥

10921

कुसीदकृषिवाणिज्यं गोरक्षावार्तयोच्यते ।
सम्पन्नो वार्तया साधुर् न वृत्तेर्भयमृच्छति ॥

(अ) Śukr 1. 156.

Money-lending, agriculture, trading and dairying—these constitute (profitable) professions. A good man becomes rich by such a profession, and then there is no fear for the lack of a profession. (A. A. R.).

10922

कुसुमं कोशातक्या
विकसति रात्रौ दिवा च कूष्माण्डया: ।
अलिकुलनिलयं रुचिरं
किं तु यशः कुमुदकमलयोरेव ॥

(आ) ŚP 1135 (a. Kṛṣṇa), AP 17, Any 123. 125, SR 243. 211 (a. ŚP), SSB 647. 7 (a. Kṛṣṇa), SRK 198. 3 (a. ŚP).

(*c*) °निचयं SR, SSB, SRK.

Gīti-āryā metre.

The flower of the *kośātakī* gourd blossoms during night, and that of the pumpkin during day-time; and both look charming by the presence of a swarm of bees. But fame is attached only to the lily and the lotus! (A. A. R.).

10923*

कुसुमं पतदेत्य नाकतो
वद कस्मै स्पृहयन्ति भोगिनः ।
अधिगम्य रतं वराङ्गना
क्व नु यत्नं कुरुते सुशिक्षिता ॥

(आ) SR 201. 62, SSB 558. 63.

Viyoginī metre.

Tell me, what do revellers desire after having received the flower fallen from the heavens [*Ans.* : *sura-tarave* : 'for the heavenly tree itself']. Having become excited with love where do the best of women well seasoned (in love affairs) put forth their efforts ? [*Ans.* '*surata-rave* : 'in noisy love-play'].[1] (A. A. R.).

1. Riddle.

10924

कुसुमं पुनरबहुफलं
तरुतातेरिति रीतिः ।
कृशकुसुमे सति बहुफलता
तरुवरनवनीतिः ॥

(आ) Any 110. 26.

Metre unidentified.

Flowers (in plenty) but scarcity of fruits is the way of a group of trees ; but sparseness of flowers with plenty of fruits is the novel way with excellent trees. (A. A. R.).

10925**

कुसुमं फलमप्युपभोगसहं
फलिनो हि न यस्य वलन्ति शिखाः ।
कुसुमेन विनैव फलन्ति च ये
न भवन्ति शुभास्त इहापनसाः ॥

(आ) ŚP 2148.

Toṭaka metre.

The flowers and fruits of a tree are not fit for enjoyment if their branches or fibrous shoots break (constantly) ; similarly, those trees which put forth fruits without flowers are no good except the bread-fruit tree. (A. A. R.).

10926*

कुसुमकार्मुककार्मुकसंहित-
द्रुतशिलीमुखखण्डितविग्रहाः ।
मरणमप्यपराः प्रतिपेदिरे
किमु मुहुर्मुहुर्गतभर्तृकाः ॥

(अ) Śiś 6. 16.

(आ) SR 332. 67, SSB 199. 72 (a. Māgha).

Drutavilambita metre.

Some other women, who were separated from their husbands, were struck forcibly by the arrows of the flower-bowed Cupid, and so preferred death ; need we say that due to the absence of their husbands they swooned again and again ? (A. A. R.).

10927*

कुसुमचापजतापसमाकुलं
कमलकोमलमैक्ष्यत तन्मुखम् ।
अहरहर्वहदभ्यधिकाधिकां
रविरुचिग्लपितस्य विधोर्विधाम् ॥

(अ) Naiṣ 4. 6.

Drutavilambita metre.

Her face,[1] tender like the lotus and troubled by Cupid's heat, was seen each day bearing an ever increasing resemblance to the moon withered by the rays of the sun. (K. K. Handiqui).

1. Damayanti's.

10928*

कुसुमजन्म ततो नवपल्लवास्
तदनु षट्पदकोकिलकूजितम् ।
इति यथाक्रममाविरभून्मधुर्
द्रुमवतीमवतीर्य वनस्थलीम् ॥

(अ) Ragh 9. 26 (Cf. A. Scharpe's Kāli-dāsa-Lexicon I. 4 ; p. 138).

(आ) Almm 153, SR 331. 36, SSB 198. 36 (a. Kālidāsa).

(*b*) तदनुषट्° Ragh (var.).

Drutavilambita metre.

There was first the blooming of flowers ; then, there were sprouts of fresh leaves ; then, there was heard the humming of bees and the notes of the cuckoos : in this order did the vernal season, who descended incarnate to the forest ground that was abounding in trees, exhibit himself. (G. R. Nandargikar).

10929*

कुसुमनगवनान्युपैतुकामा
किसलयिनीमवलम्ब्य चूतयष्टिम् ।
क्वणदलिकुलनूपुरा निरासे
नलिनवनेषु पदं वसन्तलक्ष्मीः ॥

(अ) Kir 10. 31.

(आ) SR 333. 76 (a. Kir), SSB 199. 81 (a. Bhāravi), Almm 152.

(*c*) °नूपुरं Kir (var.).

Puṣpitāgrā metre.

The beauty [*or* lady] of spring, desiring to get (a foothold) on the flowering trees of the forest, held for support the stick in the form of the mango tree with tender leaves, and then, producing the jingle of anklets in the form of buzzing bees, she placed her foot in the forest of lotuses. (A. A. R.).

10930*

कुसुमपरिमलेनामोदितालिर्लतानां
वलितकिसलयानां लास्यलीलोपदेष्टा ।
लुलितकमलवृन्दः शीकरासारवोढा
मृदुमलयसमीरो वाति वैभातिकोऽयम् ॥

(आ) SR 326. 19, SSB 188. 19.

Mālinī metre.

Giving joy to the bees by the fragrance of the creepers' blossoms, giving instruction in a gentle dance to the swaying tender leaves, blossoming the clusters of lotuses and carrying cool sprays, there blows, in the early morning, the gentle Malaya breeze. (A. A. R.).

10931*

कुसुममप्यतिदुर्नयकारि ते
किमु वितीर्य धनुर्विधिरग्रहीत् ।
किमकृतैष तवैकतवास्पदे
द्वयमभूदधुना हि नलभ्रुवौ ॥

(अ) Naiṣ 4. 91.

(*a*) °दुर्णय° Naiṣ (var., Nārāyaṇa).

(*c*) यदेक° [तवै°] Naiṣ (var., Mallinātha).

(*d*) द्वयमभूदधुनापि नलभ्रुवोः Naiṣ (var. Mallinātha).

Drutavilambita metre.

Did the Creator, after giving thee thy bow take it back, as it proved passing mischievous, although composed of flowers ? But what could he do to thee ? In the place of that one bow, there have arisen now two in the shape of the eye-brows of Nala. (K. K. Handiqui).

10932*

कुसुममृदुशरीरा विद्विषन्ति प्रयोगान्
अनधिगतरहस्यैर्योषितो युज्यमानाः ।
प्रथममिह सखीभिः प्रेम युञ्जीत तस्यास्
तदधिकमिह कुर्यात् प्रश्रयं येन धत्ते ॥

(अ) Ratirahasya 11. 9.

Mālinī metre.

Possessing a body tender like a flower, a newly married girl may be averse to love-sports if she is being urged by women who are ignorant of the secrets of love enjoyment ; first she should be instructed by her friends how to enjoy the pleasures of love, then she should be courted with a profusion of attentions so that she may gain confidence in enjoyment. (A. A. R.).

10933*

कुसुममेव न केवलमार्तवं
नवमशोकतरोः स्मरदीपनम् ।
किसलयप्रसवोऽपि विलासिनां
मदयिता दयिताश्रवणार्पितः ॥

(अ) Ragh 9. 31 (in some texts 9. 28). (Cf. A. Scharpe's Kālidāsa Lexicon I. 4; p. 140).

(आ) SR 332. 41, SSB 198. 46.

(*c*) किशलय° Ragh (var.).

Drutavilambita metre.

Not only the fresh vernal flower of the *aśoka* tree alone became the object of exciting love, but also the young sprouts of leaves, which are put on the ears of beloved women and which madden their lovers with passion. (G. R. Nandargikar).

10934*

कुसुमविशिखप्राजापत्यक्रतुर्युवतीजना-
न्तरकरणभूर्मानग्रन्थेर्विमोचनकार्मणम् ।
नवरतिकलानाट्यप्रस्तावनाकुसुमाञ्जलिः
कुमुदसुहृदो देवस्यासावुदेति रुचां चयः ॥

(अ) Kṛkā 67₃

Hariṇī metre.

The sacrifice performed by Cupid for producing procreative energy, the battlefield of conflict in people's minds, the magic which unties the knot of jealous anger of ladies, the handful of flowers strewn at the commencement of the dramatic performance of new-born love—thus rises the mass of rays of the moon, the god who is the friend of lilies. (A. A. R.),

10935*

कुसुमशयनं न प्रत्यग्रं न चन्द्रमरीचयो
न च मलयजं सर्वाङ्गीणं न वा मणियष्टयः ।
मनसिजरुजं सा वा दिव्या ममालमपोहितुं
रहसि लघयेदारब्धा वा तदाश्रयिणी कथा ॥

(अ) Vik 3. 10. (Cf. A. Scharpe's Kālidāsa Lexicon I. 2; p. 89).

(आ) SR 279. 72, SSB 109. 76, AIS 45. 18-19 (*ab* only).

(*b*) °भूमयः [°यष्टयः] Vik (var.).

(*c*) °मोहितुं SR (printing error ?).

(*a*) °आश्रयणी Vik (var.).

Hariṇī metre.

Neither a bed of fresh flowers nor the moon-beams, neither sandal paste applied to each and every limb of the body nor strings of gems can dispel the torment of love; but either that celestial beauty (for one), or... or else, a talk about her carried on in solitude might mitigate it. (M. R. Kale).

10936*

कुसुमशयनेऽप्यङ्गं ताम्यत्यनङ्गविवर्तनं
वदनपवनैः श्यामच्छायो बभूव सखीजनः ।
हृदयनिहितः शीतो लेपश्छमीति रवं करोत्य्
अहह कठिनावस्था तस्यास्त्वयैवमुपेक्ष्यते ॥

(आ) ŚP 3476, SR 289. 63 (a. ŚP), SSB 126. 67.

Hariṇī metre.

Even in a bed of flowers her limbs, tossed by the fever of love, undergoes suffering; her friends become pale-faced by seeing her constant heaving of sighs; the cool unguent placed on her heart dries up with a *ccham* sound. O alas! such is her miserable condition which you neglect (with indifference, O lover). (A. A. R.).

10937–41*

कुसुमशरजालपतिता
मुहुर्मुहुर्विदधती विवृत्तानि ।
अनिमेषं पश्यन्ती
मत्स्यवधूमनुचकार सा तन्वी ॥

स्तब्धतनुं सोत्कम्पां
पुलकवतीं स्वेदिनीं सनिःश्वसाम् ।
विदधे तामसमशरः
क्रीडति हि शठो विशिष्टमासाद्य ॥

उच्छ्वासैरुल्लसनं
कुचयुगले सौष्ठवं विलासानाम् ।
अभिलषितेन प्रेम्णा
स्निग्धत्वं चक्षुषोर्मनोहारि ॥

अनुरक्तया वदनरुचिं
वचसि च गमने च साध्वसस्खलनम् ।
तस्या मदनः कुर्वन्
उपनिन्ये चारुतामवधिम् ॥

पार्श्वगतेऽपि प्रेयसि
कामशरासारताड्यमानापि ।
न शशाक साभिधातुं
चित्तगतं प्रणयभङ्गतो भीता ॥

(अ) Kuṭṭ (Kuṭṭ [BI] 270-74, Kuṭṭ [KM] 270-74).

(*j*) विलसितानि Kuṭṭ (KM).

(*l*) स्निग्धं वचनं मनो° Kuṭṭ (KM).

(*m*) वचनरुचिं Kuṭṭ (KM).

(*p*) °मधिकाम् [°मव°] Kuṭṭ (var.).

(*t*) भीत्या Kuṭṭ (var.).

Nos. 10937-39 and No. 10941 Gīti-āryā metre ; No. 10940 Āryā metre.

She[1] has fallen into the net of the god (of love), the slight one ! Her harmonious body shakes in agony ! Her fixed regard is lost in emptiness ! She is like a silverfish flapping in a wicker snare !

She stiffens and trembles and the small hairs of her body stand on end ! Her sighs put her sweat into condition ; for the god with the uneven number of darts[2] has so commanded it. With so exceptional a beauty, ah, well he knows his game.

Her very pain dowers her with sweetest attractions, for her deep sighs move her breasts enticingly. Her sincere passion adds the enchantment of tenderness to her glances ; her hidden inclination gives her face new brightness ; the charm of trembling words and uncertain walking comes from her trouble.

But although her beloved was near her side, and although the sharp arrows of Kāma rained about her like hail, she dared not speak of the new thing which grasped her heart, for fear of killing it. (E. Powys Mathers).

1. Hāralatā, a prostitute after falling in love with Sundarasena.

2. Kāma [Cupid].

10942*

कुसुमशरविलासे भङ्गुरस्याद्रिपुत्री-
करतलवलयस्य क्ष्मागतस्यार्धमेकम् ।
निजमिव शशिखण्डं याचमानस्य शंभोर्
भवतु सह विवादः कान्तया कौतुकाय ॥

(आ) SR 5. 41, SSB 7. 30, RJ 22 (a. Caṇḍeśvara), (Regnaud's ed. 13).

Mālinī metre.

During their love-sports a bracelet of Pārvatī broke and one half fell on the ground ; Śiva, taking it to be his crescent moon that had slipped down from his head, begged of her to restore it. May his heated exchange of words (in this connection) with his beloved be for your amusement. (A. A. R.).

10943*

कुसुमसुकुमारदेहा
वज्रशिलाकठिनहृदयसद्भावाः ।
जनयन्ति कस्य नान्तर्
विचित्रचरिताः स्त्रियो मोहम् ॥

(अ) Kal 3. 8.

Ārya metre.

Possessing bodies tender like flowers but having feelings hard like adamantine stone, in whose heart do not women of wonderful behaviour produce an agitation? (A. A. R.).

10944*

कुसुमसुकुमारमूर्तिर्
दधती नियमेन तनुतरं मध्यम् ।
आभाति मकरकेतोः
पार्श्वस्था चापयष्टिरिव ॥

(अ) Ratnāvalī 1. 19 (in some texts 1.20).

(आ) JS 241. 2 (a. Śrī-Harṣa), ŚP 3797 (a. Śrī-Harṣa), SR 333. 102 (a. ŚP), SSB 201. 1 (a. Śrī-Harṣa).

Ārya metre.

Verily, she who possesses a form so tender as a flower, bearing her waist thinner due to her penance, appears like the bowstaff standing beside Cupid. (Bak Kun Bae).

10945*

कुसुमसौरभलोभपरिभ्रमद्-
भ्रमरसंभ्रमसंभृतशोभया ।
चलितया विदधे कलमेखला-
कलकलोऽलकलोलदृशान्यया ॥

(अ) Śiś 6. 14.

(आ) AlR 624, Kuv *ad* 118 (p. 194), ARJ 221. 3-4, KHpk 398. 663.

(*a*) वदन° [कुसुम°] Śiś.

(*c*) वलितया [चलि°] Śiś (var.).

Drutavilambita metre.

Attracted by the fragrance of flowers worn by her, bees flew towards the face of another damsel; her beauty heightened by agitation, she moved away quickly and with her tresses disturbed and glances darting, she produced the sweet tinkling sounds of the petty bells of her girdle during her flight. (A. A. R.).

10946

कुसुमस्तबकस्येव द्वयी वृत्तिर्मनस्विनः ।
मूर्ध्नि वा सर्वलोकस्य शीर्यते वन एव वा ॥

(अ) BhŚ 34, H (HJ 1. 142, HS 1. 126, HM 1. 131, HP 1. 101, HN 1. 102, HK 1.134, HH 26. 17-18, HC 36. 3-4), Cr 293 (CR 3. 12, CPS 59. 26), GP 1. 110. 3.

(आ) ŚP 264 (a. BhŚ), JS 56. 2 (a. BhŚ), VS 201 (a. Ravigupta) and 509 (anonymous), SRHt 126. 2 (a. Vyāsa-śataka), SkV 1221 (a. Vyāsa), RJ 1431, SR 79. 4 (a. H), SSB 353. 7 (a. BhŚ), SRK 48. 9 (a. ŚP), IS 1845, Subh 308, Sa 24. 46, ST 43. 22a, SM 1572, SSV 1544, JS 68. 2, SKG fol. 17a, GSL 61, Saśā 198. 17, SRS 2. 2. 46, Vyāsa App. I. 9, SSSN 150. 2, SLPr 47. 3-4, SH 979 and 175 (a. BhŚ), Regnaud II. 151.

(इ) ShD(T) 26, Śatagāthā 9. 14. Cf. JSAIL 24. 37, ABORI 48. 150-51; पुंसामुन्मत्तचित्तानां and होता मनस्वी लोकमें.

(*a*) मालतीकुसुमस्येव BhŚ (var.).

(*b*) द्वे गती स्तो मनस्विनाम् SLPr; द्वे वृत्ती तु (च HP, HS [var.]) H (but द्वे तु वृत्ते HN, HP [var.], GSL; द्वे गती [वृत्ती]

GPy) तु [द्व° वृ°] GP; द्वे गती हि (तु, or च, or ह, or सु, or स्तो) BhŚ (var.), SRS, SSSN; द्वेधा (द्वे हि) वृत्तिर् (°त्ती) BhŚ (var.); वृत्ति CR (var.); मानस्विनः (°स्विनां BhŚ [var.]), CR (var.); महात्मनः [म°] IS.

(c) स° वा सू° tr. HP, HS (var.), SkV; सर्वेषां (सर्वस्य) मूर्ध्नि वा तिष्ठेद् H (with the exception of HP), GSL; मूर्धनि BhŚ (var.), SLPr; सर्वलोकानां GP, BhŚ (var.).

(d) विशीर्येत वनेऽथ वा (वनेपि वा HP [var.], HS [var.], HN) GPy, HK, HS (var.), GSL, SLPr, SH, HP (var.), HN; शीर्यतः पतितो वने GP; विशीर्येत वनेऽपि वा HP; विशीर्येदथ वा वने H (with the exception of HK, HP, HN); विशीर्यते IS; शीर्येत IS; शीयते BhŚ (var.); स्थीयते BhŚ (var.); जीर्यते BhŚ (var.); वनेष्वपि IS; च मनोऽथ वा IS; वनेथ वा BhŚ (var.); वने यथा BhŚ (var.).

For a man of self-respect, there are but two alternatives in life, even as for a flower—either to be at the head of all men or to fade away in the forest. (K. V. Sarma).

10947

कुसुमस्तबकानम्राः सन्त्येव परितो लताः ।
तथापि भ्रमरभ्रान्तिं हरत्येकैव मालती ॥

(आ) ŚP 1009, JS 113. 39, SR 238. 79 (a. ŚP), SSB 637. 1, Any 126. 149, SRK 207. 4 (a. ŚP), VP 1082.

(a) °बकैर्नम्राः ŚP, Any, SRK, VP.

(c) अथापि [तथा°] JS, Any, SRK, VP; भ्रमरश्रान्ति SR, SSB.

Slightly bending under the weight of bunches[1] of flowers, there are creepers in plenty on all sides (in the garden). None-the-less the attention of the bees [*or* lovers] the *mālatī* [Jasmine *or* a lady of that name] alone is able to capture. (A. A. R.).

1. Bending under the weight of the bosom, in case of a lady.

कुसुमस्तबकैर्नम्राः see No. 10947.

10948*

कुसुमादपि स्मितदृशः सुतरां
सुकुमारमङ्गमिति नापरथा ।
अनिशं निजैरकरुणः करुणं
कुसुमेषुरुत्तपति यद्विशिखैः ॥

(अ) Śiś 9. 67.

(आ) SR 228. 31, SSB 124. 35 (a. Māgha).

(c) करुणं [°रुणं] Śiś (var.).

Pramitākṣarā metre.

It is no vain claim that the damsel with smiling eyes is far more tender than flowers; for, the flower-arrowed god [Cupid], without pity, gives her ceaselessly intense pain with his (flowery) arrows. (A. A. R.).

10949

कुसुमानां यथा हृद्यं सारं गृह्णाति षट्पदः ।
सारं तथैव गृह्णाति शास्त्राणां खलु पण्डितः ॥

(आ) SRS 2. 2. 26.

Just as a bee takes in the sweet essence of flowers, so does a learned man grasp the essence of the *śāstra-s*. (A. A. R.).

10950*

कुसुमानि यदि स्मरेषवो
न तु वज्रं विषवल्लिजानि तत् ।
हृदयं यदमूमुहन्नमूर्
मम यच्चातितरामतीतपन् ॥

(अ) Naiṣ 2. 59.

Viyoginī metre.

If Cupid's arrows are flowers and not thunderbolts, they grow on poisonous creepers ; for, they have stunned and vehemently heated my heart. (K. K. Handique).

10951

कुसुमानि लिखन्तु नाम चित्रे
कतिचित् कालविशेषरूढशिक्षाः ।
सुरभित्वममूनि किं लभन्ते
पुनरेतेषु रसं पिबन्ति भृङ्गाः ॥

(आ) SH (part II) fol. 1b (7).

Mālabhāriṇī metre.

Let flowers indeed be painted in pictures by people who are well trained in that art. But can they [the pictures] possess fragrance, and can bees drink honey from them ? (A. A. R.).

10952

कुसुमानीव फलानाम्
अर्थानां हेतवो गुणाः प्रायः ।
अत एव कृतार्था इव
धनवत्सु गुणा न दृश्यन्ते ॥

(आ) VS 2887 (a. Kapilasvāmin), SRHt 204. 6 (a. Kavivallabha), SSSN 136. 6 (a. Kāmandaka ?), P. Peterson in the Actes du VIe Congrés International des Orientalistes, Leide, 1885, p. 359.

(*a*) इव om. SSSN (sub-metric).

Āryā metre.

Virtue brings wealth, as the flower brings the fruit ; and that is why among the wealthy, virtue, her occupation gone, is held in low esteem. (P. Peterson).

10953*

कुसुमान्यपि गात्रसंगमात्
प्रभवन्त्यायुरपोहितुं यदि ।
न भविष्यति हन्त साधनं
किमिवान्यत् प्रहरिष्यतो विधेः ॥

(अ) Ragh 8. 44 (Cf. Scharpe's Kālidāsa-Lexicon I. 4 ; p. 124).

Viyoginī metre.

If even flowers, by the contact with the human body, have power of taking away life, then, alas ! what other thing will not be an instrument of Fate when it is bent upon striking. (G. R. Nandargikar).

10954*

कुसुमामोदी पवनः
पिककूजितभृङ्गसार्थरसितानि ।
इयमियती सामग्री
घटिता कामेन तद्विनाशाय ॥

(अ) Kuṭṭ (Kuṭṭ [BI] 104, Kuṭṭ [KM] 104).

(आ) VS 1388 (a. Dāmodaragupta).

(*a*) कुमुदामोदी VS (but some texts as above).

(*d*) दैवेन [का°] Kuṭṭ (var.), VS ; विधिनैव [का°] Kuṭṭ (KM).

Gīti-āryā metre.

Manifestations of the power of love, the wind heavy with flowers, the jargoning of the green-billowed cuckoo, and the murmur of the caravan of bees, these work together against her, wretched girl ! (E. Powys Mathers).

10955*

कुसुमायुधकोदण्डे हस्तौ विस्तीर्णचक्षुषः ।
अशोकपल्लवास्त्राणां प्रतिहस्तत्वमागतौ ॥

(आ) SR 264. 230, SSB 82. 1.

The two hands of Cupid of broad eyes were placed on his flowery bow, and they became the substitute for the arrows of tender *aśoka* sprouts. (A. A. R.).

10956*

कुसुमायुधपत्नि दुर्लभस्
तव भर्ता न चिराद् भविष्यति ।
शृणु येन स कर्मणा गतः
शलभत्वं हरलोचनार्चिषि ॥

(अ) Kum 4. 40 (Cf. A. Scharpe's Kālidāsa-Lexicon I. 3; p. 61).

(आ) Almm 154, KHpk 461. 621.

(*c*) येन गतः स कर्मणा Kum (var.).

(*d*) °र्चिषाम् (°षः) Kum (var.).

Viyoginī metre.

O thou wife of the Flower-armed, thy husband will not long remain unattainable to thee. Hear by what work he got into the condition of a moth in the flame of Śiva's eye. (H. H. Wilson).

10957*

कुसुमावचयाय पुरोपवने नवमल्लिघने गतमद्य मया
पतितोऽलिगणः स कुरङ्गमदे मदुरस्यतिसौरभ-
लुब्धतया ।
अपसारित एव स पाणियुगेन तदाकरुणेन सखि त्वरया
न तु तद्विजितं यदुरोभवयोरुचितं नखचिह्न-
परम्परया ॥

(आ) Vidy 668 (a. Dhīrendropadhyāya).

Durmilā [*or* Ghoṭaka] metre.

Today I went to the city garden redolent with jasmine flowers for gathering them and a swarm of bees fell on me attracted by the musk as they were eager to get at the fragrance. The swarm was quickly thrust aside by me roughly with both my hands, but it was not vanquished as it was charming like the series of nail-marks on your breasts, (A.A.R.).

10958*

कुसुमास्तरणे सहायतां
बहुशः सौम्य गतस्त्वमावयोः ।
कुरु सम्प्रति तावदाशु मे
प्रणिपाताञ्जलियाचितां चिताम् ॥

(अ) Kum 4. 35 (Cf. A. Scharpe's Kālidāsa-Lexicon I. 3; p. 60).

(आ) Almm 450.

(*d*) वणिपा° [प्र°] Kum (var.); °याचितश् Kum (var.), Almm.

Viyoginī metre.

O excellent friend in making our flower-bed! you have often been a companion to us both. Make now soon likewise my funeral pile being petitioned by my bowing with palms joined. (H. H. Wilson).

10959*

कुसुमितकुटजेषु काननेषु
प्रियरहितेषु समुत्सुकाऽऽननेषु ।
द्रवति च कलुषं जलं नदीनां
किमिति च मां समवेक्षसे न दीनाम् ॥

(अ) Ghaṭakarpara (in KSH 120) 13.

(*b*) समुत्सका° (*sic* !) Gha° (var.).

(*c*) वहति [द्र°] Gha° (var.); कुलुषे जले Gha° (var.).

Puṣpitāgrā metre.

The muddy waters of the river run through the groves / flowering with jasmine. So too do unsightly tears

flow / on the yearning faces of women without their loves. / Why do you not think of me, O lover, so full of sorrow? (L. C. Van Geyzel).

10960*

कुसुमितमभिपश्यन्ती
विविधतरुगणैश्छन्नम् ।
वनमतिशयगन्धाढ्यं
भ्रमति मधुकरी हृष्टा ॥

(अ) Nāṭ 16. 22 (in Regnaud's ed. 16. 18).

(*a*) इह° [अभि°] Regnaud's ed.

(*c*) अनिलसुग° Regnaud's ed.

Madhukarī [*or* °karikā *or* Bhujaga-śiśubhṛtā] metre.

Seeing the woodland covered with various trees full of flowers and rich in exuberence of (pleasant) odour, the female bee is flying about in delight.[1] (M. Ghosh).

1. Quoted in Nāṭ as an example of the Madhukarī metre.

10961*

कुसुमितमवलम्ब्य चूतमुच्चैस्
तनुरिभकुम्भपृथुस्तनानताङ्गी ।
तदभिमुखमनङ्गचापयष्टिर्
विसृतगुणेव समुन्ननाम काचित् ॥

(अ) Kir 10. 53.

(*a*) उपनतम् [कु°].

Puṣpitāgrā metre.

Stooping a little by the weight of her bosom that resembled the forehead of an elephant, the slim young lady grasped the high branch of a flowering mango tree; then she bent the branch, (her straightened body) providing thereby the extended string to Cupid's bow as she stood facing it. (A. A. R.).

10962*

कुसुमितरसालपनसान्
कादम्बिनि के न सिञ्चन्ति ।
जीवनमसि त्वमेका
शाखोटकविटपिवाटीनाम् ॥

(आ) Vidy 219.

Upagīti-āryā metre.

Why do you not, O cloud, pour water at the roots of the mango and bread-fruit trees when they are in bloom? Lo! you happen to be the elixir of life only to the groups of (the despised) *śakhoṭaka* trees. (A. A. R.).

10963*

कुसुमितलताभिरहताप्य्
अधत्त रुजमलिकुलैरदष्टापि ।
परिवर्तते स्म नलिनी
लहरीभिरलोलिताप्यघूर्णत सा ॥

(आ) SR 275. 13 (a. Kpr), SSB 102. 15 (a. Kpr), Kpr 10. 473, KāP *ad* 10.21 (p. 350).

(*d*) लहरीभिर्लोलि° SR, SSB.

Gīti-āryā metre.

She felt hurt though not hurt even by a blooming creeper; she turned aside, though not stung by the black bees; and moved to and fro even without being moved by waves of lotus-leaves. (G. Jha).

कुसुमे कुसुमोत्पत्तिः see No. 8674.

10964*

कुसुमैः कृतवासनः समन्ताद्
अपनिद्रत्वमुपेयिवद्भिरस्मिन् ।
श्रुतिमन्त्वगणाभिरामरूपैर्
नववीषट्पदशोभिभिः समीरः ॥

(अ) Haravijaya (KM 22) 5. 73.

(आ) VyVi 420. 6-7.

Aupacchandasika metre.

There the wind blew, rendering all regions fragrant through flowers that were made to blossom ; it also carried the *vauṣat* sounds of sacrifices which were pleasing by association with Vedic *mantras*. (A. A. R.).

10965*

कुसुमैरुपशोभितां सितैर्
घनमुक्ताम्बुलवप्रहासितैः ।
मधुनः समवेक्ष्य कालतां
भ्रमरश्चुम्बति यूथिकालताम् ॥

(अ) Ghaṭakarpara (in KSH 120) 19 (in some texts 14).

(*b*) °प्रकासितैः Gha° (var.).

Viyoginī metre.

There's the bee to kiss it for the jasmine vine, / aware that it is the season of honey. / Creeper that's lovely with its buds so white and fine / who is forced to laugh by rain-drops falling from the sky. (L. C. Van Geyzel).

10966

कुसुमोल्लासिधम्मिल्ला हेलावलितलोचना ।
काष्ठकुड्योपमाङ्गेषु लग्नाप्यमनसोऽङ्गना ॥

(आ) ŚP 4222 (a. Vāsiṣṭha[rāmāyaṇa]).

With her well-dressed hair resplendent with flowers, and her eyes darting glances in sportive charm—such a lovely damsel is but like a log of wood to one who has annihilated his mind, though she clings to him. (A. A. R.).

10967*

कुसुम्भरागारुणितैर्दुकूलैर्
नितम्बबिम्बानि विलासिनीनाम् ।
रक्तांशुकैः कुङ्कुमरागगौरैर्
अलंक्रियन्ते स्तनमण्डलानि ॥

(अ) Ṛtu 6. 5 (in some texts 6. 4). (Cf. A. Scharpe's Kālidāsa-Lexicon I. 3 ; p. 194).

(*b*) नितम्बिनीनाम् [वि°] Ṛtu (var.).

(*c*) तन्वंशुकैः [र°] Ṛtu (var.); °रागपिञ्जरैर् [°रागगौ°] Ṛtu (var.) (hypermetric).

Upajāti metre (Upendravajrā and Indravajrā).

The flanks of amorous women like rounded red fruit / are swathed in finest clothes of the colour of red crocus, / and their bosoms are adorned by coloured silks / that are stained with the hue of saffron. (L. C. Van Geyzel).

10968*

कुसृतिभिरलमेताभिः
किमर्थमुपरिस्थिता नदीयं ते ।
का नरकपालमाला
ममोपरिस्था गृहाणैताः ॥

(आ) VS 119.

Āryā metre.

Pārvatī—'Enough of these deceitful words ; tell me, why is this river on your head ?'

Śiva— 'O (you mean) the garland of dead men's skulls, which remain on my head ? Well, take them !' (A. A. R.).

10969

कुसौहृदे क्व विश्वासः कुदेशे नैव जीव्यते ।
कुराजनि भयं नित्यं कुपुत्रे सर्वतोऽसुखम् ॥

(अ) Hariv 1162.

(आ) IS 1847. Cf. 10724-26.

(*b*) न तु [नैव] Hariv (var.).

How can one put trust in deceitful friendship ? One cannot live in a bad country. There is constant fear from an unlawful sovereign. And, there can never be happiness in having a disobedient son. (K. V. Sarma).

10970**

कुस्तुम्बरुं निशायुग्मं शिरीषकुसुमैः समम् ।
कान्तापुष्पं पिबेन्मूलं समस्ताखुविषापहम् ॥

(आ) ŚP 2957.

If a person drinks a decoction made of coriander, the pair of turmerics, the flower of *kānta* [large cardamom] along with *śirīṣa* flowers and the root of long pepper, he will become free of all kinds of poison resulting from rat-bite. (A. A. R.).

10971

कुस्त्री हन्ति कुटुम्बानि कुपुत्रो हन्ति वै कुलम् ।
कुमन्त्री हन्ति राजानं राष्ट्रं चौरेण हन्यते ॥

(अ) Cr 294 (CS 2. 70). Cf. हतमश्रोत्रियं श्राद्धं (Cr 1110), वैद्यं पानरतं नटं कुपठितं (Cr 1965) ; and Crn 191.

(*a*) कुतम्बत्री CS (var.).

(*b*) कुपुत्रं हते CS (var.) ; हन्यते (°न्ये°) [ह° वै] CS (var.).

(*d*) चौरण (°रे°) हन्यते कुलम् CS (var.); चारेण CS (var.).

A bad wife ruins the household, a bad son ruins the family, a bad minister ruins the king and robbers ruin the country. (K. V. Sarma).

10972

कुस्थानस्य प्रवेशेन गुणवानपि पीड्यते ।
वैश्वानरोऽपि लोहस्थः कारुकैरभिहन्यते ॥

(आ) SR 86. 3, SSB 365. 3, SRK 89. 5 (a. Sabhātaraṅga), SRS 1. 2. 12, IS 7839.

(*d*) ऽयस्कारैर् SRS.

However good and possessed of merits a person be, he gets insulted when he enters an unworthy place. Fire in red-hot iron, though he is the god Vaiśvānara, is struck (with a hammer) by blacksmiths. (A. A. R.).

10973*

कुहूनिराहारकृतोरुवेदनान्
असूनसौ हास्यति हा चकोरकः ।
तथा कृशस्त्वं तु यथा न दृश्यसे
विधो विधास्ये विधये किमत्र वा ॥

(आ) Kavik 1. 49.

(*a*) °कृतोरवे° Kavik (var.).

(*b*) चकोर: Kavik ; emended to चकोरकः, editorially (*metri causa*).

(*d*) विषये Kavik (var.).

Vaṁśastha metre.

See, this *cakoraka* is about to die / without food on the new-moon night ; / O moon, I would fain do something / to stop your waning, if fate allows. (K. Krishnamoorthy).

10974

कुहू राकां सूतेऽरुणकिरणमर्घ्यादिततनुः
सुधासिन्धुः सन्ध्यादरदलितमध्यग्रहरुचम् ।
नवो विद्युत्पातो लसति रविरस्यांशुलमुखाद्
अये केयं वेला त्रिपुरजयजेतुर्जयकरी ॥

(आ) SH (II) fol. 15b (82).

(*b*) °सिन्धुस° SH ; (changed to °सिन्धुः स°, editorially) ; रुचा SH ; changed to रुचम्, editorially).

(*c*) न वो SH ; (changed to नवो editorially) ; विद्युत्प्रेतो SH ; (changed to विद्युत्पातो, editorially) ; °स्याशुक° SH ; (changed to °स्यांशुल°, editorially).

Śikhariṇī metre.

Darkness [*lit.* new moon] gives way to light [*lit.* full moon] ; the half-bodied (charioteer) ushers in the crimson-rayed (sun) ; the nectarean ocean reflects the charm of the part-risen central planet [the sun] at dawn ; there occurs a flash of lightning ; and the sun emerges from the face of that brightness. Lo ! what a wonderful moment is this which hails the victory of Śiva over the Tripura demons.

10975*

कूजत्कण्ठदलीमकाण्डहसितामुन्मुक्तकेशीं स्त्रियं
खादन्तीं दशनैर्नखैश्च मदिरापानप्रगल्भीकृताम् ।
उद्दामव्रणकन्धरां निशि कथं दृष्ट्वा न बिभ्यत्यमी
बालां पीतवसास्थिमज्जमधुकक्षीबां पिशाचीमिव ॥

(आ) JS 449. 27 (a. Bhāskaravarman).

Śārdūlavikrīḍita metre.

How will they not get frightened seeing a young women at night, resembling a demoness who is intoxicated by swallowing human fat, bones, marrow and liquor ; whose throat emits cooing sounds ; who laughs unexpectedly ; whose tresses are dishevelled ; who bites with her teeth and scratches with her nails ; who has been rendered bold by drinking wine ; and who has prominent wounds in her neck (inflicted in love-sports) ? (A. A. R.).

कूजत्कुञ्जकुटीर° see गुञ्जत्कुञ्जकुटीर°.

10976*

कूजत्कोकिलकाकलीश्रुतिसुखी निद्राति कल्पद्रुमस्
तृप्ता बालतृणेन कामसुरभी रोमन्थमभ्यस्यति ।
दातुं नाथ सदा समीहितफलं लग्नोऽसि नेत्रेऽर्थिनां
बद्धस्तर्हि चिराय रोहणगिरेष्टङ्कव्रणैरङ्कुरः ॥

(आ) Skm (Skm [B] 1456, Skm [POS] 3. 18. 1) (a. Kāmadeva), AB 530.

(*c*) सभीहित° Skm (POS) (printing error).

Śārdūlavikrīḍita metre.

The wish-granting *Kalpa* tree sleeps happily listening to the sweet note of the cuckoo ; the wish-granting cow chews the cud satisfied with tender grass ; you are before the eyes of the supplicants, my lord, to grant their prayers. Indeed, the peaks of the ('gem-filled') Rohaṇa mountain are, for a long time, to be covered with the wounds caused by chisels (due to your chipping off pieces of gem-bearing rocks for gifting them away). (A. A. R.).

10977*

कूजत्कोकिलकेलिकल्पितकलक्वाणक्वथन्मानसे
प्रोद्यद्भृङ्गपुरंध्रिमन्द्ररणितस्फारीभवन्मन्मथे ।
स्फूर्जत्पुष्पपरागधूलिधवलव्यालोलमत्तानिले
कालेऽस्मिन् रहिता त्वया वद कथं प्राणेश्वर
प्राणिमि ॥

(आ) VS 1686.

Śārdūlavikrīḍita metre.

In this (spring) season, when the mind is agitated by the sweet songs of cuckoos, when love waxes strong by the humming of female bees that are buzzing about, and when the wanton breezes blow carrying the fragrance of flowers in profusion, how may I live without your company, tell me, O lord of my life ? (A. A. R.).

10978*

कूजद्भिर्वनकुक्कुभैर्मदकलं वाचालतीरद्रुमा
बिभ्राणा विकचाब्जकेशररजःपिङ्गास्तरङ्गावलीः ।
स्रोतःक्षामविपाण्डुसैकतसुखासीना रसत्सारसा
धन्येयं तमसानदी हरति मे दृष्टापि मार्गश्रमम् ॥

(आ) Skm (Skm [B] 2051, Skm [POS] 5. 11. 1).

(*a*) जलकुक्कुभैर् Skm (var.).

Śārdūlavikrīḍita metre.

The trees on its banks are resounding with the sweet cooings of wild cocks; it possesses waves that are rendered yellow in colour by the pollen of full-blossomed lotuses; the warbling cranes are seated happily on white sandy banks, since the flow of water has receded. Such indeed is this Tamasā river, even at seeing which the fatigue of my journey disappears. (A. A. R.).

10979*

कूजन् कुञ्जे किमपि करुणं कन्दरे कान्दिशीकः
सानौ शून्यप्रणिहितमनाः कानने ध्याननेत्रः ।
गच्छन् मूर्च्छां कुसुमशयने वीतरागस्तडागे
जीयाज्जायाविरहविदुषां ग्रामणी रामभद्रः ॥

(आ) Skm (Skm [B] 235, [POS] 1. 47. 5) (a. Ācārya-Gopīka).

Mandākrāntā metre.

Muttering something painful in bowers, helpless in mountain valleys and caves, his mind vacant when present on peaks, his eyes closed in deep thought when remaining in the forests, falling into a swoon in a bed of flowers, and devoid of any interest in lakes—may this Śrī-Rāma, the foremost among those separated from their wives, be victorious. (A. A. R.).

10980*

कूजन्तं रामरामेति मधुरं मधुराक्षरम् ।
आरुह्य कविताशाखां वन्दे वाल्मीकिकोकिलम् ॥

(आ) SSH 2. 12.

I salute that cuckoo, sage Vālmīki, who has climbed to the top of the tree of poetry and is cooing sweetly the sweet syllables 'Rāma, Rāma'. (K. V. Sarma).

10981*

कूजन्ति कोकिलाः साले यौवने फुल्लमम्बुजम् ।
किं करोतु कुरङ्गाक्षी वदनेन निपीडिता ॥

(आ) SR 196. 15 (wrongly a. VS 1686; see No. 10977), SSB 550. 3, Sāh *ad* 10. 646 (p. 269).

The *kokila-s* warble on the mango tree, the lotus blooms in the water[1]: what may the fawn-eyed lady do oppressed as she is by love[2]? (*Bibl. Ind.* 9).

1. In youth.
2. Distressed as she is by the face.

10982*

कूजितं राजहंसानां वर्धते मदमञ्जुलम् ।
क्षीयते च मयूराणां रुतमुत्क्रान्तसौष्ठवम् ॥

(अ) KāD 2. 334.

(आ) Amd 293. 840.

The cooing of the royal swans, sweet on account of passion, increases; and the noise of peacocks which is harsh decreases.[1] (V. N. Ayer).

1. Quoted in KāD as an example of *Svavirodha* [Opposition].

10983*

कूजितानि कलयन् वनप्रियो
न प्रियो विरहिणामजायत ।
मन्मथाग्निरपि भस्मना दरं
सादरं मुनिमनोऽम्बुजं व्यधात् ॥

(आ) SR 332. 74, SSB 199. 79.

Rathoddhatā metre.

The male cuckoo with all its sweet notes has not become dear to those separated from their beloveds; (for), the fire of love with its (power of) burning everything to ashes hurts, though slightly, even the noble lotus-minds of sages. (S. Bhaskaran Nair).

कूटकलागतशिबिरैर् see No. 10984.

10984

कूटकलाशतशिबिरैर्
 जनधनविवरैः क्षयक्षपातिमिरैः ।
दिविरैरेव समस्ता
 ग्रस्ता जनता न कालेन ॥

(अ) Kal 5. 4.

(आ) SRHt 141. 11 (a. Kal), SSSN 128, 9.

(*a*) कूटकलागत° SRHt.

(*c*) बधिरैरेव समस्तैर् SRHt ; शिखरैरेव समस्तैर् SSSN.

Ārya metre.

With hundreds of army camps of deceitful arts, with openings to (plunder) people's money, and with darkness of night in the form of pecuniary loss, all the people are swallowed up by professional scribes and accountants, and not by time! (A. A. R.)

10985

कूटलेखैर्धनोत्सर्गैर् दूषयेच्छत्रुपराजयम् ।
प्रधानपुरुषं यद्वद् विष्णुगुप्तेषु राक्षसः ॥

(अ) P (Pts 3. 138).

(आ) IS 1848.

By forged letters and liberal bribes one should corrupt the loyalty of the principal officers of the enemy, just as Rākṣasa did in the case of the officers of Viṣṇugupta [Caṇakya]. (A. A. R.).

10986*

कूटविक्रयदोषेण ब्रह्मस्वहरणेन च ।
पतितौ पण्यवनिता स्तनौ यत्नेन गूहते ॥

(अ) Deś 3. 34.

By the sins of selling things with false measures and by robbing the wealth of Brāhmaṇa-s, the harlot whose breasts have fallen conceals (them) with effort. (A. A. R.).

10987

कूटसाक्षी मृषाभाषी कृतघ्नो दीर्घरोषणः ।
चत्वारः कर्मचाण्डाला जन्मचाण्डालपञ्चमाः ॥

(आ) IS 1849, Subh 203, SuB 13 B 5. Cf. No. 92, and दूषकश्च क्रि°.

(*a*) असूयः पिशुनश्चैव SuB ; कूटमाषी Subh.

(*b*) कृतघ्नदीर्घरोसन Subh ; °रोगिनः SuB.

(*c*) चत्वारो कर्मचाण्डालो Subh ; °चण्डाला SuB.

(*d*) जातिचण्डा° SuB.

One who bears false witness, the man who speaks untruth, the person who is ungrateful, and the one whose anger lasts long—these four are outcastes by their actions with the outcastes by birth as the fifth. (A. A. R.).

10988

कूटसाक्षी मृषावादी यश्चासदनुशास्ति वै ।
ते मोहमृत्यवः सर्वे तथा ये वेदनिन्दकाः ॥

(अ) Mārk-pur 10. 58.

(आ) ŚP 707 (a. Mārk-pur), SR 154. 49, SSB 481. 49 (a. Mārk-pur), SH fol. 62a (634).

(*d*) वेदविनि° [ये वेद°] Mārk-pur.

One who bears false witness, the man who speaks untruth, and the person who directs reprehensible actions—these are killers sent out by delusion, as also those who decry the Vedas. (A. A. R.).

10989*

कूटस्थं श्रवणोपकण्ठविलसत्क्रूरद्विजिह्वाश्रयं
 वक्षद्वेषिणमङ्घ्रिलङ्घितवृषं वैषम्यभीमेक्षणम् ।
ईशं निर्गुणमव्ययप्रकृतिकं संसेव्य भृङ्गी चिराद्
 यज्जीवत्यतिदुर्बलेन वपुषा मन्ये स एवोत्सवः ॥

(आ) Skm (Skm [B] 1655, Skm [POS] 4. 3. 5).

(*b*) दक्षद्वेषिण° Skm (B) (printing error). °भालेक्षणम् Skm (var.).

(*c*) निर्गुणव्यय° Skm (B) (printing error).

(*d*) यज्जीव° Skm (POS).

Śārdūlavikrīḍita metre.

Serving Lord Śiva who is full of deception [*or* the immovable Supreme God], having cruel serpents in the vicinity of his ears, [*or* whose name when heard protects one against cruel serpents], the enemy of Dakṣa [*or* the foe of profligates], who has kicked at *Dharma* [*or* who rides his bull], who has frightful odd number of eyes [*or* who is a succour to those in trouble], without merits [*or* beyond all qualities], who is naturally parsimonious [*or* who is of an immortal nature],—that Bhṛṅgī, the attendant, lives, though with an ematiated body, is itself, methinks, a matter of gratification. (A.A.R.).

10990

कूटेन व्यवहारं तु वृत्तिलोपं न कस्यचित् ।
न कुर्याच्चिन्तयेत् कस्य मनसाप्यहितं क्वचित् ॥

(अ) Śukr 3. 155.

(आ) Saśa 96. 90.

One should not practise any deceitful action which may result in the loss of livelihood to some one; nor should one, at any time, even think of injury to another's welfare. (A. A R.).

10991

कूपप्रभवाणां परम्
उचितमपां पट्टबन्धनं मन्ये ।
याः शक्यन्ते लब्धुं
न पार्थिवेनापि विगुणेन ॥

(अ) ĀrS 2. 164.

(आ) Any 104. 91.

(*a*) °वानां Any.

(*c*) या Any.

Āryā metre.

For water to be drawn from a well, methinks, it might be necessary, even to use (the length of cloth that goes to make) a royal turban. For, even if there be an earthen pot, water cannot be drawn without the aid of a rope.

[The adorning with a fine dress the head of a damsel of great charm is but proper, for she cannot be secured even by a king without abundant virtues]. (A. A. R.).

10992

कूपाम्भांसि पिबन्तु कूपरसिका, वापीषु वापीजुषो
नादेयाश्च पतत्रिणोऽपि मुदिता आस्वाद-
यन्त्वापः ।
सारङ्गस्य नभोनिवेशितदृशः किं तेन यावन्महीम्
अम्भोभिः स्नपयन्नसावुदयते न प्रावृषेण्यो घनः ॥

(आ) SR 214. 73, SSB 593. 79, RJ 223 (=3. 5), Regnaud II. 19.

(*a*) कूपेंभांसि RJ, Regnaud.

(*b*) मुदिप्तामास्वा° RJ.

Śārdūlavikrīḍita metre.

Let the birds interested in wells drink of well water ; let those resorting to lakes drink of the lakes ; let the aquatic birds enjoy happily the water (in various reservoirs) ; but to the *sāraṅga* [the *cātaka* bird] which has its eyes glued to the heavens, of what use are all these ? It cannot quench its thirst until the rain cloud, which drenches the whole earth, appears in the sky. (A. A. R.).

10993 A

कूपे पानमधोमुखं भवति मे नद्यो वराक्यः स्त्रियः
सामान्यैर्बकटिट्टिभैः सह सरस्येवं समालोकयन् ।
नादत्ते तृषितोऽपि हीनसलिलं क्रूरैर्वृतं जन्तुभिर्
मानादुन्नतकन्धरः सुरपतिं तद् चातको याचते ॥

(आ) ŚP 859, Any 73. 172, SR 213. 63 (a. ŚP), SSB 593. 69, SRK 190. 8 (a. ŚP), SRM 445.

(*a*) °मुखस्य हि भवेद् वाप्यो ŚP; वराक्या: RO (*sic!*).

(*b*) सामान्यं ब° SR, SSB, ŚP, SRK.

(*c*) सिन्धुसलिलं ŚP.

(*cd*) शुष्यत्तालुगलोऽपि कम्पिततनुः श्रुत्वा गभीर-ध्वनिं ।
धैर्यादुद्धुतकन्धरो जलधर त्वां याचते चातकः ॥
SR, SSB, SRK.

(*d*) °दुद्धतकंधरः ŚP.

Śārdūlavikrīḍita metre.

To drink water from a well, one has to bend down; to me, the rivers are wretched females; the common cranes and *ṭiṭibhas* drink from the lake in a flock : Viewing thus, the muddy waters crowded with cruel creatures, the *cātaka* bird, though affected by thirst, holds its neck aloft out of pride and begs (rain-)water from the king of gods [Indra, the lord of rain]. (K. V. Sarma).

10994**

कूपे प्रपायामुद्याने सूदपौण्डिकवेश्मसु ।
सखीगृहे च तुल्याप्तान् सा सिषेवेऽह्नि कामुकान् ॥

(अ) Sam 2. 16.

(आ) GVS 330.

(*d*) ऽह्नि Sam (in Kṣ [RP]) (printing error).

She[1] infatigably received her clients everywhere, without intermission and without preference, from morning to night at the fountain, in the pleasure gardens, in cool slopes and at the stalls of the flower-sellers. (E. Powys Mathers).

1. Arghagharghātikā, a prostitute.

कूपेम्भांसि पिबन्तु see No. 10992.

कूपोदकं वटच्छाया कार्पासं see भूगृहं वरनारी च°.

10995

कूपोदकं वटच्छाया श्यामा स्त्री इष्टकालयम् ।
शीतकाले भवेदुष्णं ग्रीष्मकाले च शीतलम् ॥

(अ) Cr 295 (CNr 94, CnT II 14. 3, CnT III 7. 62, CnT V 100, CPS 210. 89), H (HJ 1. 206, HS 1. 186, HH 33. 25-26), GP 1. 114. 32; Cf. भूगृहं वरनारी च and JSAIL 24. 70.

(आ) SR 162. 421 (a. C), IS 1850.

(*b*) नारीणां च पयोधरः GP; चेष्टकालयम् CN (var.), SR; इष्टकागृहम् HJ, HS; इष्टकालयः CPS.

(*d*) (°ष्णम्) उष्णकाले [ग्री°] CN (var.), HJ, GP; शीतलः CN (var.).

Water from a well, the shadow of the fig tree, a *śyāmā* female,[1] and a house made of brick are warm in winter and cool in summer. (S. Bhaskaran Nair).

1. A *śyāmā* female is characterised as a type of young woman of golden hue, whose touch feels warm in winter and cool in summer : Cf.

शीते सुखोष्णसर्वाङ्गी ग्रीष्मे या सुखशीतला ।
तप्तकाञ्चनवर्णाभा सा स्त्री श्यामेति कथ्यते ॥

(q. v. S. Apte's *Practical Skt.-Eng. Dict.* Poona, 1959, vol. III, p. 1972).

10996*

कूपोल्लङ्घनकर्मनर्म विषमं जानन्ति शाखामृगा

झम्पामप्युपकल्प्य कंचन पदं यान्ति प्लवंगाः परे ।

दुर्वारेऽपि दुरुत्तरेऽपि विपुलस्फारेऽपि वारांनिधौ

हेलेव प्लवगप्रभोः कृतजगत्पारिप्लवो विप्लवः ॥

(आ) Anymuk 80.

(*c*) वारां निधौ Anymuk.

Śārdūlavikrīḍita metre.

Some monkeys find the crossing of a small tank rather difficult, other monkeys, relying on a big leap, manage to cross it; but the lord of monkeys [Hanūmān] took a leap playfully over the sea, which is irresistible, difficult to cross and of vast extent. This flight over the sea caused wonder to the whole world. (A. A. R.).

10997*

कूर्पासं परिधत्स्व धूपय गृहं निर्माहि पुष्पस्रजं

पाटीरं परिपिण्ड मण्डय वपुः कल्याणि संध्याऽऽगता ।

इत्थं केलिशुके तु जल्पति मुहुः प्रत्यग्रपान्थस्त्रियो

विश्राम्यन्ति दृशोः कदम्बमुकुलस्थूलाः पयोबिन्दवः ॥

(आ) SH (II) fol. 34a (63).

(*a*) परिधस्व SH (परिधत्स्व editor's suggestion).

(*c*) मुहु SH (मुहुः editor's suggestion); पाथस्त्रियो SH (पान्थ° editor's suggestion).

Śārdūlavikrīḍita metre.

'Put on your *kūrpāsa* dress, set in motion the smoke of incense, wreath a flower garland, make a ball of sandal paste, decorate your person, Auspicious one, for the evening twilight has come'—hearing these words repeated by the parrot in the cage, young wives just separated from their lovers who had started on a journey hold tear-drops of the size of *kadamba*-buds rising in their eyes. (A. A. R.).

10998*

कूर्पासेन स्थगितहृदया संपुटं हाटकीनं

मस्तन्यस्ताञ्चलविरचना चामरं वारिदाभम् ।

यत्रासीना रतिरिव वणिक्प्रेयसी वीथिकायां

विक्रीयन्ते मुकुलितमुखी संज्ञया मौक्तिकानि ॥

(आ) Vidy 327, SH (II) fol. 21b (31).

(*a*) °कीयं SH.

(*b*) मन्यस्तास्तांचलनिवसना SH ; नीरदा° SH.

(*d*) विक्रीणीते SH.

Mandākrāntā metre.

Covering with her *kūrpāsa* dress a golden casket placed on her heart, arranging the border of her dress and the chowries of the colour of clouds on her head, the merchant's wife is seated on the street like Rati, wife of Cupid; with her face contracted, pearls are sold by her by signs (for she could not argue and barter on account of grief, her husband being away on business). (A. A. R.).

10999*

कूर्मः पातालगङ्गापयसि विहरतां तत्तटीरूढमुस्ताम्

आदत्तामादिपोत्री शिथिलयतु फणामण्डलं कुण्डलीन्द्रः ।

दिङ्मातङ्गा मृणालीकवलनकलनां कुर्वतां पर्वतेन्द्राः

सर्वे स्वैरं चरन्तु त्वयि वहति विभो भोज देवीं धरित्रीम् ॥

(अ) BhPr 227 (Kāmadeva).

(आ) SR 117. 98 (a. BhPr), SSB 417. 25.

(*c*) कुर्वता BhPr.

Sragdharā metre.

My lord Bhoja! While thou bearest the burden of the illustrious earth, let

the tortoise play in the waters of the Gaṅgā in the nether world, let the boar incarnation of Viṣṇu eat up *musta*-grass on the banks of the Gaṅgā, let the hooded lord of snakes relax his hood-orb, let the elephants of the quarters eat the lotus-stalk and let the lords of the mountain too glide at their own sweet will. (J. Shastri).

11000*

कूर्मः पादोऽत्र यष्टिर्भुजगपतिरसौ भाजनं भूतधात्री
तैलोत्पूरः समुद्राः कनकगिरिरयं वृत्तवर्तिप्ररोहः ।
अर्चिस्तिग्मांशुरोचिर्गगनमलिनिमा कज्जलं दह्यमाना
शत्रुश्रेणी पतङ्गा ज्वलति नरपते त्वत्प्रताप-
प्रदीपः ॥

(अ) Prabhā (SJS 13) 466, Han 14. 77.

(आ) SkV 1457 (a. Khipāka or Paṇḍita-khiyāka), Skm (Skm [B] 1476, Skm [POS] 3. 22. 1) (a. Śrī-Hanūmān), JS 342. 47 (a. Cittapa), ŚP 1248 (a. Han), SR 121. 162 (a. JS), SSB 422. 49 (a. Han), Kav p. 40, PV 74 (a. Han). SSS 106 (a. Han), Pad 1326 (a. Han) JS, SSB.

(*a*) पादोङ्ग° Han ; पादोऽस्य Skm, JS, SSB, SR ; स्थाणुः कूर्मोऽत्र PV, SSS ; जगतनुलता Pra°.

(*b*) तैलापूराः Han ; दाप्त° (दीप° or दीप्ता°) [वृत्त°] Skm (POS), ŚP, PV, SSS, Pad, SR, SSB ; पूराः Skm (var.).

(*c*) अर्चिश्चण्डांशु° (अं° or जोति°) Pra°, Han, Skm, JS, ŚP, PV, SSS ; ज्योतिश्चण्डां° Pad, Skm, JS ; °मान- Han ; °मानः (°नाः) JS, Skm (var.), Pad, SR, SSB.

(*d*) पतंगो Pra°, JS, PV ; ज्वलतु Pra° ; जयति [ज्व°] PV, SSS ; रघुपते [नर°] Han, PV, SSS, Pad, SR, SSB.

Sragdharā metre.

The tortoise makes the stand, the king of snakes the stem, / earth performs as dish and the seas as source of oil ; / Mount Mandara is the wick, the sun's rays are the flame / and the soot appears in the dark blue sky of heaven. / Such are the parts, oh king, of your flaming lamp of valour/and all your foes combined, the moth that burns therein. (D. H. H. Ingalls).

11001**

कूर्मः प्रथमे पुरुषे
पाषाणो धूसरः ससिकता मृद् ।
आदौ शिरा च याम्यां
पूर्वोत्तरतो द्वितीया च ॥

(आ) ŚP 2197.

Ārya metre.

When digging a well if a tortoise is seen at a depth of a man's height and the stones are grey in colour and the earth mixed with sand, there will be a gushing spring at the south at first and a second one at the north-east. (A.A.R.).

कूर्मसंकोचमास्थाय see **कौर्मं संकोचमास्थाय.**

11002**

कूर्मसंस्थानगमनो मन्दो मन्दगतिक्रमः ।
सम्मील्य लोचने नित्यं निद्रान्ध इव गच्छति ॥

(आ) ŚP 1585.

That variety of elephant is called *manda* whose gait is slow like a tortoise, and who habitually walks with eyes closed as if he were blind by sleep. (A. A. R.).

11003*

कूर्मो मूलववालवालवदपां नाथो लतावद् दिशो
मेघाः पल्लववत् प्रसूनफलवन्नक्षत्रसूर्यादयः ।
स्वामिन् व्योमतरुं ममाक्रमवतः श्रुत्वेति गां मारुतेः
सीतान्वेषणमाविशन् दिशतु वो रामः सलज्जः
श्रियम् ।।

(अ) Han 6. 3.

(आ) JS 31.89, ŚP 129, SR 21.85 (a. Han), SSB 34. 11.

(*a*) °राशिर्लतावद् ŚP, SR, SSB.

(*b*) °सूर्येन्दवः Han, ŚP, SR, SSB.

(*c*) °तरुमंम क्रमतले (°लं JS [var.]) Han, JS (var.); °तरुः क्रमे मम कियाञ्छु° ŚP, SR, SSB.

(*d*) सहर्षः [स°] Han.

Śārdūlavikrīḍita metre.

"My lord, when I attack [ascend up] the tree of the sky, the tortoise supporting the earth is but the root, the ocean is a small basin round the tree, the quarters are like creepers, the clouds like tender leaves, the stars, the sun, etc. are like flowers and fruits"—hearing these words of Hanūmān, Śrī-Rāma with shyness entrusted him with the mission of searching for Sītā; may that Rāma give you prosperity. (A. A. R.).

11004

कूलानि नास्य पात्यन्ते　　न कथमपि खन्यते ।
खनकैव क्षयं यान्ति　　बलेन च धनेन च ।।

(इ) SS (OJ) 445.

(*c*) याति emended to यान्ति.

River banks are not to be shorn, neither are they to be dug up. If so done, the diggers alone come to grief, in energy and in wealth. (S. Bhaskaran Nair).

11005*

कूले काचित् तपनदुहितुर्निर्जने नीपमूले
मूर्तिः पीताम्बरवलयितालेखि केनाञ्जनेन ।
दैवाल्लग्ना यदवधि पुनस्तच्छविर्लोचनान्ते
श्यामाकारं तदवधि मया पश्यते विश्वमेतत् ।।

(आ) Vidy 560 (a. Viśveśvaropādhyāya).

Mandākrāntā metre.

On the bank of the Yamunā river, in a secluded spot, at the root of a margosa tree, the picture of the God Kṛṣṇa clothed in yellow garments was drawn by some one with collyrium; by chance that colour got itself attached to the corner of my eyes, and so long as it was there the world was seen by me as possessing a black colour. (A. A. R.).

11006*

कूलेऽनुकूले वसनं निधाय
पिधाय वक्षः करपल्लवेन ।
विदिक्षु दिक्षु प्रविधाय चक्षुर्
नीरे नताङ्गी द्रुतमाविवेश ।।

(आ) PV 542 (a. Veṇīdatta), SuSS 71.

Upajāti metre (Indravajrā and Upendravajrā).

Placing her clothes (after undressing) in a convenient spot, covering her breasts with her sprout-like hands, casting her eyes in the main and intermediate directions, the damsel of charming form quickly entered the water. (A. A. R.).

11007

कूष्माण्डं महिषीक्षीरं　　बिल्वपत्रमथ द्विजाः ।
श्राद्धकाले पूजितं चेन्　　निराशाः पितरो गताः ।।

(आ) Sama 2 न 88. (Cf. भगिनी भगिनीभर्ता).

If ash-gourd, buffalo milk and *bilva* leaves are offered to the Brāhmaṇa-s at the time of performing the anniversary [*śrāddha*] to the manes, the *pitṛ-s* [ancestors] go away disappointed. (A. A. R.).

11008**

कूष्माण्डवार्ताकपटोलकादि-
बीजं वसाभावितमुप्तसिक्तम् ।
विशोधितायां भुवि सर्वकालं
फलान्यनस्थीनि महान्ति धत्ते ॥

(आ) ŚP 2298.

Upajāti metre (Indravajrā and Upendravajrā).

The seeds of ash-gourd, egg-plant and snake-gourd, soaked in fat and planted in a carefully chosen ground and well sprinkled with water, give, in all seasons, big fruits without stones. (A. A. R.).

11009

कूष्माण्डीफलवत् फलं न यदपि न्यग्रोधवन्नोच्चता
रम्भापत्रनिभं दलं न कुसुमं नो केतकीपुष्पवत् ।
सौरभ्यं कुसुमे दले तदपि तत् किंचित् समुज्जृम्भते
लोको येन रसाल साल नितरां त्यक्त्वा गुणां-
स्तौति ते ॥

(आ) ŚP 1022 (a. Śārṅgadhara), Any 120. 104, SR 240. 126, SSB 640. 33 (a. Śārṅgadhara).

(*c*) फले [दले] SR, SSB.

(*d*) लोके ŚP; नितरांस्त्यक्त्वा Any; शाल-निकरांस्त्य° SR, SSB; गुणान्स्तौति SR, SSB; गुणांस्तौमि ŚP.

Śārdūlavikrīḍita metre.

You have not fruits (big) like the ash-gourd, nor are you tall like the banyan tree; your leaves are not broad like that of the banana, nor is your flower fragrant like *ketakī*; a little fragrance there is in your leaf and flower; but the world, neglecting the merits of the others, praise your qualities, O mango tree! (A. A. R.).

11010

कूष्माण्डीविटपः फलत्यविरतं सिक्तः सुवर्णाम्बुना
भूयोभिर्गदितं हितैषिभिरितीवास्माभिरङ्गीकृतम् ।
तत्संयाच्य कुतश्चिदीश्वरगृहादानीयमानं शनैर्
अध्वन्येव हि बिन्दुभिर्विगलितं ग्लाने शरावोदरे ॥

(आ) SkV 1315, Prasanna 171a.

(*b*) हितैषितिवती° Prasanna.

(*c*) नीयमान: Prasanna.

(*d*) अध्वन्येन Prasanna; श्राणे [ग्ला°] SkV; °बोदके Prasanna.

Śārdūlavikrīḍita metre.

"A pumpkin vine will put forth fruit unceasingly / if watered with gold water". So many said / who wished me well and I would fain believe them. / I begged some from a certain rich man's house / and brought it slowly home. But on the way / it leaked out through the bottom of the broken jug. (D. H. H. Ingalls).

11011

कृच्छ्रं गतस्यापि दशाविपाकं
धर्मान्न चेतः स्खलतु त्वदीयम् ।
अमुञ्चतः पुण्यमनन्यभक्तेः
स्वहस्तवास्तव्य इव त्रिवर्गः ॥

(अ) Naiṣ 14. 81.

Upajāti metre (Indravajrā and Upendravajrā).

Even if thou shouldst suffer the direct turn of Fate, may thy heart not deviate from the law. The trio of virtues, wealth and desire appears to abide in the hands of one who forsakes not piety, and is not devoted to anything else. (K. K. Handiqui).

11012

कृच्छ्लब्धमपि लब्धवर्णभाक्
तं दिदेश मुनये सलक्ष्मणम् ।
अप्यसुप्रणयिनां रघोः कुले
न व्यहन्यत कदाचिदर्थिता ॥

(अ) Ragh 11. 2. (Cf. A. Scharpe's Kālidāsa-Lexicon I. 4; p. 166).

(*a*) मेदिनीपतिस् [ल°] Ragh (var.).

Rathoddhatā metre.

(Daśaratha) who respected persons of distinction directed him[1], though secured with difficulty, along with Lakṣmaṇa, for (the service of) the sage; in the race of Raghu, the supplication of even those who asked for life had never been resisted. (R. D. Karmarkar).

1. Rāma.

11013**

कृच्छ्राच् चाप्यायते नागः क्षिप्रं च परिहीयते ।
कट्वम्ललवणैश्चैव रूक्षैश्चातुरतां व्रजेत् ॥

(आ) ŚP 1592.

The *nāga* tree grows quickly and quickly it becomes decayed; it turns to a decaying state when pungent, sour, saline and harsh manures are applied. (A. A. R).

11013 A*

कृच्छ्रादूरुयुगं व्यतीत्य सुचिरं भ्रान्त्वा नितम्बस्थले
मध्येऽस्यास् त्रिवलीतरङ्गविषमे निष्पन्दता-
मागता ।
मद्दृष्टिस् तृषितेव सम्प्रति शनैरारुह्य तुङ्गौ स्तनौ
साकाङ्क्षं मुहुरीक्षते जललवप्रस्यन्दिनी लोचने ॥

(अ) Ratn 2, 10.

(आ) SkV 476 (a. Śrī-Harṣadeva), Kav 224 (a. Śrī-Harṣa), Prasanna 120a (a. Śrī-Harṣa), JS 170. 22 (a. Śrī-Harṣa), Sar 5. 488, KHpk 151. 178, Dhv *ad* 2. 4. (commentary), ŚbB 3. 228.

(*a*) कृच्छ्रेणोरुयुगं SkV, JS, Sar, KHpk; विलङ्घ्य [व्य°] JS.

(*b*) त्रिवलीविभङ्ग° SkV; निस्प° SkV, Ratn (var.), निस्य° Sar, निःस्प° KHpk.

(*d*) जललवप्रस्प° KHpk.

Śārdūlavikrīḍita metre.

My eyes, passing over the pair of her thighs with much difficulty and for a considerable time roaming about her buttocks, come to a standstill at her waist uneven with the wavelets in the form of the three folds of skin above the navel, and now slowly mounting her plump breasts, as if feeling thirsty, lustfully drink her eyes shedding tear-drops, again and again. (Bak Kum Bae).

11013 B

कृच्छ्राद् दत्ते विरलविरलान् वारिबिन्दून् प्रवृद्धो
गर्जत्येकः सरभसतरं पश्य तन्मात्रलाभात् ।
नृत्यत्यन्योऽप्यतुलमहिमश्लाघ्यभूमिर्न जाने
मध्यावाभ्यां विपुलहृदयश्चातकः किं नु मेघः ॥

(आ) VS 845.

(*a*) दातुं [दत्ते] VS (var.),

Mandākrāntā metre.

One of them grows large, roars aloud and gives water-drops little by little, with great difficulty, and the other receiving that much alone quickly dances in joy, being an object of praise due to its unparalleled greatness. Of these two, the cloud and the *cātaka* bird, I know not which is large-hearted. (A. A. R.).

11013 C–D

कृच्छ्राधिगतवित्तांश्च	राजवल्लभनिष्ठुरान्	।
आयत्यां च तदात्वे च	दूरादेव विवर्जयेत्	॥
अनर्थो वर्जने येषां	गमनेऽभ्युदयस् तथा	।
प्रयत्नेनापि तान् गृह्य	सापदेशमुपक्रमेत्	॥

(अ) Vātsyāyana's Kāmasūtra 5. 6. 1-2 (p. 351, 2-5).

(*b*) वाल्लभ्यवित्तवान् Kām (var.).

(*d*) विसर्जयेत् Kām (var.).

(*gh*) प्रयत्नेनैव तान् सर्वान् सापदेशमनुक्रमेत् Kām (var.).

(*h*) उपक्रम: Kām (var.).

Those who have made wealth after a great deal of trouble and those royal favourites who are hard-hearted, —these two should be kept away at a safe distance, now and in the future.

Those, in avoiding whom, there is danger as well as those in approaching whom there is prosperity, such people deserve to be cultivated with effort and should, under one pretext or another, be approached. (A. A. R.).

11013 E

कृच्छ्रानुवृत्तयोऽपि हि
परोपकारं त्यजन्ति न महान्त: ।
तृणमात्रजीवना अपि
करिणो दानद्रवार्द्रकरा: ॥

(अ) ĀrS 2. 173.

(आ) SSg 107, SR 74. 9, SSB 346. 10.

Āryā metre,

Great men, though they make a living with great difficulty never give up helping others; though living on grass alone elephants have their *kara-s* [trunks *or* hands] wet with *dāna* [ichor *or* water poured at the time of giving gifts]. (A. A. R.).

11013 F*

कृच्छ्रेण कापि गुरुणेव जनेन रोधम्
उल्लङ्घ्य शंकरसमीपमभिप्रतस्थे ।
हा हन्त शीघ्रगमनप्रतिरोधहेतुस्
तस्या: पुन: स्तनभरोऽपि गुरुर्बभूव ॥

(अ) Utprekṣāvallabha's Bhīkṣāṭana-kāvya (KM XII. 61) 4. 50.

(आ) JS 170. 25 (a. Utprekṣāvallabha), ŚP 3524 (a. Utprekṣāvallabha), AP 13, SR 273. 4 (a. JS), SSB 98. 3 (a. Utprekṣāvallabha).

(*a*) रोधाद् JS.

(*b*) उलङ्घ्य ŚP (printing error) ; नायकसमीपभुवं प्र° [शं°] JS, SR, SSB, ŚP, AP.

(*d*) तस्या घनस्तनतटोऽपि JS.

Vasantatilakā metre.

Disregarding the strong objections raised by the elderly person, a certain young lady started to go to (the temple of) Lord Śiva; but Oh Alas! there came an impediment for her quick movement in the form of the weight of her bosom which acted as another Guru [heaviness *or* elder]. (A. A. R.).

11013 G

कृच्छ्रेणामेध्यमध्ये नियमिततनुभि: स्थीयते गर्भमध्ये
कान्ताविश्लेषदु:खव्यतिकरविषमे यौवने विप्रयोग: ।
नारीणामप्यवज्ञाविलसितनियतं वृद्धभावोऽप्यसाधु:
संसारे रे मनुष्या वदत यदि सुखं स्वल्पमप्यस्ति किंचित् ॥

(अ) BhŚ 199. Cf. दु:खं स्त्रीकुक्षिमध्ये.

(आ) SR 89. 6, SSB 371. 7, SRK 93. 7 (a. BhŚ) and 95. 5 (a. BhŚ), SU 1069, SSD 4 fol, 23a, IS 1851.

(*a*) विण्मूत्रा° [कृ°] BhŚ (var.); निपतित° BhŚ (var.), SRK (93, 7); नीयते or नश्यते [स्थी°] BhŚ (var.); गर्भवासे BhŚ (var.), SRK (93. 7); गर्भगर्ते BhŚ (var.), SRK (95. 5); गर्भवास: BhŚ (var.).

(*b*) °विषमो (°ये; °मैर्) BhŚ (var.); °समये SRK (93. 7); यौवनो BhŚ (var.); विप्रयोगा: BhŚ (var.); चोपभोग: (°गा:) BhŚ (var.), SRK (93. 7).

(*c*) वामाक्षीणामवज्ञाविकसितवसतिर् (विलसित° or विनहत° or °पहसति or °पहसित°); (°वनतिर् or °वसती) BhŚ (var.), SRK (93. 7); °विकसति° BhŚ (var.); SRK (95. 5); °वचने or °वसतिर् or °वपुषो [°नियतं] BhŚ (var.); वृद्धभावे° BhŚ (var.); °वृत्तभावो° BhŚ (var.); °भावे° SRK (93. 7); ऽप्यसार: or ऽप्यसारे [ऽप्यसाधु:] BhŚ (var.).

(*d*) संसारेऽस्मिन् or संसारे सन् or संसारे सा BhŚ (var.); वदंतु (=कथयंतु) BhŚ (var.) (*contra metrum*), वदंति or भवत [व°] BhŚ (var.); सुखलवोप्यस्ति किं क्वापि [य° सु° स्व°] BhŚ (var.); स्वल्पमल्पस्ति BhŚ (var.); स्तोकमप्यस्ति SR, SSB, SRK (95. 5).

Sragdharā metre.

While yet unborn, man remains imprisoned with contracted limbs in the narrow and impious womb of his mother; in youth, he is subjected to excessive grief resulting from the sad *separation from* his beloved wife; whereas, in old age, he is doomed to wear a sorrowful appearance caused by the dishonourable treatment he meets *with* at the hands of (beautiful young) women. We would, therefore, beg to hear from men where can we find in this world, the smallest particle of happiness and pleasure ? (P. G. Nath). (Words in italics are supplied by the editor).

कृच्छ्रेणोरुयुगं व्यतीत्य see No. 11013 A.

11013 H

कृच्छ्रेषु सन्मित्रमुदूढभारं
भूषा च हृद्या विहृतिष्वमेया ।
रणाम्बुराशिष्वपि यानपात्रं
तत् किं न यस्मान् नृपतेस् तुरङ्ग: ॥

(आ) SRHt 119. 9 (a. Rājaputra; see Journal of Oriental Research 13. 303).

Upajāti metre (Indravajrā and Upendravajrā).

In difficult (terrain), the horse which carries the load is a good friend; in joyous times he is a pleasing and invaluable ornament; even in the ocean of battlefield is not a horse like a ship for the king ? (S. Bhaskaran Nair).

11013 I*

कृतं कलौ त्वयैकेन परलोकप्रसाधनम् ।
गुणानुबन्धिभि: शुद्धैर् मार्गणै: सफलीकृतै: ॥

(आ) VS 2430.

In the Iron age [*Kali-yuga*] you alone have paved the way to the next world with ornamental decoration by a series of pure and virtuous acts in the form of fulfilling the needs of supplicants [*or* the path made pure with a bow in which the string is well fixed and the arrows are possessed of sharp ends]. (A. A. R.).

11013 J

कृतं च गर्वाभिमुखं मनस् त्वया
किमन्यदेवं निहताश्च नो द्विष: ।
तमांसि तिष्ठन्ति हि तावदंशुमान्
न यावदायात्युदयाद्रिमौलिताम् ॥

(आ) SR 105. 118, SSB 396. 128, Kpr 181. 108, Amd 274. 773, Kuv *ad* 18. 52 (p. 58), ARJ 91. 13-16, KāP *ad* 4. 20 (p. 128).

(*a*) वर्गाभिमुखं Amd.

Vaṁśastha metre.

Your mind was inclined towards glorious pride and our enemies have also been destroyed. What else ? Darkness prevails only so long as the Rayed God comes not to the Crest of the Rising Mount. (G. Jhā).

11014-15

कृतं त्रेतायुगं चैव द्वापरं कलिरेव च ।
राज्ञो वृत्तानि सर्वाणि राजा हि युगमुच्यते ॥

कलिः प्रसुप्तो भवति स जाग्रद् द्वापरं युगम् ।
कर्मस्वभ्युद्यतस्त्रेता विचरंस्तु कृतं युगम् ॥

(अ) Mn 9.301-02. (Cf. Aitareya-brāhmaṇa 7. 15).

(*g*) कर्मस्थौ (धर्मस्थो) ऽभ्युदितस्त्रेता (ऽभ्युत्थि°) Medhātithi's commentary.

(*h*) विकृतं सुकृतं युगम् Medhātithi's commentary.

The various ways in which a king behaves (resemble) the Kṛta, Tretā, Dvāpara and Kali ages; hence the King is identified with the ages (of the world).

Sleeping he represents the Kali-age, waking the Dvāpara-age, ready to act the Tretā, but moving (actively) the Kṛta-age. (G. Bühler).

11016*

कृतं न कर्णार्पितबन्धनं सखे
शिरीषमागण्डविलम्बिकेसरम् ।
न वा शरच्चन्द्रमरीचिकोमलं
मृणालसूत्रं रचितं स्तनान्तरे ॥

(अ) Śāk 6. 21 (in some texts 6. 18 etc.) (Cf. A. Scharpe's Kālidāsa-Lexicon I. 1; p. 84).

Vaṁśastha metre.

A sweet *śirīṣa*-blossom should be twined / behind her ear, its perfumed crest depending / towards her cheek; and, resting on her bosom / a lotus-fibre necklace, soft and bright / as an autumnal moon-beam, should be traced. (Sir Monier Monier-Williams).

11017

कृतं न सुकृतं मया कृतमहो महादुष्कृतं
कृतान्तनगरे गतिर्भवतु मे तत्र कीदृशी ।
न भो न विनभोगदिग्भ्रमणमस्मात्परं पुनस्
तथा कुरु यथा तटे तव घटेत वासो मम ॥

(आ) TB in PG after 387.

Pṛthvī metre.

I have not done virtuous deeds; on the other hand, alas ! I have done great wrongs. What will be my fate in the city of the God of Death ? No frivolous enjoyments and no more of wanderings hereafter. Please act in such a way that I may have my residence on your (holy) bank. (A. A. R.).

11018

कृतं नाम युगं तात यत्र धर्मः सनातनः ।
कृत एव न कर्तव्यं तस्मिन् काले युगोत्तमे ॥

(अ) MBh 3. 148. 10.

(आ) SRHt 47. 1 (a. Viṣṇupurāṇa).

Oh ! Child, The golden age is the Kṛtayuga when righteousness is everlasting; there is no necessity to do actions (as in other times) in that best of the *yuga-s*. (A. A. R.).

कृतं पुरुषकारं तु see No. 11024.

11019*

कृतं मिथ्यावादैर्विरम विदितः कामुक चिरात्
प्रियां तामेवोच्चैरभिसर यदीयैर्नखपदैः ।
विलासैश्च प्राप्तं तव हृदि पदं रागबहुलैर्
मया किं ते कृत्यं ध्रुवमकुटिलाचारपरया ॥

(अ) RŚ 1. 80.

(आ) JS 199. 8 (a. Rudra), PG 217 (a. Rudra).

(*a*) अलं [कृतं] RŚ (var.) ; मिथ्याजल्पैर्वि° PG ; विदितं RŚ (var.), PG.

(*b*) तामेवेच्चैः र° (*sic !*) RŚ (var.) ; °वोच्चैर° RŚ (var.).

(*d*) किं ते tr. RŚ (var.).

Śikhariṇī metre.

Enough of these false protests; you have been found out Oh ! Passionate lover, go quickly to that beloved of yours, whose nail-marks (in love-sports) and blandishments of a passionate kind have found a place in your heart. Of what use am I to you, addicted as I am to straight conduct ? (A. A. R.).

11020*

कृतं वपुषि भूषणं चिकुरधोरणी धूपिता
कृता शयनसन्निधौ क्रमुकवीटिकासंभृतिः ।
अकारि हरिणीदृशा भवनमेत्य देहत्विषा
स्फुरत्कनककेतकीकुसुमकान्तिभिर्दुर्दिनम् ॥

(अ) Bhānukara's Rasamañjarī 66.

(आ) SR 359. 90 (a. Kuv, but not to be traced there), SSB 245. 3.

Pṛthvī metre.

Ornaments have been put on her person, her tresses have been well treated with perfumed smoke, the betel nut and betel rolls have been placed conveniently near the bed ; thus having come to (my) home, the deer-eyed damsel made the rainy day bright by the lustre of her body which possessed the shine of a blossomed *ketakī*-flower. (A. A. R.).

11021

कृतं सौहार्दसम्पन्नं रथाङ्गमिथुनं यदि ।
किमकारि विदग्धेन विधिना हन्त यामिनी ॥

(आ) AnyS 65.

If the lord of creation has made the pair of ruddy geese rich in mutual love, why did that wretched God, alas ! create night as well (when they are forced to separate) ? (A. A. R.).

11022*

कृतः कण्ठे निष्को न हि किमुत तन्वी मणिलता
कृशं लीलापत्रं श्रवसि निहितं कुण्डलमुचि ।
न कौशेयं चित्रं वसनमवदातं तु वसितं
समासन्नीभूते निधुवनविलासे वनितया ॥

(आ) KāvR 5. 5 (p. 16).

Śikhariṇī metre.

The damsel did not wear a necklace of gold coins round her neck, but had a thin chain of gems ; she had a small ornament in her ear which was bereft of (big) ear-pendents ; she did not put on a fine-coloured silk dress, but wore a simple white dress ; these she did as the time for love-sports had approached. (A. A. R.).

11023

कृतः पुरुषकारः सन् सोऽपि दैवेन सिध्यति ।
तथास्य कर्मणः कर्तुर् अभिनिर्वर्तते फलम् ॥

(अ) MBh (MBh [Bh] 10. 2. 10, MBh [R] 10. 2. 10, MBh [C] 10. 79).

(आ) IS 1852.

(*a*) ततः or कुतः [कृ°] MBh (var.); स or य or च or तु or ऽपि or हि [सन्] MBh (var.).

(*b*) मनसोऽपि न (?) सिध्यति MBh (var.); सापि or सो हि MBh (var.); दैवं न or दैवे च or देवेन MBh (var.).

(*c*) अतोस्य or अथास्य [त°] MBh (var.); कर्तुम् MBh (var.).

(*d*) नाभिनिर्वर्तते or दैवेन वर्धते or अभिनिवृत्तेते or °निर्वर्धते (°त्यते) or अतिनिर्वर्तते MBh (var.).

Human exertion succeeds through Destiny; it is in consequence also of Destiny that one who sets himself to work, depending on exertion, attains success. (P. C. Roy). (Word in italics is supplied by the editor).

11024

कृतः पुरुषकारस् तु दैवमेवानुवर्तते ।
न दैवमकृते किंचित् कस्यचिद् वातुमर्हति ॥

(अ) MBh (MBh [Bh] 13. 6. 22, MBh [R] 13. 6. 22, MBh [C] 13. 316).

(आ) IS 1853.

(*a*) कृतं पुरुषकारं (°रे) तु MBh (var.).

(*c*) न दैवेन कृतं किंचित् MBh (var.); अक्षते or अकृतं MBh (var.).

(*d*) हर्तुम् [दा°] MBh (var.); अर्हसि MBh (var.).

Man's powers, if properly exerted, only follows his Destiny, but Destiny *by itself* is incapable of conferring any good where exertion is wanting. (P.C. Roy). (Words in italics are supplied by the editor).

11025*

कृतककुपितैर्बाष्पाम्भोभिः सदैन्यविलोकितैर्
वनमपि गता यस्य प्रीत्या धृतापि तयाम्बया ।
नवजलधरश्यामाः पश्यन् दिशो भवतीं विना
कठिनहृदयो जीवत्येव प्रिये स तव प्रियः ॥

(आ) JS 313. 5, Dhv *ad* 3. 60 (HSS) p. 253 (a. Yaśovarman), KHpk 251. 369, Sar 5. 421, Arjunavarman *ad* Amaru 37, Kav p. 76, VyVi 246. 18-21.

(*a*) वनमसि JS, VyVi.

Hariṇī metre.

While my mother's entreaties failed with thee, / thy feigned anger, tears and appealing looks prevailed (with me) / and thou didst come, O beloved, / even to the forest for the love of me; / but I, your lover, with a heart of stone, / still breathe, without you, unmoved / even by the sight of the skies / overcast by the new dark clouds. (K. Krishna Moorthy in his *Dhvanyāloka and its Critics*, p. 157).

11026*

कृतककृतकैर्मायाशाठ्यैस् त्वयाप्यतिवर्तितं
निभृतनिभृतैः कार्यालापैर्मयाप्युपलक्षितम् ।
भवतु विदितं नेष्टा तेऽहं वृथा परिखिद्यसे
त्वहमसहना त्वं निःस्नेहः समेन समं गतम् ॥

(आ) JS 202. 24, VS 1628 (a. Bhāsa), ŚP 3560, Weber in *Indische Studien* XVI. 169, SR 309. 5 (a. VŚ), SSB 162. 5 (a Bhāsa). Cf. S. Lévi, Le' Théatre Indien, 12e tirage) p. 160. Cf. 11028.

(*a*) मायासख्यैस् VS; त्वयास्म्यतिवञ्चिता VS.

(*c*) ने °ऽहं ते tr. VS.; परिखिद्यते Weber, SR, SSB.

(*d*) ह्यहम° ŚP, SR, Weber; निस्नेहः JS, Hariṇī metre.

You have transgressed all limits by your false and deceiving tactics. Of course, I too have noticed such things in you by my probing questions during our talks. Well, it is now known that you love me not; you are taking trouble to no purpose. I cannot tolerate you and you are unloving. Thus, we two are equal (in the matter of mutual love). (S. Bhaskaran Nair).

कृतकमधुराचारे त्यक्त्वा see चरणपतनप्रत्याख्यानात्.

11027

कृतकर्मक्षयो नास्ति कल्पकोटिशतैरपि ।
अवश्यमेव भोक्तव्यं कृतं कर्म शुभाशुभम् ॥

(अ) Cr 1383 (CNG 226, CNT IV 257).

(आ) IS 1854, Subh 150.

The results of actions done by one never perish even after hundreds of crores of eons; a person has necessarily to reap the fruits of his actions, whether they be good or bad. (A. A. R.).

11028*

कृतकवचनैः कार्यारम्भैस् त्वयाप्यनुवर्तितं
निभृतनिभृतैः प्रज्ञादोषैर्मयाप्युपलक्षितम् ।
अतिशयगुणं त्वत्पाण्डित्यं मयाप्यनुवर्तितं
कृतकवचनैः कालो नीतः समेन समं गतम् ॥

(अ) P (PT 4. 17, PTem 4. 3, PRE 4. 19, PT_2 p. 22. 1-4). Cf. Ru 174. Cf. also 11026.

(इ) Old Syriac 3. 12 (first part), Old Arabic 5. 75.

(*a*) कृ......नैः om. PTem.

(*d*) कृतकनिभृतैः (°वृतैः) PT_2.

Hariṇī metre.

You first attempted your purpose with crafty words; but I perceived it through the faults of your wit, carefully hidden though they were, and I also took a lesson from your over-excessive cleverness and gained time by crafty words. Like has met like! (F. Edgerton).

11029*

कृतकस्वाप मदीय-
श्वासध्वनिदत्तकर्ण किं तीव्रैः ।
विध्यसि मां निःश्वासैः
स्मरः शरैः शब्दवेधीव ॥

(अ) ĀrS 2. 152.

Āryā metre.

Pretending to be asleep and carefully listening to the nature of my breathing why do you assail me with your deep breathings [snores] like the God of love with his arrows that hit the target by following the sound? (A. A. R.).

11030*

कृतकान्तकेलिकुतुक-
श्रीशीतश्वाससेकनिद्राणः ।
घोरितविततालिरुतो
नाभिसरोजे विधिर्जयति ॥

(आ) SR 17. 3, SSB 28. 2.

Āryā metre.

Lulled to sleep by the cool breeze of the breathing of Lakṣmī who was deeply interested in sports with her lord [Viṣṇu], and was snoring like the humming of bees, Lord Brahmā resting on the lotus in the navel of Viṣṇu, is victorious. (A. A. R.).

11031*

कृतकापरिस्फुटाक्षर-
कामकलाभिः स्वभावमुग्धेव ।
तिलकाय चन्द्रबिम्बं
मुग्धपतिं याचते प्रौढा ॥

(अ) Kal 3. 12.

Ārya metre.

Pretending to be naturally simple-minded by means of *ars amoris*, speaking artfully words of indistinct syllables, the woman well seasoned in love-affairs requests the simple-minded husband for the moon's disc to be used as the *tilaka* mark ! (A. A. R.).

11032*

कृतकृतकरुषा सखीमपास्य
त्वमकुशलेति कयाचिदात्मनैव ।
अभिमतमभि साभिलाषमावि-
ष्कृतभुजमूलमबन्धि मूर्ध्नि माला ॥

(अ) Śiś 7. 40.

Puṣpitāgrā metre.

Another young woman putting on a show of anger and sending away her maid saying that she was incompetent, herself strung and placed the wreath on her head fondly exhibiting the root of her arms to the lover desired by her. (A. A. R.).

11032 A

कृतकृत्यंमन्यः स्याद्
अरघट्टः क्षेत्रमात्रसेकेऽपि ।
अम्भोधरस्य तु धरां
विधुरामुद्धर्तुमधिकारः ॥

(आ) Any 17. 142.
Ārya metre.

A machine for lifting water from a well may consider itself to have done its duty well by irrigating a small patch of land; but it is the privilege of the cloud to revive (by rain) the entire earth suffering (from drought). (A. A. R.).

11033*

कृतकृत्यं शरीरं मे परिणामेन जर्जरम् ।
राक्षसाग्नौ सुतापेक्षी होष्यामि विधिसंस्कृतम् ॥

(अ) Bhāsa's Madhyamavyāyoga 1. 15.

(आ) Almm 156.

(*c*) हुतापेक्षी Almm.

This body of mine[1], decrepit with age, has fulfilled its function; this body purified by sacraments, I will offer as a burnt oblation to this demon, so that I may save my sons. (A. C. Woolner and L. Sarup).

1. old man's.

11034

कृतकृत्यस्य भृत्यस्य कृतं नैव प्रणाशयेत् ।
फलेन मनसा वाचा दृष्ट्या चैनं प्रहर्षयेत् ॥

(अ) H (HJ 4. 12, HS 4. 9, HM 4. 11, HK 4. 12, HP 4. 12, HN 4. 12, HH 101. 22-23, HC 136. 1-2).

(आ) SR 148. 246 (a. H), SSB 471. 152, IS 1855, Sama 1 क 65.

(*a*) दूतस्य [भृ°] HP (var.).

(*b*) प्रणासयेत् (*sic !*) HN.

(*d*) दृष्ठ्या or दृष्ट्वा IS; वैनं [चै°] HP (var.).

Surely, one should not suffer the labour of a servant who has done his duty to be lost; (but) should cheer him with a reward with heart, voice and look. (F. Johnson).

11035*

कृतक्रोधे यस्मिन्नमरनगरी मङ्गलरवा
नवातङ्का लङ्का समजनि वनं वृश्चति सति ।
सदा सीताकान्तप्रणतिमतिविख्यातमहिमा
हनूमानव्याद् वः कपिकुलशिरोमण्डनमणिः ॥

(अ) Khandapraśasti 1.
(आ) SuM 24. 21, SR 21. 95, SSB 35. 2, RJ 90 (a. Khandapraśasti), SH 128.
(*a*) विबुधनगरी Khaṇ°.
(*c*) °प्रणतिरति° Khaṇ°, SuM, SH.
Śikhariṇī metre.

When he got angry and destroyed the garden (at Laṅkā) the city of the Gods was resounding with joyous music and the city of Laṅkā was in a panic unknown before; may that Hanūmān, the crest-gem of the race of monkeys whose greatness is well known due to his loyal devotion to Śrī-Rāma, the beloved lover of Sītā, protect you all. (A. A. R.).

11036

कृतगङ्गोदकस्नानं श्रुतभारतसत्कथम् ।
अर्चिताच्युतपादाब्जं दिनं कल्पशताद् वरम् ॥

(आ) VS 3490. P. Peterson in Actés du *b-e* Congrés International des Orientalistes, Leide 1885, p. 351.
(*b*) °भारतसंहितं VS (var.).

Better is a day spent *bathing*[1] in the Gaṅgā, listening to the *auspicious story of* Mahābhārata, and worshipping the feet of Him who cannot be shaken, [Viṣṇu], than (living for) a hundred ages. (P. Peterson). (Words in italics are supplied by the editor).

1. 'washing' in Peterson.

11037*

कृतगुरुतरहारच्छेदमालिङ्ग्य पत्यौ
परिशिथिलितगात्रे गन्तुमापृच्छमाने ।
विगलितनवमुक्तास्थूलबाष्पाम्बुबिन्दु-
स्तनयुगमबलायास् तत्क्षणं रोदितीव ॥

(अ) Śiś 11. 38.
(आ) VS 2183 (a. Māgha).
Mālinī metre.

As the husband was taking leave of her prior to his departure and embraced her tightly, the necklace of very big pearls snapped when he released her body. At that moment it seemed that her bosom was weeping, shedding big tear-drops in the form of the falling pearls. (A. A. R.).

11038*

कृतगुरुमहदादिक्षोभसंभूतमूर्ति
गुणिनमुदयनाशस्थानहेतुं प्रजानाम् ।
अजममरमचिन्त्यं चिन्तयित्वापि न त्वां
भवति जगति दुःखी किं पुनर्देव दृष्ट्वा ॥

(अ) Veṇī 6. 43.
(आ) Das *ad* 1. 52 (p. 63).
Mālinī metre.

Even on merely thinking of you—the birthless, deathless, inconceivable, one whose outward form is the outcome of the brisk agitation caused among the primordial elements, viz. *mahat* and others, and who, coming under the influence of his three *guṇa-s*, becomes the cause for the creation, extinction and preservation of all beings, a person becomes immune from misery in the world. What then after seeing you, my lord ?[1] (C. S. Rama Sastri).

1. Yudhiṣṭhira to Kṛṣṇa.

11039*

कृतगोपवधूरतेर्घ्नतो
वृषमुग्रे नरकेऽपि सम्प्रति ।
प्रतिपत्तिरधःकृतैनसो
जनताभिस् तव साधु वर्ण्यते ॥

(अ) Śiś 16. 8.

Viyoginī metre.

(1) [Oh ! Kṛṣṇa, you] who have put down all sins, your exploits in becoming the idol of affection of cowherd damsels, in slaying the bull, [viz. the demon Ariṣṭa who assumed the bull-form], and in destroying the terrible demon Narakāsura are spoken of highly even now by people at large.

(2) Making clandestine love to the wives of cowherds and destroying all righteousness (by slaughtering their bulls), your fall into burning hell for the sins committed by you is being freely discussed even now by the people at large. (A. A. R.).

11040

कृतघ्नं पापकर्माणं न भक्षयितुमुत्सहे ।
दासेभ्यो दीयतामेष मित्रद्रुक् पुरुषाधमः ॥

(अ) MBh (MBh [Bh] *ad* 12. 166. 25 [446* *l.* 16-17].

(आ) SRHt 221. 5 (a. MBh).

(*c*) एवं or एव MBh (var.).

(*d*) मित्रध्रुट् पु० SRHt.

I do not care to eat him as he is an ungrateful person and commits sinful actions ; let him be given to the slaves as he is a false friend and the worst of men. (A. A. R.),

11041

कृतघ्नभावं पितरि प्रपन्ने
विगर्हणां नार्हति तत्प्रसूतिः ।
कल्कीभवेच्चेत् तिलमुज्झ्यते किं
तैलेन दत्तः कुसुमाधिवासः ॥

(अ) RT (RT [VVRI] 7. 1532, RT [S] 7. 1531).

(*e*) शल्की° or शङ्की° RT (var.).

Upajāti metre (Upendravajrā and Indravajrā).

Because the father displays ingratitude, his progeny does not deserve to be reproached. Because the sesamum seed is turned into a pasty refuse, does the oil (pressed from it) lose the perfume of blossoms which it has imparted ? (M. A. Stein).

11042

कृतघ्नस्य कृतज्ञस्य पापस्य सुकृतस्य च ।
अपि वेदनिधी राजन् ब्रह्माप्यन्तं न गच्छति ॥

(आ) VS 2989.

The sinful deeds of an ungrateful person and the noble deeds of one who is grateful, even God Brahmā, the treasure-house of Vedas does not reach the end (in narrating them). (A. A. R.).

11043

कृतघ्नस्य शिशुघ्नस्य स्त्रीघ्नस्य पिशुनस्य च ।
चतुर्णामपि चैतेषां निष्कृतिं नैव शुश्रुमः ॥

(आ) SR 165. 559 (a. VS wrongly ; Cf. No. 11042), SSB 498. 559.

Of an ungrateful person and an infanticide, of one who kills women and a tale-bearer—of these four persons we have not heard of any atonement. (A. A. R.).

11044

कृतघ्नस्यास्य कायस्य हेतोरगलितस्मृतेः ।
हन्तव्याः कस्य पन्थानः प्रतिभान्त्यनपायिनः ॥

(अ) RT (RT [VVRI] 4. 384, RT [S] 4.384).

(आ) IS 1856.

(*c*) हातव्यः IS (Böhtlingk's change ; *sic !*).

Who, while in possession of his memory, would think of destroying the eternal paths (of righteous conduct) for the sake of this ungrateful body? (M. A. Stein).

11045

कृतघ्ने विहितं काय कर्तारमपि पीडयेत् ।
नाशयत्यधमो वैद्यं व्याघ्रः स्वं जीवकं यथा ॥

(अ) PTu 15 (p. 83).

(इ) Tantri (ABORI 47; p. 97) 57.

The help rendered to an ungrateful person will recoil on the benefactor himself unpleasantly; a low person will kill the healer of his ailments just as the tiger killed the man who rescued him. (A. A. R.).

11046

कृतचङ्क्रमणं गणेषु किंचित्
क्वणवत् किङ्किणिरिङ्गदङ्घ्रिपद्मम् ।
यदि सन्महितं सुतं श्रितं स्यात्
तदिदं सद्म हितं भवेत् तदानीम् ॥

(आ) SR 89. 11, SSB 372. 15, SRK 120. 8 (a. Kalpataru).

(*a*) °चङ्क्रमं SRK (printer's error).

Aupacchandasika metre.

Flitting about in the midst of adoring attendants, his lotus-feet producing the jingling sound of anklets, if such a charming boy adorns this house, then alone will this house become pleasing (and mirthful). (S. Bhaskaran Nair).

11047*

कृतचन्दनाङ्गरागो
मदनसखः श्रीफलद्वेषी ।
सुन्दरि सुवर्णवर्णो
वक्षोजः कीदृशो रुद्रः ॥

(अ) PG additional verse, ABORI 17; p. 308 (a. Kaviratna), SH 1717 (a. Kaviratna).

Āryā-upagīti metre.

What kind of Rudra [source of fear *or* Lord Śiva] is this your bosom, which, charming one, is smeared well with sandal paste, friendly to Cupid, rivalling the *Bilva*-fruit and possessing a golden hue? (A. A. R.).

11048–49

कृतजानपदारक्षं शून्यमूलं युधि क्षमम् ।
पितृपैतामहं मौलं तेन शून्यं हि न क्षमम् ॥
युध्यते शून्यमूलं हि यत्नान्मौलेन पालितम् ।
अस्वामिसङ्गतं नैव स्वामिना यद्विनाकृतम् ॥

(अ) KN (KN [ĀnSS] 14. 88-89; KN [BI] 13. 88 [has only *ab* and *gh*]).

(*a*) °पदारक्ष्यं KN (BI).

(*g*) °संहतं चैव KN (BI).

When an army is devoid of veterans from hereditary military families and when proper attention has not been paid for the protection of the country it is easily conquered; but when it has tested hereditary soldiers it is impossible to cope with it.

An army which is well guarded by picked men may well fight with another; but when the master [king] is not with the army it cannot fight to win. (A. A. R.).

11050

कृतज्ञं धार्मिकं सत्यम् अक्षुद्रं दृढभक्तिकम् ।
जितेन्द्रियं स्थितं स्थित्यां मित्रमत्यागि चेष्यते ॥

(अ) MBh (MBh [Bh] 5. 39. 37, MBh [R] 5. 38. 51, MBh [C] 5. 1496).

(आ) IS 1858.

(*a*) सन्तम् [स°] MBh (var.).

(*c*) स्थित्या MBh (var.).

(*d*) मित्रमत्याऽज्यमिष्यते or मित्रमित्यभिवांछते (°ति) or मित्रमत्या जिगीष्यते MBh (var.); कथ्यते [इष्यते] MBh (var.).

He that is grateful, virtuous, truthful, large-hearted, and devoted, and he that hath his senses under control, preserveth his dignity, and never forsaketh a friend, should be desired for a friend. (P. C. Roy).

11051

कृतज्ञः क्षान्तिमान् क्ष्माभृन् मन्त्री भक्तः स्मयोज्झितः ।
अभङ्गुरोऽयं संयोगः सुकृतैर्जातु दृश्यते ॥

(अ) RT (RT [VVRI 5. 4, RT [S] 5. 4).

(आ) IS 1857.

(*a*) क्ष्माभृत् RT (VVRI).

If the king is grateful and of mild disposition, and the minister devoted and free of arrogance, such a connection may, at times, be found to be lasting, owing to merits (from previous births). (M. A. Stein).

11052

कृतज्ञस्वामिसंसर्गम् उत्तमस्त्रीपरिग्रहम् ।
कुर्वन् मित्रमलोभं च नरो नैवावसीदति ॥

(आ) IS 1859, Subh 199. Cf. Bhāvadeva-sūri's Pārśvanātha-caritra 3. 442.

(*a*) °संसर्गम् Subh.

(*c*) अलाभं Subh.

Associating himself with a grateful master, contacting marriage with a most faithful woman, and possessing a friend free from greed, a man never comes to grief. (S. Bhaskaran Nair).

11053

कृतज्ञाद्रोहिमेधावि- शुचिकल्पानसूयकाः ।
अध्याप्या धर्मतः साधु- शक्ताप्तज्ञानवित्तदाः ॥

(अ) Y 1. 28. (Cf. Mn 2. 109).

(*b*) कल्याणसूचकाः or कल्यान° Y (var.).

The grateful, non-hating, intelligent, pure, *able*[1], non-envious, should be taught according to *dharma*. (Also) the honest, energetic, kindred, and one who would bestow knowledge, and wealth. (J. R. Gharpure).

1. Accepting the reading as कल्य° J. R. Gharpure has "healthy".

कृतज्ञो वाकृतज्ञो वा see No. 11064.

11054*

कृतदीक्षो घोरमखे
कुलकूटस्थो भरद्वाजः ।
विद्येश्वरेषु कश्चन
पितामहो न इति विस्रम्भः ॥

(अ) Vaidi 95.

Āryā-upagīti metre.

Taking the religious vows in that dreadful sacrifice (of Dakṣa) was our first ancestor Bharadvāja; he was one of the most learned of scholars and our faith is that he is our (great) grandfather [first ancestor]. (A. A. R.).

11055

कृतदुरितनिराकरणं
व्याकरणं चतुरधीरधीयानः ।
बुधगणगणनावसरे
कनिष्ठिकायां परं जयति ॥

(अ) Viśvaguṇādarśa 571 (NSP edn. [1910]; p. 301).

(आ) SR 42. 3, SSB 296. 3, SRK 80. 5 (a. Viśvaguṇādarśa).

(*d*) °का यां परं SSB (printer's error).

Āryā metre.

Studying grammar which keeps at arm's length all difficulties, a man of intelligence wins the first place as counted with the little finger when enumeration of learned men is made. (A. A. R.).

11056*

कृतधवलिमभेदैः कुङ्कुमेनेव किंचिन्
मलयरुहरजोभिर्भूषयन् पश्चिमाशाम् ।
हिमरुचिररुणिम्ना राजते रज्यमानैर्
जरठकमलकन्दच्छेदगौरैर्मयूखैः ॥

(अ) Śiś 11. 14.

(आ) SR 323. 26 (a. Śiś), SSB 184. 26 (a. Māgha).

Mālinī metre.

Decorating the face of the western quarter [his beloved] with the dust of sandal, variegated a little with saffron, the moon shines with his rays having the colour of cut-pieces of matured lotus-stalk mixed with the crimson colour (of passion). (A. A. R.).

11057*

कृतनिभृतं निष्क्रामन्तीं सखीभिरनूद्धृतां
कथमपि हठादाकृष्यान्ते पटस्य निवेशिताम् ।
नवनिधुवनक्रीडारम्भप्रकम्पविवर्तिनीम्
अनुभवमृदूभूतत्रासां मनः स्मरति प्रियाम् ॥

(आ) SkV 366.

(*a*) निःक्रामंतीस्ताः सखीरनुघ्नतीं SkV (var.).

Hariṇī metre.

My heart remembers my beloved, / how, making many a pretense, she ran away; / how her friends arrested her and brought her back by force / and set her on the counterpane[1]; / how she started and had fain refused / the new game of tumbling; / and how her fear at last was softened / by sweet experience. (D. H. H. Ingalls).

1. *Or* 'on the edge of the counterpane', *or* perhaps 'behind the curtain'. (D. H. H. Ingalls in his *Notes*; p 496).

11058

कृतनिश्चयिनो वन्द्यास् तुङ्गिमा नोपयुज्यते ।
चातकः को वराकोऽयं यस्येन्द्रो वारिवाहकः ॥

(अ) P (PP 2. 146, Pts 2. 142, PtsK 2. 147).

(आ) SR 165. 533, SSB 497. 533, IS 1860.

(*b*) तुङ्गिमानः (°मा न IS) प्रशस्यते PtsK, IS; नोपभुज्यते PTs, SR, SSB; न प्रशस्यते [नोप°] IS.

People with a firm resolve deserve to be respected, whereas an elevated position may not be of any use. What is this *cātaka*-bird? It is a pitiable creature, though its water-bearer is Indra, the King of Gods? (A. A. R.).

11059*

कृतपादनिगूहनोऽवसीदन्न्
अधिकश्यामकलङ्कपङ्कलेखः ।
गगनोदधिपश्चिमान्तलग्नो
विधुरुत्तान इवास्ति कूर्मराजः ॥

(आ) SkV 978 (a. Śatānanda), Skm (Skm [B] 427, Skm [POS] 1. 86. 2) (a. Śatānanda), Kav p. 110.

(*d*) °रुत्ताल SkV (var.).

Aupacchandasika metre.

Retracting his feet and sinking, / marked with a black spot of mud, / the moon at the sky-ocean's western edge / is like the king of tortoises upon his back. (D. H. H. Ingalls).

कृतपापे न (°पापस्य) विश्वास: see No. 11080.

11060*

कृतप्रकाशे परितोऽपि कीर्ति-
ज्योत्स्नाभरैर्बाहुबलोद्भटे च ।
यस्मिन् करग्राहिणि चित्रमाशु
चिन्तावटे भूपतयो निपेतुः ॥

(आ) AIR 283.

Upajāti metre (Upendravajrā and Indravajrā).

Though the light spread all around by the mass of moonlight of his fame and though possessed of the might of his arms, when (the emperor) exhibited himself as a *karagrāhin* [holding out a helping hand *or* demanding tribute], O wonder, quickly all the rival princes fell into the pit of anxiety. (A. A. R.).

11061*

कृतप्रकोपाः पवनाशनानां
निवासदानादिव पन्नगानाम् ।
विनिर्ययुश्चन्दनशैलकुञ्जाद्
आशामुदीचीं प्रति गन्धवाहाः ॥

(अ) Vikram 7. 5.

(आ) JS 210. 25 (a. Bilhaṇa).

(*c*) °कुज्जाद् Vikram (printer's error).

Upajāti metre (Upendravajrā and Indravajrā).

The winds, as if enraged by the giving of abodes to the wind-eating serpents, emerged from the bower of the sandal-mountain towards the northern direction. (S. C. Banerji).

कृतप्रज्ञः सुमेधावी see No. 11062.

11062

कृतप्रज्ञश्च मेधावी बुधो जानपदः शुचिः ।
सर्वकर्मसु यः शुद्धः स मन्त्रं श्रोतुमर्हति ॥

(अ) MBh (MBh [Bh] 12. 84. 38, MBh [R] 12. 83. 40, MBh [C] 12. 3165).

(आ) SRHt 99. 9 (a. MBh), SSSN 110. 8 (a. MBh).

(*a*) तु [च] MBh (var.), SRHt.

(*b*) कृतप्रज्ञः सुमेधावी SSSN; धीरो [बु°] MBh (var.), SRHt, SSSN; बुद्धो (क्रुद्धो MBh [var.]); जितेन्द्रियः [जा° शु°] MBh (var.), SRHt, SSSN.

(*c*) धर्म° [सर्व°] MBh (var.); संयुक्तः [यः शु°] MBh (var.); संशुद्धः SRHt, SSSN.

(*d*) संशुद्धः [स म°] SSSN.

A citizen who has discernment and high intelligence, one that is wise and pure in conduct, and clean in all his actions—such a man deserves to be taken into the (king's) council. (A. A. R.).

11063

कृतप्रज्ञश्च विपदा देव जातु न बाध्यते ।
तिरश्चामपि हि प्रज्ञा श्रेयसे न पराक्रमः ॥

(अ) KSS 10. 60. 10.

(आ) IS 1861.

Oh king, a man of discernment [shrewdness *or* prudence] is never affected by a danger. Even among animals, prudence is to their benefit, not physical valour. (S. Bhaskaran Nair).

कृतप्रज्ञस्तु मेधावी see No. 11062.

11064

कृतप्रज्ञोऽकृतप्रज्ञो बालो वृद्धश्च मानवः ।
ससहायोऽसहायश्च सर्वं सर्वत्र विन्दति ॥

(अ) MBh (MBh [Bh] 1. 196. 16, MBh [R] 1. 206. 16, MBh [C] 1. 7475).

(आ) SRHt 52. 20 (a. R).

(*a*) कृतप्रज्ञोऽथ बालो वा or कृतज्ञो वाकृतज्ञो वा or शुचिर्दक्षो यतप्रज्ञो MBh (var.).
(*b*) बालो वा यदि वा नरः MBh (var.); युवा [बा°] MBh (var.); अपि [च] MBh (var.); भारत [भा°] MBh (var.).
(*c*) °यो वा MBh (var.), SRHt.
(*d*) सर्वः सर्वं न SRHt.

A man of discernment or no discernment, young or old, with help or without help attains everything everywhere (when fate is favourably inclined to him.) (S. Bhaskaran Nair).

कृतप्रज्ञोऽथ बालो वा see No. 11064.

11065

कृतप्रत्युपकारो हि वणिग्धर्मो न साधुता।
तत्रापि ये न कुर्वन्ति पशवस्ते न मानुषाः॥

(आ) SRHt 222.14 (a. [?] Bhallaṭa), VS 3015 (a. Vyāsamuni).
(*a*) कृते प्रत्युपकारो यो VS.

Returning help for assistance received is but a matter of tradesman's code; indeed, there is no outstanding merit in it. But those who do not observe even this rule are beasts, not men. (A. A. R.).

11066*

कृतभयपरितोषसंनिपातं
सचकितसस्मितवक्त्रवारिजश्रीः।
मनसिजगुरुतत्क्षणोपदिष्टं
किमपि रसेन रसान्तरं भजन्ती॥

(अ) Śiś 7. 37.

Puṣpitāgrā metre.

With mixed feelings of timidity and joy, / her lotus-face exhibiting hesitation as well as a smile, / prompted in time by the preceptor, *viz.* Cupid, / she experienced one emotion after another. (A. A. R.).

11067

कृतमथ मधुरतरैरपि
भूमिभृति व्याहृतैर्बहुभिः।
प्रतिजानामि समृद्धिं
साहसयुक्ते च नित्यमुद्युक्ते॥

(आ) SMH 7. 54.
(*a*) हृतमथ [कृ°] SMH (var.).
(*b*) व्यहृतै° SMH (printer's error).
(*d*) °समुक्ते [°सयुक्ते] SMH (var.).

Āryā-upagīti metre.

Enough of profuse praises bestowed on kings, however sweet-spoken they may be; I realize now that prosperity comes to one who has daring and who is ever enterprising. (A. A. R.).

11068

कृतमदं निगदन्त इवाकुली-
कृतजगत्त्रयमूर्जमतङ्गजम्।
ववुरयुक्छदगुच्छसुगन्धयः
सततगास्ततगानगिरोऽलिभिः॥

(अ) Śiś 6. 50.
(आ) SR 345. 38 (a. Śiś), SSB 220. 45 (a. Māgha).

Drutavilambita metre.

Announcing, by means of the humming of bees, the advent of the cool season which, resembling an elephant in rut, made the three worlds anxious, the breezes which carried the fragrance of bunches of *saptaparṇa*-flowers commenced to blow. (A. A R.).

11069

कृतमनुमतं दृष्टं वा यैरिदं गुरुपातकं
मनुजपशुभिर्निर्मर्यादैर्भवद्भिरुदायुधैः।
नरकरिपुणा सार्धं तेषां सभीमकिरीटिनाम्
अयमहमसृङ्मेदोमांसैः करोमि दिशां बलिम्॥

(अ) Veṇī 3. 24.

(आ) JS 317. 1 (a. Niśānārāyaṇa), PdT 175, SR 366. 4 (a Veṇī), SSB 260. 4 (a. Veṇī), RJ 1338 (=9.45), RAS 229, Kpr 4. 39 and 7. 258; KāP *ad* 4. 6 (p. 81), Sāh *ad* 3. 232, AA 15. 16-19 (AL ed. p. 17, 15-18).

(*d*) अहमयमसृ° SR, SSB.

Hariṇī metre.

You beastly and dishonourable men, wielding weapons, by whom has been done, permitted or connived at, this evil deed, the death of the preceptor! This I shall sacrifice to the Quarters with the fat and flesh of you all including the foe of *demon Naraka*[1], Bhīma and Arjuna. (G. Jhā.).

1. Kṛṣṇa. Words in italics are supplied by the editor. Jhā's translation reads 'the foe of hell.'

11070

कृतमन्त्रस्तु मन्त्रज्ञो मन्त्रिणं मन्त्रिसम्मतम् ।
यातव्याय प्रहिणुयाद् दूतं दूत्याभिमानिनम् ॥

(अ) KN (KN [ĀnSS] 13.1, KN [TSS] 13.1, KN [BI] 12. 1).

(आ) SRHt 156. 1 (a. Kāmandaki), SSSN 120. 1 (a. Kāmandaka).

(*b*) मन्त्रिणां KN (BI); मन्त्र° KN (BI), SRHt.

(*d*) दूत्यभि° SSSN.

Having previously held the necessary counsel, a wise king should depute to the monarch against whom he intends to march, an ambassador confident of his special abilities, and whose selection would be approved by the cabinet. (M. N. Dutt.).

11071**

कृतमन्त्रिमनःक्वाथो
लक्ष्मीनाथोऽपि नरपतेर्दयितः ।
कण्ठे कुण्ठकुठार-
प्रहारतः प्रापितो मरणम् ॥

(आ) SMH 6. 23.

(*c*) कठिनकुठार– SMH (var.).

Āryā metre.

As he caused agitation to the mind of the minister, even Lakṣmīnātha, the favourite of the king was done to death by blows administered with a blunt axe at the neck. (A. A. R.).

11072

कृतमन्दपदन्यासा
विकचश्रीश्चारुशब्दभङ्गवती ।
कस्य न कम्पयते कं
जरेव जीर्णस्य सत्कवेर्वाणी ॥

(आ) SR 30. 16, SSB 49. 16, SRK 42. 11 (a. Sabhātaraṅga), IS 7840.

Āryā-gīti metre.

Whose head is not made to nod in appreciation by the compositions of a good poet, in which the words are arranged smoothly, and which possess beauty and have pleasing resonance, just as the dotage of an old man who places his steps gently, and whose head shines by the dearth of hairs, speech is in broken words and head trembles (due to the old age tremor)? (S. Bhaskaran Nair).

11073

कृतमपि महोपकारं
पय इव पीत्वा निरातङ्कः ।
प्रत्युत हन्तुं यतते
काकोदरसोदरः खलो जगति ॥

(आ) SR 56. 118, SSB 318. 120, SRK 29. 85 (a. Sphuṭaśloka), Rasagaṅgā 541. 13-14.

(*b*) °तङ्कम् SR, SSB.

Āryā metre.

Accepting ample help rendered to him, drinking milk as it were, and made healthy, the villain in the world tries to kill the benefactor, as does his brother, the serpent. (A. A. R.).

11074

कृतमिदमसाधु हरिणैः
शिरसि तरूणां दवानले ज्वलति ।
आजन्म केलिभवनं
यद् भीतैरुज्झितं विपिनम् ॥

(आ) SkV 1113 (a. Khadira).

(*b*) तरसा [त°] SkV (var.).

Āryā metre.

The antelope do ill, / when fire flames in the tree-tops,/ to fly in fear from the wood / where they have played since birth. (D. H. H. Ingalls).

11075

कृतयत्नाफलाश्चैव दृश्यन्ते शतशो नराः ।
अयत्नेनैधमानाश्च दृश्यन्ते बहवो जनाः ॥

(अ) MBh (MBh [Bh] 13. 149. 2 *cd*+689*, MBh [R] 13. 163. 3, MBh [C] 13. 7599).

(आ) IS 1862.

(*a*) °फलं or नराश् [°फ°] MBh (var.).

(*b*) शतशोथ नरोत्तम or दृश्यन्ते चापरे जनाः MBh (var.); जनाः or ऽधनाः [न°] MBh (var.).

Hundreds of men may be seen who achieve no result even when they exert their best. Many persons, again, are seen to make acquisitions without any exertion. (P. C. Roy).

11076*

कृतवानन्यदेहेषु कर्ता च विधुरं मनः ।
अप्रियैरिव संयोगो विप्रयोगः प्रियैः सह ॥

(अ) Kir 11. 26.

(आ) SR 161. 369 (a. Kir), SSB 492. 376 (a. Bhāravi).

(*c*) संयोग: Kir (var.).

Like union with unliked things, separation from the favourite agonised the mind in your past body and shall agonise it in your future one too. (S. and K. Ray).

11077*

कृतवानसि विप्रियं न मे
प्रतिकूलं न च ते मया कृतम् ।
किमकारणमेव दर्शनं
विलपन्त्यै रतये न दीयते ॥

(अ) Kum 4. 7.

(आ) Mandāra-maranda-campū (KM 52) 9. 49, KHpk 220. 269, VyVi *ad* 2. 31 (p. 304), Cit 111. 11-12.

(*b*) च न ते tr. Kum (var.).

Viyoginī metre.

Thou[1] hast not ever done anything displeasing to me nor has anything adverse to thee been done by me. Why then is not thy sight granted without any cause to Rati who is bewailing thee. (H. H. Wilson). (Slightly revised by the editor).

1. Kāma.

11078

कृतविद्योऽपि बलिना व्यक्तं रागेण रज्यते ।
रागोपरक्तचित्तः सन् किं न कुर्यादसाम्प्रतम् ॥

(अ) KN (KN [ĀnSS] 4. 44, KN [TSS] 4. 44, KN [BI] 4. 46).

(आ) SR 387. 425 (a. KN), IS 1863.

(*c*) रागानुरक्तचित्तस्तु KN (BI), SR.

Even persons well-grounded in knowledge are ensnared by the irresistible attractions of the sensual enjoyments. What wrongful act cannot then a man, whose heart is enslaved to the pleasures of senses, commit ? (M. N. Dutt.).

11079*

कृतविविधमथनयत्नः
पराभवाय प्रभुः सुरासुरयोः ।
इच्छति सौभाग्यमदात्
स्वयंवरेण श्रियं विष्णुः ॥

(अ) ĀrS 2. 178.

Āryā metre.

Having put forth efforts of various kinds in churning the milky ocean and competent to outwit the gods as well as the demons, Lord Viṣṇu desires to get Śrī [Lakṣmī] by self-choice on account of the pride of his personal charm. (A. A. R.).

11080

कृतवैरे न विश्वासः कार्यस्त्विह सुहृद्यपि ।
छन्नं संतिष्ठते वैरं गूढोऽग्निरिव दारुषु ॥

(अ) MBh (MBh [Bh] 12. 137. 40, MBh [R] 12. 139. 43, MBh [C] 12. 5177).

(आ) SSSN 108. 1, SR 387. 419, IS 1864.

(*a*) कृते पापे SSSN (var.); °वैरेण or °पापे न or °पापस्य MBh (var.).

(*b*) स्नेहः or त्वथ [त्विह] MBh (var.); कथंचन or सुहृत्स्वपि MBh (var.).

(*c*) प्रच्छन्नं °ति MBh (var.), SSSN; छिन्नं सं° MBh (var.).

(*d*) दारुणि SSSN.

When hostility has arisen with even a friend, no further confidence should be reposed upon him. Feelings of animosity lie hidden like fire in wood. (P.C. Roy.).

11081

कृतशतमसत्सु नष्टं
सुभाषितशतं च नष्टमबुधेषु ।
वचनशतमवचनकरे
बुद्धिशतमचेतने नष्टम् ॥

(अ) P (PT 1. 103, PTem 1. 95, PS 1. 90, PN 2. 69, PP 1. 243, PRE 1. 102, PD 306. 95), H (HJ 2. 161, HS 2. 152, HM 2. 161, HK 2. 159, HP 2. 148, HN 2. 147, HH 68. 7-8, HC 90. 7-8). Cf. Ru 60.

(आ) VS 340, GSL 62, Sama 1 क 64, SR 170. 773 (a. H), SSB 505. 773, IS 1865.

(*a*) असत्स्वनिष्टं HP (var.).

(*b*) °शतकं च नष्टमज्ञेषु PD.

(*c*) अपवचनकरे PTem (var.); अवचनज्ञे PD; अवचनकृते Sama.

(*d*) बुद्धिमतामचेतनेषु PTem (var.), (*hypermetric*); बुद्धिशतवचन (*sic !*) PS (var.).

Āryā metre (in PD Āryā-gīti metre).

A hundred benefits are lost, / if lavished on the mean ; / a hundred epigrams, with their / true relevance unseen ; / a hundred counsels, when a life / obeys no rigid rule ;/ a hundred cogent arguments/ are lost upon a fool. (A. W. Ryder.).

कृतशिल्पश्च वक्षश्च see **स्ववग्रहो जानपदः**.

11082*

कृतशीकरवृष्टिकेशरैर्
असकृत् स्कन्धमबन्धुरं धुवन् ।
अपिबच् चरणाप्रताडितं
तुरगः पङ्किलमापगापयः ॥

(आ) Skm (Skm [B] 2007, Skm [POS] 5. 2. 2) (a. Dhoyīka).

Viyoginī metre.

Setting in motion a mass of spray by his manes and shaking repeatedly his uneven neck, the horse drank the muddy water of the river trampled by his hoofs. (A. A. R.).

11083*

कृतसकलजगद्विबोधोऽवधूतान्धकारोदयः
क्षयितकुमुदतारकश्रीर्वियोगं नयन् कामिनः ।
बहुतरगुणदर्शनादभ्युपेताल्पदोषः कृती
तव वरद करोतु सुप्रातमह्नामयं नायकः ॥

(अ) Śiś 11. 67.

(आ) KāRu *ad* 120.

(*a*) विवृतान्ध° KāRu ; °दय- KāRu.

(*b*) °श्री योगं नयनका° KāRu.

(*c*) गुरुत° [बहु]° KāRu.

(*d*) नायकः om. KāRu.

Nārāca (also known as Mahāmālikā) metre.

Awakening the whole world (from lethargy), shaking off the rise of darkness, destroying the beauty of lilies and stars, and causing the lovers to separate from one another, the blessed sun, whose small fault is eclipsed by a greater number of virtues, now rises, O giver of gifts [Lord Kṛṣṇa], welcoming you with a good morning. (A. A. R.).

11084*

कृतसरलमृणालीसूत्रसन्तानबन्धः
कुचमुकुलमुखाङ्कश्चन्दनोपात्तमुद्रः ।
स्मरशबरशराणामेष लक्ष्यीभवन्तीं
कथयति ननु लेखस्तामनुद्घाटितोऽपि ॥

(आ) Skm (Skm [B] 1003, Skm [POS] 2. 106. 3), VS 1183.

(*a*) °सरस° VS ; °संधान° VS.

(*c*) स्मरशरवशवाणीमेष Skm (var.).

(*d*) खलु [ननु] VS.

Mālinī metre.

This letter which is tied with the thread of juicy lotus-stalks, whose face [front] resembles the bud-like bosom of hers, which has been sealed with the sandal paste (from her breasts) tells, although unopened, that she is the target of the arrows of the hunter in the form of Cupid. (A. A. R.).

11085*

कृतसीतापरित्यागः स रत्नाकरमेखलाम् ।
बुभुजे पृथिवीपालः पृथिवीमेव केवलाम् ॥

(अ) Ragh 15. 1. (Cf. A. Scharpe's Kālidāsa-Lexicon I. 4 ; p. 231).

(आ) Sar 5. 355.

(*d*) केवलम् Ragh (var.).

That protector of the earth who had abandoned Sītā enjoyed the mere earth alone which had for its zone the ocean, the abode of pearls. (G. R. Nandargikar).

11086

कृतस्ते कालकाकेन कुलायः शिरसि ध्रुवम् ।
यद् भाति पलितव्याजात् तत्पुरीषस्य शुक्लिमा ॥

(आ) JS 448. 16.

Surely the Crow of Time has made its nest on your head, in as much as there shines the whiteness of its excrement under the guise of grey hair. (A. A. R.).

11087

कृतस्य करणं नास्ति प्रागेवातः परीक्ष्यताम् ।
अविचिन्त्य कृतं सर्वं पश्चात्तापाय कल्पते ॥

(आ) SRHt 191. 43 (a. MBh, but could not be traced there), SSSN 181. 31, Vyās 55, SSB 430. 23 (Cf. JSAIL 34. 52).

(इ) Vyās (C) 53, Vyās (S) 53.

(*b*) जातमेव परीक्षितम् Vyās (C) ; अवात: Vyās (var.) ; परीक्ष्यता Vyās (var.).

(*c*) अपिचिन्त्य Vyās (var.) ; पापं [स°] Vyās (var.) ; कार्यं [स°] Vyās (var.) ; कर्म [स°] Vyās (C).

(*d*) जायते [क°] Vyās (var.) ; वर्तते [क°] Vyās, Vyās (C).

Anything done can never be undone ; hence a thing should be examined previously. All things done without proper consideration will lead to subsequent anguish of the heart. (A. A. R.).

11088

कृतस्य करणं नास्ति मृतस्य मरणं तथा ।
गतस्य शोचना नास्ति ह्येतद् वेदविदां मतम् ॥

(अ) Ghaṭakarpara's Nītisāra (KSH 504) 18.

(आ) SR 160. 300 (a. Nīti°), SSB 490. 307, IS 1866, TP 399.

(*c*) शोचना Nīti°, IS, TP.

(*d*) हि om. IS, TP.

What has been done cannot be done again ; what is dead cannot (come to life and) die again ; what is lost cannot be repented for ; such is the view of those learned in the Vedas. (S. Bhaskaran Nair).

11089

कृतस्य चैव कर्तुश्च सख्यं संधीयते पुनः ।
वैरस्योपशमो दृष्टः पापं नोपाश्नुते पुनः ॥

(अ) MBh (MBh [Bh] 12. 137. 33, MBh [R] 12. 139. 36, MBh [C] 12. 5170). Cf. न कृतस्य च कर्तुश्च.

(आ) IS 1867.

(*a*) (ए)व च or चेह or चैवं or वैव or नैव MBh (var.) ; सख्यं [क°] MBh (var.).

(*b*) कर्तुः or कार्यं or सुखं [स°] MBh (var.).

(*d*) पापश् MBh (var.) ; नोपाश्नुतं or नो प्राप्नुते or चैवाप्नुते (°श्नु°) or चोपाश्नुते MBh (var.).

It is necessary that a union should take place between an injurer and the avenger of that injury. Mutual animosity has been seen to cool upon such a union. No fresh injury also has followed in such cases. (P. C. Roy).

11090*

कृतहसितहस्ततालं
मन्मथतरलैर्विलोकितां युवभिः ।
क्षिप्तः क्षिप्तो निपतन्न्
अङ्गे नर्तयति भृङ्गस्ताम् ॥

(अ) ĀrS 2. 155.

Āryā metre.

Witnessed by young men with minds softened by love and laughing and clapping their hands in the fun, the bee, though warded off again and again, flew down on her body and made her dance (in fright). (A. A. R.).

11091**

कृताः खेचरभूचारि- भेदास्तेष्वादितो रविः ।
खेचरेषु ततश्चन्द्र- वातमेघास् ततः खगाः ॥

(आ) JS 5. 44.

Divisions have been made of things, *viz.*, those that move high up in the sky and those that move in earth's atmosphere ; amongst those that move in the sky are the sun, then come the moon, winds and clouds ; and next the birds. (A. A. R.).

11092*

कृता: शरव्यं हरिणा तवासुरा:
शरासनं तेषु विकृष्यतामिदम् ।
प्रसादसौम्यानि सतां सुहृज्जने
पतन्ति चक्षूंषि न दारुणा: शरा: ॥

(अ) Śāk 6. 35 (in some editions 6. 29 etc.). (Cf. A. Scharpe's Kālidāsa-Lexicon I. 1; p. 91).

(आ) Almm 157.

(*a*) शरव्या: (°व्या) Śāk (var.).

(*d*) भवन्ति [प°] Śāk (var.).

Vaṁśastha metre.

Turn thou thy deadly arrows on the demons; / such is the will of Indra; let thy bow / be drawn against the enemies of the gods; / but on thy friends cast only looks of favour. (Sir Monier Monier-Williams).

11093*

कृताङ्गद: कम्बलकालियाभ्यां
यज्ञोपवीतीकृतशङ्खचूड: ।
स तक्षकापादितकण्ठभूषो
बिभर्ति लीलामशिव: शिवस्य ॥

(अ) Navasāhasāṅkacarita 9. 55.

(आ) AIR 66.

(*d*) भङ्गीमशिव: [ली°] AIR.

Upajāti metre (Upendravajrā and Indravajrā).

The demon king has used the lordly serpents Kambala and Kāliya as his bracelets; the serpent Śaṅkhacūḍa is his sacred thread [*yajñopavīta*]; the ornament for his neck is the serpent Takṣaka; thus this unholy one puts on the sportive equipment of the auspicious Lord Śiva. (A. A. R.).

कृता च कलुषा बुद्धिर् see न दूषणमदुष्टस्य.

11094

कृतानां फलमप्राप्तं कर्मणां फलसङ्गिनम् ।
क्षेत्रापणगृहासक्तं मृत्युरादाय गच्छति ॥

(अ) MBh (MBh [Bh] 12. 169. 20, MBh [R] 12. 175. 21 and 12. 276. 20, MBh [C] 12. 6543 and 9947-48).

(आ) IS 1868.

(*a*) फलसंप्राप्तं or °निर्वृत्ति MBh (var.).

(*b*) कार्याणां (कर्मि° or कर्म°) कर्मसंगिनां (°नं) MBh (var.); कर्मिणां MBh (var.); फलसंगिनां or कर्मसंज्ञितं (°शंसितं) or कर्म-संगिनां (°नं) MBh (var.).

(*c*) क्षेत्रारण्य° MBh (var.); °पणं MBh (var.).

(*d*) कृतांतो नीत्वापगच्छति (hypermetric) or कृतांत: कुरुते वशे.

Death bears away the man, however designated according to his profession, attached to his field, his shop, or his home, before he has obtained the fruit of his acts. (P. C. Roy).

11094 A

कृतानि सर्वकार्याणि यस्य वा पार्षदा विदु: ।
धर्मे चार्थे च कामे च स राजा राजसत्तम: ॥

(अ) MBh (MBh [Bh] 5. 38. 19 *ab*+227*, MBh [R] 5. 37. 20 *cd-21 ab*, MBh [C] 5. 1419).

(*a*) जितानि [कृ°] MBh (var.).

(*b*) वै or ते [वा] MBh (var.); पारिषदा or राज्ञ: परे [वा पा°] MBh (var.).

That king is the foremost of rulers, whose ministers know his acts in respect of virtue, profit, and desire only after they are done. (P. C. Roy).

11095

कृतान्तपाशबद्धानां दैवोपहतचेतसाम् ।
बुद्धयः कुब्जगामिन्यो भवन्ति विदुषामपि ॥

(अ) P (PT 2. 147, PTem 2. 129, PP 2. 4, Pts 2. 5, 2. 172 and 3. 169, PTsK 2. 5, PRE 2. 79, PM 2. 70), *d* in Vet after 1. 31. Cf. KṣB 16. 430, Ru 122.

(आ) VS 3093, SuM 8. 24, SR 157. 191 (a. P), SSB 486. 195, SRHt 54. 41 (a. P), IS 1869, SRM 1. 149.

(इ) Old Syriac 2. 53, Old Arabic 3. 193.

(*b*) दैवेनाविष्टचे° PP.

(*c*) कुष्टगामिन्यो SuM. (var.).

(*d*) महताम् [वि°] Pts, PtsK, VS, SuM, SR, SSB, SRHt, SRM.

Even the minds of the wise go bowed down (like cripples) when held captive by Death's thongs and when their judgment is smitten by Fate. (F. Edgerton).

11096

कृतान्तविहितं कर्म यद् भवेत् पूर्वनिर्मितम् ।
न शक्यमन्यथा कर्तुं पुष्पकस्य सुरैर्यथा ॥

(अ) PP 1. 380, Vet 1. 30, Cr 1384 (CNG 2. 31). Cf. लिखिता चित्रगुप्तेन ; विधात्रा लिखिता ; ललाटे लिखितं (?)

(आ) IS 1870.

(*a*) कृतान्ते न कृतं D in Vet.

(*b*) पूर्व(र्वं)मृत्वानिर्म्मितं M in PP ; °जन्मनि [°नि°] *d* in Vet.

(*c*) तच्छक्यं नान्यथा C in Vet ; शक्यते नान्यथा कर्तुं D in Vet.

(*d*) पिण्डितैस्त्रिदशैरपि (पण्ड°) Vet. Cr.

All fated happenings, derived / from any former state, / must changeless stand : the very gods / endured poor Blossom's fate. (A. W. Ryder).

11097

कृतान्तशल्याभिहते शरीरे
तथैव तावद् हृदयव्रणो मे ।
नानाफलाः शोकशराभिघातास्
तत्रैव तत्रैव पुनः पतन्ति ॥

(अ) Pra 5. 4.

Upajāti metre (Upendravajrā and Indravajrā).

My body is smitten by the shafts of Fate ; the wound in my heart remains the same. Thereon beat the blows of sorrow's darts of manifold result, again and again. (A. C. Woolner and L. Sarup).

11098

... ...
कृतान्तस्य गतिः (पुत्र) दुर्विभाव्या सदा भुवि ॥

(अ) R (R [Bar] 2. 21. 557* *l.* 4, R [B] 2. 24. 35).

(*a*) वीर [पु°] R (var.).

.........The ways of Providence, (son), in the world are always inscrutable ! (T. S. Raghavacharya).

11099

कृतान्तस्य दूतो जरा कर्णमूले
समागत्य वक्तीति लोकाः शृणुध्वम् ।
परस्त्रीपरद्रव्यवाञ्छां त्यजध्वं
भजध्वं रमानाथपादारविन्दम् ॥

(आ) SuMañ 267. 23–268. 2, SR 95. 13, SSB 381. 15, SRK 96. 1 (a. Sphuṭa-śloka).

(*d*) पादाविरन्दम् SuMañ (printer's error).

Toṭaka metre.

The female messenger of the God of Death, Old age, having reached the root of the ears (in the form of grey hairs) whispers, 'People, listen : abandon desire for others' wives and others' wealth : worship at the lotus-feet of the Lord of Lakṣmī [Viṣṇu]'. (A. A. R.).

11100*

कृतान्तो वसन्तो निशादण्डहस्तः
समभ्यागतोऽसौ समीराग्रदूतः ।
प्रचण्डः फणीशोऽस्य चन्द्रः पुरस्थो
विधास्ये वयस्ये नु किं जीवनाय ॥

(आ) PV 446 (a. Veṇīdatta).

Bhujaṅgaprayāta metre.

The Spring (in the form of) the God of Death with his rod of night has now arrived along with his harbinger, the Malaya breeze and the Moon, his ferocious hooded serpent has appeared high in front; Oh ! friend, (tell me,) what can I do to sustain my life ? (S. Bhaskaran Nair).

11101

कृतापचारोऽपि परैर् अनाविष्कृतविक्रियः ।
असाध्यः कुरुते कोपं प्राप्ते काले गदो यथा ॥

(अ) Śiś 2. 84.

(आ) Sama 2 क 83, SR 147. 186 (a. Śiś), SSB 469. 74 (a. Māgha).

(*a*) कृतापराधोऽपि Śiś (var.).

(A shrewd king,) even when offended against by others, does not display any irritation, but becoming invincible, displays his anger at the right time, like disease, even when wrongly treated by others does not show any (immediate) aggravation, but becoming incurable, strikes down at the proper time. (S. V. Dixit).

11102*

कृतापराधः सुतनोरनन्तरं
विचिन्त्य कान्तेन समं समागमम् ।
स्फुटं सिषेवे कुसुमेषुपावकः
स रागचिह्नश्चरणौ न यावकः ॥

(अ) Naiṣ 15. 47.

Vaṁśastha metre.

It was not red lac. It was clearly Cupid's glowing fire which, having offended the beautiful maid, now waited upon her feet, thinking of union with her lover. (K. K. Handiqui).

11103*

कृतापराधान् बहुशोऽपि तर्जितान्
सवेपथून् साध्वसलुप्तचेतसः ।
निरीक्ष्य भर्तॄन् सुरताभिलाषिणः
स्त्रियोऽपराधान् समदा विसस्मरुः ॥

(अ) Ṛtu 5. 6 (Cf. A. Scharpe's Kālidāsa-Lexicon I. 3 ; p. 192).

(*a*) ऽभित° or वित° [ऽपि त°] Ṛtu (var.).

(*b*) °मन्द° [°लुप्त°] Ṛtu (var.).

(*d*) न स° [विस°] Ṛtu (var.).

Vaṁśastha metre.

Gazing on their husbands who have often been false, / who have been scolded and are trembling, whose hearts / have been torn with alarm, love-maddened women / craving satisfaction, think no more of their wrongs. (L. C. Geyzel).

कृतापराधोऽपि परैर् see No. 11101.

11104

कृता भिक्षा रङ्कैर्वितरति नृपो नोचितमहो
कृषिः क्लिष्टा विद्या गुरुविनयवृत्त्यातिविषमा ।
कुसीदाद् दारिद्र्यं परकरगतात्मार्थकरणान्
न मन्ये वाणिज्यात् किमपि सुलभं वर्तनमिह ॥

(अ) P (Pts 1. 11, PtsK 1. 12).

(आ) IS 1871.

(*a*) रेकैर् Pts.

(*b*) क्लिष्टावृष्ट्या प्रचुरगहनः सेवनविधिः Pts.

(*c*) °गतग्रन्थकरणं or °गतार्थात्मकरणं or °गर-ग्रन्थिशमनान् P (var.).

(*d*) परमं [सु°] Pts; परं [सु°] PtsK (*contra-metrum*).

Śikhariṇī metre.

Only beggars go abegging, the king does not give wealth according to one's deserts, farming is troblesome, learning is extremely difficult as one is disciplined by a teacher, poverty will be the result by money-lending as one's money goes to another's hand and may be misused; hence I consider that there is no better means of livelihood for men than taking to trade. (A. A. R.).

11105*

कृताभिमर्शामनुमन्यमानः
सुतां त्वया नाम मुनिर्विमान्यः ।
मुष्टं प्रतिग्राहयता स्वमर्थं
पात्रीकृतो दस्युरिवासि येन ॥

(अ) Śāk 5. 21 (in some texts 5. 20). Cf. A. Scharpe's Kālidāsa-Lexicon I. 1; p. 521).

(*a*) कृतावमर्शाम् Śāk (var.); अभिमन्यमानः Śāk (var.).

(*c*) दुष्टं or जुष्टं [मु°] Śāk (var.); °हयिता Śāk (var.).

Upajāti metre (Upendravajrā and Indravajrā).

Would you insult the sage who approved his daughter who had been seduced by you; and who, allowing his stolen property to be kept by you, had deemed you worthy of the gift; as one would be a robber by allowing him to retain one's stolen goods? (C. R. Devadhar).

11106

कृताभिवादिनं पूर्वं यः पुनर्नाभिवादयेत् ।
श्मशाने जायते वृक्षः कङ्कगृध्रोपसेवितः ॥

(आ) NBh 228.

(*a*) or °वादनं NBh.

That person who does not return the salutation made by another to him previously, he will be reborn as a tree in a cemetery resorted to (for company) by herons and vultures. (A. A. R.).

11107

कृतार्थः स्वामिनं द्वेष्टि कृतदारस्तु मातरम् ।
जातापत्या पतिं द्वेष्टि गतरोगश्चिकित्सकम् ॥

(आ) SR 156. 140 (a. C), SSB 484. 143, (Cr 1385), SRK 228. 74 (*a*. Prasaṅga-ratnāvalī), IS 7841, SRM 2. 354.

One who has achieved his purpose cares not for the master, one who has married a wife ignores the mother, a wife after a son's birth pays less attention to the husband, and one who is cured of illness forgets the physician. (A. A. R.).

कृतार्थाः संभृता ये हि see No. 11108.

कृतार्थाः सुकृता ये हि see No. 11108.

11108

कृतार्थाः सुभृता ये हि कृत्यकाल उपस्थिते ।
अनवेक्ष्य कृतं पापा विकुर्वन्त्यनवस्थिताः ॥

(अ) MBh (MBh [Bh] 5. 144. 16, MBh [R] 5. 145. 16, MBh [C] 5. 4944).

(आ) SRHt 221. 6 (a. MBh).

(*a*) सुकृता MBh (var.), SRHt ; हि भृता or संभृता or सुहृदा (°दः) MBh (var.) ; वै or वा [हि].

(*b*) °काले ह्युप° MBh (var.).

(*c*) अनिवेद्य निजं देहं MBh (var.) ; फलं [कृ°] MBh (var.) ; पापं MBh (var.).

(*d*) कुर्वन्ति (°ति MBh [var.]) प्रियमात्मनः MBh (var.), SRHt ; °स्थितं MBh (var.).

If those who have been helped and are well provided but choose to ignore to return the help when the proper time has come, are sinners who do mischief and are unreliable. (A. A. R.).

कृतार्थाः हि भृता ये वै see No. 11108.

कृतार्था ह्यकृतार्थानाम् see सत्कृताश्च कृतार्थाश्च.

11109*

कृतावधानं जितबर्हिणध्वनौ
सुरक्तगोपीजनगीतनिःस्वने ।
इदं जिघत्सामपहाय भूयसीं
न सस्यमभ्येति मृगीकदम्बकम् ॥

(अ) Kir 4. 33.

(आ) SR 344. 25 (a. Kir), SSB 220. 32 (a. Bhāravi).

Vaṁśastha metre.

This herd of female deer, as it is involved deeply in paying attention to the sound of songs of cowherdesses possessing melodious voices that surpass the notes of even peacocks (in sweetness), ignoring its intense hunger, does not turn to grass. (S. Bhaskaran Nair).

कृतावमर्शामनुमन्यमानः see No. 11105.

11109 A

कृतास् तारुण्यचैत्रेण ये स्फुरन्नवपल्लवाः ।
शटत्पत्रद्रुमायन्ते जरसा फाल्गुनेन ते ॥

(अ) Bhāvadeva Sūri's Pārśvanātha-caritram 2. 177.

The bursting young shoots which are produced in the spring month [*Caitra*] of youth become trees with falling leaves in the autumn month [*Phālguna*] of old age. (M. Bloomfield).

11110

कृतिनामकृती कथं कथं वा
तुलनां यातु कृतैर्वचःप्रपञ्चैः ।
बहुभिर्विधृतैः कचैः कलापैर्
विधवा किं सधवोपमानमेति ॥

(आ) SR 175. 930, SSB 511. 930.

Aupacchandasika metre.

How can those who are ungrateful ever compare with those who are grateful, however much they talk ; though having a profusion of tresses well decorated, how can a widow ever be equal to a wife with a (living) husband ? (A. A. R.).

11111

कृतिनोऽपि प्रतीक्षन्ते सहायं कार्यसिद्धये ।
चक्षुष्मानपि नाऽऽलोकाद् विना वस्तु न पश्यति ॥

(आ) KtR 34, Kt 34, SR 386. 372 (a. Kt), IS 1872.

(*a*) प्रतीक्ष्यन्ते SR.

Though efficient, persons do require the help of others for achieving their ends ; though possessing eyes, a person does not see objects without the aid of light. (A. A. R.).

11112

कृती सर्वत्र लभते प्रतिष्ठां भाग्यविक्षतः ।
अकृती लभते भ्रष्टः क्षते क्षारावसेचनम् ॥

(अ) MBh (MBh [Bh] 13. 6. 11, MBh [R] 13. 6. 11, MBh [C] 13. 305).

(आ) IS 1873.

(*b*) प्रकृष्टां or प्रतिज्ञां MBh (var.); °संयुतां MBh (var.); °विवक्षत (hypermetric) or °वीक्षितः (°वि°) or °वीक्षितां MBh (var.).

(*c*) नाकृती लभतेनिष्टं MBh (var.); अकृती or नाकृती or न कृती MBh (var.); भ्रष्टं MBh (var.).

(*d*) क्षेत्रे [क्षे°] MBh (var.).

A man of (good) acts acquires merits with good fortune, while an idler falls away from his estate, and reaps evil like the infusion of alkaline matter injected into a wound. (P. C. Roy).

11113

कृते च रेणुका कृत्या त्रेतायां जानकी तथा ।
द्वापरे द्रौपदी कृत्या कलौ कृत्या गृहे गृहे ॥

(आ) SMa 2. 100, SR 98. 7, SSB 386. 10, SRK 230. 99 (a. Prasaṅgābharaṇa), SRM 1. 216, Sama 2 क 15; Cf. Nos. 11114-16, 11118, 11127.

(*b*) ग्रानकीं (*sic !*) SMa.

In the *Kṛta-yuga* (golden age) Reṇukā[1] was the female deity to whom sacrifices were offered for destructive purposes, in the *Tretā-yuga* it was Sītā, the wife of Rāma, in the third *Dvāpara* age of the earth it was Draupadī[2], and in the Iron age [*Kali-yuga*] that goddess is found in every home ! (A. A. R.).

1. Mother of Paraśurāma, the exterminator of *Kṣatriya*- kings.
2. Wife of the Pāṇḍavas, the cause of Mahābhārata war amongst cousins.

11114

कृते च लिप्यते देशस् त्रेतायां ग्राम एव च ।
द्वापरे लिप्यते गोत्रं कलौ कर्तैव लिप्यते ॥

(अ) Cr 1386 (CNP I 3, CNP II 5, CnT II 28. 1, CnT III 55. 2, CM 52). Cf. Pts 4.45, 46, 65. Cf. also Nos. 11113, 11115-16, 11118, 11127.

(*b*) ग्रामं CNP II.

(*c*) भर्ता [गो°] CNP I.

(*d*) कर्ता च [क°] CNP II.

In the *Kṛta*-age it is the country which is sullied (by sin); in the *Tretā*, it is the village; in the *Dvāpara*, the *gotra*; and in the *Kali*-age it is the sinner himself. (S. Bhaskaran Nair).

11115

कृते तु मानवा धर्मास् त्रेतायां गौतमाः स्मृताः ।
द्वापरे शङ्खलिखितौ कलौ पाराशरस्मृतिः ॥

(आ) Sama 1 क 63 and 2 क 17. Cf. Nos. 11113-14, 11116, 11118, 11127.

In the *Kṛta-yuga* [the golden age of the earth], the laws followed were those of Manu; in *Tretā-yuga*, those of the law-giver Gautama; in the *Dvāpara*-age, those of Śaṅkha and Likhita; and in the Iron age [*Kali-yuga*], the law of Parāśara. (A. A. R.).

11116

कृते त्वस्थिगताः प्राणास् त्रेतायां मांसमेव च ।
द्वापरे त्वङ्मयाः प्राणाः कलौ चान्नगताः परम् ॥

(अ) Cr 1387 (CNP I 4, CNP II 4, CM 43). (Cf. Pts 4. 46 and 4. 65). Cf. also Nos. 11114-15, 11118, 11127.

(*a*) कृते अस्ति° CNP II.

(*c*) द्वापरे त्वङ्मयं कुर्यात् CNP II.

(*d*) कलौ अन्नादि वर्तते CNP II.

In the *Kṛta*-age the vital breath rests in the bone; in the *Tretā*-age, in the flesh; in the *Dvāpara*-age in the skin; in the *Kali*-age, in food only.

11117*

कृतेन रमणस्य किं सखि रोषेण तेऽप्यर्थम् ।
विपरीता न पश्यासि त्वं जडे केन मोहिता ॥

(अ) Nāṭ 16. 126. (Cf. Regnaud's ed. 16. 115 [fragmentary]).

What is the use of this anger shown to your beloved one? (It seems that) you are foolish and have been deluded by somebody and have been upset, (so) you are not agreeable.[1] (M. Ghosh).

1. Quoted in Nāṭ as an example of an inverted Pathyā metre, (a variety of Anuṣṭubh).

11118

कृते पापं हरेद् देशं त्रेतायां नगरं हरेत् ।
द्वापरे कुलसंघातं कलौ कर्तैव लिप्यते ॥

(अ) Cr 1388 (CNP I 5, CM 44). (Cf. Pts 4. 46 and 4. 65). Cf. also Nos. 11113-16, 11127.

(*a*) पापो CNP I (MS).

(*d*) See CM p. 9.

In the *Kṛta*-age, the sin destroys the country; in the *Tretā*, it destroys the town; in the *Dvāpara*, the whole family; in the *Kali*-age, the sinner himself is sullied.

11119

कृते पापेऽनुतापो वै यस्य पुंसः प्रजायते ।
प्रायश्चित्तं तु तस्यैकं हरिसंस्मरणं परम् ॥

(अ) Viṣṇu-purāṇa 2. 6. 38.

(आ) ŚP 714 (a. Viṣṇupurāṇa), SH fol. 52a (421).

(*a*) पुण्ये° [पापे°] SH.

When a sin has been committed and the person feels remorse for the same the one expiation for the sinful deed is the remembrance of Lord Viṣṇu. (A. A. R.).

कृते पुण्येऽनुतापे वै see No. 11119.

कृते पौलस्त्यानां न see No. 10880.

11120 Omitted

11121*

कृतेऽप्याज्ञाभङ्गे कथमिव मया ते प्रणतयो
धृताः स्मित्वा हस्ते विसृजसि रुषं सुभ्रु बहुशः ।
प्रकोपः कोऽप्यन्यः पुनरयमसीमाद्य गुणितो
वृथा यत्र स्निग्धाः प्रियसहचरीणामपि गिरः ॥

(आ) Daś *ad* 4. 64 (p. 277) (a. Dhanika), SR 306. 46, SSB 157. 48.

(*a*) अतिप्रणयतो [त प्र°] Daś AL ed.

(*b*) धृतासि त्वं Daś AL ed.

Śikhariṇī metre

Though your orders were disobeyed, obeisance was made to you smilingly with folded palms, but still, O charming eye-browed one, you do not give up anger; this ire of yours is something unique and without limit, for even the affectionate words of your dear friends have been in vain. (A. A. R.).

11122

कृते प्रतिकृतं कुर्यात् ताडिते प्रतिताडितम् ।
करणेन च तेनैव चुम्बिते प्रतिचुम्बितम् ॥

(अ) Vātsyāyana's Kāmasūtra 3. 2. 34 (p. 115, 15-16). Cf. No. 11123. (*a* is a proverb; also repeated in KR 6. 315. 1 and 4).

Reciprocate an act with an act; a strike with a strike with the self-same weapon. And, reply a kiss with a kiss. (S. Bhaskaran Nair).

11123

कृते प्रतिकृतं कुर्याद् हिंसिते प्रतिहिंसितम् ।
तत्र दोषं न पश्यामि यो दुष्टे दुष्टमाचरेत् ॥

(अ) Cr 296 (CV 17. 2, CNP II 206, CNI I 123, CNG 175, CNT IV 231, CNM 54, CnT II 25. 9, CPS 336. 16), P (PP 5. 64, Pts 5. 84, PtsK 5. 70, PM 5. 47), Vet 25. 1 (cf. also p. 117), Śts 86. 4 *ab* only, GP 1. 115. 47, (*a* is a proverb; also repeated in KR 6. 135. 1 and 4). Cf. J. Hertel's Pañcatantra und seine Verbreitung p. 95. Cf. also No. 11122 and नाततायिवधे दोषो.

(आ) SR 165. 546 (a. P), SSB 498. 546, Sama 1 क 51 and 2 द 24 and 2 श 9, IS 1874.

(इ) NM (T) 34.

(*a*) प्रतिकृति CV (var.), CPS, Pts, SR, SSB, Sama; कुर्यात् GP; विद्यात् [कु°] CNI I.

(*b*) हन्यते प्रतिहन्यताम् CNP II; सादरं प्रतिसादरम् CNM; हिंसने CV (but Ah, B_1, B_2, Bn_1, K_1, G, P as above), Sama, NM (T); हिंसते PP (var.); हिंसिते (°त) CNI I, GP; प्रतिहिंसनम् CV, CPS, Sama 1 and 2 द, NM (T).

(*c*) न त° दो° प° tr. CNM, PP, Pts, GP, SR, SSB; वत्र [त°] PP (var.); तस्य [त°] CNP II; दोषो (°षं; °षी; °षा) पतति [दो° न प°] CV, CPS; दोषो न पतति Sama 2; पश्यन्ति CV (var.).

(*d*) दुष्टे दुष्टं (or दुष्टं दुष्टे) समाचरेत् CV, CPS, Pts, Vet, SR, SSB, Sama 2; दृष्वां (*sic !*) दोषं समाचरेत् CNP II; दुष्टे दोषं समाचरेत् GP; शठे शाठ्यं समाचरेत् Sama 1 and Sama 2 श, NM (T); दौष्ट्य CV (var.); समाचरेत् PP (var.).

We should repay the favours of others' by acts of kindness; so also should we return evil for evil; in this there is no sin, for it is necessary to pay a wicked man in his own coin. (K. Raghunathji).

कृते प्रत्युपकारो यो see 11065.

11124**

कृते युगे महादेवस् त्रेतायां चापि राघवः ।
द्वापरे द्रोणविप्रश्च दैवं चापमधारयत् ॥

(आ) ŚP 1747.

In the *Kṛta*-age [the golden age of the world], Lord Śiva wielded the divine bow; in the *Tretā*-age, it was Śrī-Rāma; and in the *Dvāpara*-age, Droṇa, the Brāhmaṇa. (A. A. R.).

11125*

कृते वरकथालापे कुमार्यः पुलकोद्गमैः ।
सूचयन्ति स्पृहामन्तर् लज्जयावनताननाः ॥

(आ) Dhv (HSS) *ad* 4. 4 (p. 602).

When the talk about the bride-groom is going on, / girls bend down their faces in bashfulness / and indicate the eagerness within their hearts / by their bristling thrills outside. (K. Krishnamoorthy).

11126

कृते विनिश्चये पुंसां देवा यान्ति सहायताम् ।
विष्णुश्चक्रं गरुत्मांश्च कौलिकस्य यथाहवे ॥

(अ) P (PP 1. 196), VC (VCsr 3. 3, VCmr 3. 13, VCjr 3. 3). (Cf. HPañc 117).

(आ) IS 1875.

(*b*) देव: पूरयतीप्सितम् VCsr.

(*c*) चक्रे HPañc; चक्रगरु° VCmr; गुरुत्मा° HPañc.

(*d*) कोलिकस्य HPañc.

If men make a firm resolve, the gods come to their aid, as Viṣṇu with his disc and his Garuḍa-bird in the weaver's fight. (F. Edgerton).

11127**

कृते शल्यगता प्राणास् त्रेतायां मांसमाश्रिता: ।
द्वापरे रुधिरासक्ता: कलावन्नगता: स्मृता: ॥

(आ) SH fol. 49b (371). Cf. Nos. 11113–16, 11118.

Life was dependent on the bones in the *Kṛta*-age, it resorted to the flesh of the body in the *Tretā*-age, it attached itself to the blood in the *Dvāpara*-age and in the *Kali*-age it is dependent on the food consumed. (A. A. R.).

11128*

कृतो दूरादेव स्मितमधुरमभ्युद्गमविधि:
शिरस्याज्ञा न्यस्ता प्रतिवचनमप्यालपसि च ।
न दृष्टि: शैथिल्यं भजत इति चेतो दहति मे
निगूढान्त:कोपे कठिनहृदये संवृतिरियम् ॥

(अ) Amar (Amar [D] 13, Amar [RK] 14, Amar [K] 14, Amar [S] 56, Amar [POS] 56, Amar [NSP] 14)[1].

(आ) SR 306. 41 (a. Amar), SSB 156. 43, IS 1876, KHpk 430. 742.

(*a*) °मविधि Amar (var.).

(*b*) आज्ञाभ्यस्ता Amar (var.); दत्ता [न्य°] Amar (var.); न्यस्ताऽप्र° Amar (K); वत्यानतिमति (°तिरपि) Amar (var.), KHpk; °मप्यानतिमिति or °मत्या मतिरपि or °मम्लानविनति: (°मति:) Amar (var.); °मुच्चै: (°च्यै:) प्रणमितम् Amar (var.), SR, SSB.

(*c*) दृष्टे: Amar (D), (K), (RK), (NSP), SR, SSB, KHpk; मिलत (°न) [भ°] Amar (D), (RK), (K), (NSP), SR, SSB, KHpk; इव [इति] Amar (RK).

(*d*) निगूढान्त:° Amar (var.); कोपा Amar (D), (RK), (K), (NSP), SR, KHpk SSB; °कोपात् Amar (var.); संप्रति° Amar (var.).

1. Western (Arj) 14, Southern (Vema) 56, Ravi 82, Rāma om., BrMM 14, BORI I. 16, BORI II. 14.

Śikhariṇī metre.

That you rose to greet me with sweet smiles, while I was still far away, that you received my commands respectfully [on your head], / that you gave a reply and that your eye showed no flinching—for all / this my heart burns within me; you hard-hearted one that conceals your anger in your heart ! All this is only dissimulation. (C. R. Davadhar).

11129*

कृतोपकारं प्रियबन्धुमर्कं
मा द्राक्ष्म हीनांशुमध:पतन्तम् ।
इतीव मत्वा नलिनीवधूभिर्
निमीलितान्यम्बुरुहेक्षणानि ॥

(आ) ŚP 3589 (a. Bhojanarendra), VS 1900 (in some texts a. Kālidāsa), ZDMG 16. 750 (a. Bhojarāja), SR 293. 8 (a. VS), SSB 134. 10 (a. Bhoja), SRK 137. 6 (a. Śārṅgadhara), RJ 1046 (a. Bhoja), IS 1877, ZDMG 39. 307, Kav p. 65, SCSL 11, SuMañ 173. 19-20. (Cf. A. Scharpe's Kālidāsa-Lexicon, I. 3; p. 212).

(*d*) निर्मीलितानि ZDMG 16.

Upajāti metre (Upendravajrā and Indravajrā).

"May we not see our benefactor and dear kinsman, the sun, shorn of his rays as he sinks down"—as if with this thought the lotus-ladies close their lotus-eyes. (J. Brough.).

11129 A

कृतोपकारे हि निवेशयन्ति
प्राणैरपि प्रत्युपकारमार्याः ।
तथा हि लब्ध्वाभ्युदयं समुद्राद्
अवीवृधत् तं शशभृत् स्वधाम्ना ॥

(अ) Kapph 12. 18. Cf. रजनीमवाप्य रुचमाप शशी.

Upajāti metre (Upendravajrā and Indravajrā).

The noble return the good done to them even at the cost of their lives; as for instance, the moon having received its birth from the ocean caused it to grow by her lustre. (G. Shankar).

11130*

कृतोपभोगो मन्दार- मालाभिः समरेषु यः ।
सुकृती भुक्तवान् स्वर्गम् अमुष्मिन्नेव जन्मनि ॥

(आ) AIR 295.

He who is decorated with garlands of *mandāra*-flowers in battle is a very fortunate person and enjoys the pleasures of heaven in this birth itself. (A. A. R.).

11131**

कृतोपवासः शिष्यस्तु मृगाजिनपरिग्रहः ।
बद्धाञ्जलिपुटस् तत्र याचयेद् गुरुतो धनुः ॥

(आ) ŚP 1730.

A disciple desiring to be initiated into the practice of archery should observe a fast and putting on deer-skin on his body and folding his palms in reverence should beg of the preceptor for the bow (to practise). (A. A. R.).

11132*

कृतो यवह्रस्वनिमा हिमागमे
लघीयसी यच्च निदाघशर्वरी ।
अनेन दृष्टान्तयुगेन गम्यते
सदर्थसंकोचसमुद्यतो विधिः ॥

(आ) SkV 1339.

(*c*) गम्यति [ग°] SkV (var.).

Vaṁśastha metre.

Days grow short in winter / while summer nights grow less./ These two examples show that Fate / cuts short whatever thing is good. (D. H. H. Ingalls.).

11133

कृतो यैर्न च वाग्मी च व्यसनी तं न यैः पदम् ।
यैरात्मसदृशो नार्थी किं तैः काव्यैर्बलैर्धनैः ॥

(आ) BhPr 104 (a. Bhoja).

(*c*) यरा° [यैरा°] BhPr (B) (printer's error).

Of what avail is that poetry whereby the reader is not made eloquent ? Of what use is that strength wherewith the ambitious is not helped to the goal ? Of what profit are those riches which do not lift the suitor to the position of the donor ? (J. L. Shastri.).

11134

कृतोर्ध्वपुण्ड्रो धृतशङ्खचक्रो
वृन्दाक्षकैः कल्पितगात्रभूषः ।
करोति रामेति मुहुः प्रजल्पन्
नरोऽतिधन्यः सफलं स्वजन्म ॥

(अ) Vai 14.

Upajāti metre (Upendravajrā and Indravajrā).

Wearing on his forehead the caste mark of upward design, branded with the impressions of (Lord Viṣṇu's) conch

and discus, and adorning his body with a rosary of the holy basil, he should be repeating constantly the name of Śrī-Rāma; such a person is highly blessed and his birth is fruitful. (A. A. R.).

11135**

कृत्तिकाभरणीस्वाति- मूलपूर्वत्रयाश्विनी: ।
विशाखार्द्रामघाश्लेषा- चित्राश्रवणरोहिणी: ॥
तारास्ता: सर्पदष्टस्य त्यजेन्मन्दकुजौ यथा ॥

(आ) ŚP 2897-98 *ab*.

The constellations Kṛttikā, Bharaṇī, Svāti, Mūlā, Pūrvaphālgunī, Pūrvāṣāḍha, Pūrvabhādrapada, Aśvinī, Viśākhā, Ārdrā, Maghā, Āśleṣā, Citrā, Śravaṇa and Rohiṇī are harmful to one bitten by a snake [and hence they should be propitiated]; so also / (the two days) Saturday and Tuesday. (A. A. R.).

11136

कृत्यं किमत्रास्य खलस्य जीवनं
न वा अमीषां च सतां विहिंसनम् ।
द्वयं कथं स्यादिति संविचिन्त्य तज्
ज्ञात्वाविशत् तुण्डमशेषदृग् हरि: ॥

(अ) BhPr 10. 12. 28.

(आ) SR 384. 305.

Upajāti metre (Indravajrā and Vaṁśastha).

How is this wicked person to make a living and how to prevent injury to these good people? Pondering over these two things and coming to a decision, Lord Hari, who sees everything, entered his mouth. (A. A. R.).

11137

कृत्यं देवद्विजातीनाम् आत्मनश्च गुरोस् तथा ।
एकभावेन कर्तव्यं शेषं भावद्वयाश्रितै: ॥

(अ) P (PP 3. 55, Pts 3. 65, PtsK 3. 62).

(आ) IS 1878.

(*d*) द्विर्भावमाश्रितै: Pts; द्वैधं समाश्रितम् PtsK.

Proceed in pure straightforwardness / with Brāhmaṇas, with the gods no less, / with teachers, with yourself; but treat / all other creatures to deceit. (A. W. Ryder).

11138

कृत्ययोर्भिन्नदेशत्वाद् द्वैधीभवति मे मन: ।
पुर: प्रतिहतं शैले स्रोत: स्रोतोवहो यथा ॥

(अ) Śāk 2.18 (in some texts 2.17). (Cf. A. Scharpe's Kālidāsa-Lexicon I. 1; p. 33).

(*a*) °रूप° [°देश°] Śāk (var.).

(*c*) शैल: Śāk (var.).

(*d*) स्रोतोवहं (स्रो°) Śāk (var.).

Two different duties are required of me / in widely distant places; how can I, / in my own person, satisfy them both ?/ Thus is my mind distracted, and impelled/ in opposite directions like a stream / that, driven back by rocks, still rushes on, / forming two currents in its eddying course. (Sir Monier Monier-Williams).

11139

कृत्याकृत्यं न मन्येत क्षत्रियो बुद्धिसंयुत: ।
प्रसुप्तो द्रोणपुत्रेण धृष्टद्युम्न: पुरा हत: ॥

(अ) P (Pts 1. 277, PtsK 1. 309). (Cf. MBh [Bh] 10. 8. 5).

(आ) IS 1879.

(*a*) मन्यते P (var.).

(*b*) युधि संगत: PtsK.

(*c*) सुप्तो वा Pts.

(*d*) हृत: P, IS.

A warrior who is clever does not ask what is right and what is not right; Was not, in days of yore, Dhṛṣṭadyumna, killed when asleep by the son of Droṇa ? (S. Bhaskaran Nair).

11140

कृत्याकृत्यविभागस्य ज्ञातारः स्वयमुत्तमाः ।
उपदेशे पुनर्मध्या नोपदेशे नराधमाः ॥

(आ) IS 1880, Subh 269.

(*b*) ज्ञातरः Subh.

(*c*) उपदेशो Subh.

The highest men can discern by themselves the right from wrong; the middle ones after they had been advised; the worst ones even not after they had been advised.

11141

कृत्याकृत्यविहीनं तु युक्तायुक्तविवर्जितम् ।
वाच्यावाच्यविनिर्मुक्तं संभोगं निस्त्रपश्चरेत् ॥

(आ) JS 397. 92 (a. Vātsyāyana, but not found in his Kāmasūtra).

A man devoid of a sense of what is right and wrong, what is proper and improper, and free from the worry of what the people might say of him (in praise or censure), may enjoy pleasures of love unashamedly. (A. A. R.).

11142

कृत्याकृत्ये कलयति यतः कामकोपौ लुनीते
धर्मे श्रद्धां रचयति परां पापबुद्धिं धुनीते ।
अक्षार्थेभ्यो विरमति रजो हन्ति चित्तं पुनीते
तद् दातव्यं भवति विदुषा शास्त्रमत्र व्रतिभ्यः ॥

(आ) AS 477.

Mandākrāntā metre.

As it enables one to know what is right and wrong, cuts at the root of passion and anger, brings great faith in righteousness and shakes off perversion of mind, guards him against indulgence in sensual pleasures, destroys *rajas* [passion] and purifies the mind, *śāstra* [scripture] should be taught by the wise to novices. (A. A. R.).

11143

कृत्याकृत्ये न वेत्ति त्यजति गुरुवचो नीचवाक्यं करोति
लज्जालुत्वं जहति व्यसनमतिमहद् गाहते निन्दनीयम् ।
यस्यां सक्तो मनुष्यो निखिलगुणरिपुर्माननीयोऽपि लोके
सानर्थानां निधानं वितरति युवतिः किं सुखं देहभाजाम् ॥

(आ) AS 115.

(*c*) यस्या शक्तो or यस्याः शक्तो AS (var.); °रिपोर्मा° AS (var.); °र्मानवोयो AS (var.).

(*d*) सानर्घानां AS (var.); वितरतु AS (var.).
Sragdharā metre.

When attached to her, a man knows not what is right and wrong, discards the advice of elders, acts according to the advice of low people, abandons all shame, plunges into vices that are highly injurious, becomes an enemy to all virtues, and though of good birth becomes the object of dangers—does such a damsel contribute to the happiness of embodied beings ? (A. A. R.).

11144

कृत्यानि पूर्वं परिसंख्याय सर्वाण्य्
आयव्ययावनुरूपां च वृत्तिम् ।
संगृह्णीयादनुरूपान् सहायान्
सहायसाध्यानि हि दुष्कराणि ॥

(अ) MBh (MBh [Bh] 5. 37. 22, MBh [R] 5. 36. 24, MBh [C] 5. 1357).

(आ) IS 1881.

(*a*) पूर्वाणि MBh (var.); सर्वान् MBh (var.).

(*b*) °व्यये or °व्ययाभ्यां MBh (var.); चानुरूपां or अनुरूपान् MBh (var.); न [च] MBh (var.).

(*d*) सु° or ह [हि] MBh (var.).

Epic Upajāti metre (Indravajrā and Upendravajrā). Irregular.

Reflecting first on all intended acts and adjusting the wages and allowances of servants with his income and expenditure, a king should make proper alliances, for there is nothing that cannot be accomplished by alliances. (P. C. Roy.).

कृत्यार्थाः सुहृदा ये see No. 11108.

11145

कृत्रिमं देश्यते सर्वं चित्तसद्भाववर्जिता ।
सूत्रप्रोतेव चपला नर्तकी यन्त्रपुत्रिका ॥

(अ) Deś 3. 11.

A dancing girl is like a puppet furnished with contrivances that is inconstant, for she is pulled by strings and being devoid of natural goodness and teaches all (lovers) various kinds of deceitful acts. (A. A. R.).

11146

कृत्रिमं नाशमायाति वैरं द्राक् कृत्रिमैर्गुणैः ।
प्राणदानं विना नैव सहजं याति संक्षयम् ॥

(अ) P (PP 2. 25, Pts 2. 30, PtsK 2. 31).

(आ) IS 1882.

(*a*) नाशमभ्येति Pts.

(*c*) वैरं [नैव] PtsK.

(*d*) न क्षयम् [सं°] PtsK.

By incidental means one ends/an incidental strife, / and quickly. Nature's kind endures / until the loss of life. (A. W. Ryder.).

11147

कृत्रिमकनकेनेव
प्रेम्णा मुषितस्य वारवनिताभिः ।
लघुरिव वित्तविनाश-
क्लेशो जनहास्यता महती ॥

(अ) ĀrS 2. 160.

Āryā metre.

Deceived by harlots who pretended to love him, as one is deceived by counterfeit gold, a person becomes slighted as he loses all his wealth and becomes a big laughing stock of the people at large (even as Śrī-Rāma who was deceived by a magical golden deer). (A. A. R.).

11148*

कृत्वा कर्णाटकान्ताकुचकनकगिरिप्रान्तसंचारलीलां
झम्पामासाद्य पम्पापयसि वनभुवि
क्षिप्तमल्लीरजस्काः ।
आकर्षन्तः परस्तान्निगडमिव कलध्वानपुष्पन्धयालीं
धावन्त्येते मदान्धा मदननरपतेः सिन्धुरा
गन्धवाहाः ॥

(आ) PV 620 (a. Akabarī-Kālidāsa), SR 326. 35, SSB 189. 35, SuSS 330. (Cf. PdT p. lii).

(*a*) कर्णाट° PV (var.).

(*b*) आकर्षति PV (var.); परस्ता° PV.

Sragdharā metre.

The winds which are scent-elephants of King Cupid now rush in a condition of intoxication—having sported on mountain slopes of the golden mountain in the form of the bosoms of Karṇāṭa women, having plunged into the waters of the Pampā lake and carrying the pollen of jasmine flowers in woodland regions, and, then, dragging a swarm of humming bees as if they were fetters. (A. A. R.).

11149

कृत्वा कर्म यथादिष्टं पूर्वकार्याविरोधि यः ।
करोत्यभ्यधिकं कृत्यं तमाहुर्दूतमुत्तमम् ॥

(अ) BhKā 669 (=8. 127).

(आ) IS 1883.

(*a*) यथोद्दिष्टं BhKā (var.).

(*b*) पूर्वकार्या° BhKā (var.).

That man who, as instructed performs his duty without conflicting with anything performed previously and accomplishes much more than expected, is said to be the best messenger. (S. Bhaskaran Nair).

11150

कृत्वा कीर्तितटाकमद्भुततरं दूरे स्थितं वाक्पतेर्
वाचामप्यभवत् त्रपाकुलमतिर्यो युक्तमेतद्यशः ।
यत्र क्वाप्यनुमीयते न भुवनं नो पुष्करं नो चरन्
हंसो न द्विजराजमण्डलमहो विभ्राजमानं जनैः ॥

(आ) JS 340. 38 (a. Vaidya-Bhānupaṇḍita).

(*b*) or °तद्यत: JS.

Śārdūlavikrīḍita metre.

Having made a wonderful lake by his fame far away which put to shame the power of speech of even the lord of speech, it is but meet that the people could not distinguish the earth, or the sky, or the morning sun [*or* : swan] or the shining disc of the moon [*or* : the flocks of royal birds] (all being rendered white in colour by his fame). (A. A. R.).

11151*

कृत्वा कृत्यविदस्तीर्थेष्व् अन्तः प्रणिधयः पदम् ।
विदांकुर्वन्तु महतस् तलं विद्विषदम्भसः ॥

(अ) Śiś 2. 111, P (Pts 3. 71).

(आ) IS 1884.

(*a*) °तीर्थैर् Śiś (var.), Pts.

Let spies, skilled in their work obtain a footing among / [*or* : insinuate themselves into the hearts of] the principal officers of the enemy [*or* : place their feet in the sacred waters], and thus sound the depths of the water in the form of the enemy. (M. S. Bhandare.).

11152*

कृत्वागः स च नागतोऽपि किमपि व्यक्तं मनो मन्यते
तत् क्वासे कमुपैमि जङ्गमवने को मामिहाश्वासयेत् ।
इत्युक्त्वाश्रुगलन्मुखी विटसखी ध्वस्ता विशन्ती गृहं
धन्येनाधिमुपाश्रुणोरसि कृतात्यन्तं प्रिया रोदिता ॥

(आ) SkV 682 (a. Vallaṇa), Kav 395 (a. Vallaṇa).

(*cd*) विस [विश°] to °रसि missing in Kav.

Śārdūlavikrīḍita metre.

"He has played me false, and hasn't even come ;/ my heart is almost certain./ Where am I ? In this living wilderness / whom can I turn to ? Who will give me courage ?" / So speaking and with tearful face, / the rake's mistress goes into the house ; / ah, lucky rake, who having spied upon her grief, / takes her in his arms and lets her weep her fill. (D. H. H. Ingalls,).

11153*

कृत्वा ग्रन्थांश्चारुतत्त्वार्थपूर्णान्
विद्वन्मान्यान् दुर्धियां भीतिहेतून् ।
लब्ध्वा मानं सर्वविद्वत्सभासु
ख्याताभिख्यो देवसूरिर्विभाति ॥

(आ) SSB 285. 2.

Śālinī metre.

Having composed a number of works full of ideas of a pleasing and useful nature, honoured by the learned and remaining a terror to the unenlightened, having received honour in all the assemblies of the wise and having become well known, the author Devasūri excels. (A. A. R.).

11154**

कृत्वा च सप्तखण्डं
गुञ्जामूलं निबध्य कटिदेशे ।
सूत्रैः सप्तभिरचिरात्
सुखसूतिं भामिनी भजते ॥

(अ) Ratirahasya 15. 71.

(आ) ŚP 3243.

(*d*) सुखप्रसूतिर्मूढगर्भापि Rati° (Hypermetric).

Āryā metre.

Having cut seven pieces of the root of the *guñja*-plant and tying the same by means of seven threads at the region of her hips a woman undergoes a safe delivery. (A. A. R.).

11155

कृत्वा चुम्बनमम्बरेऽतिगहने विद्योत्य विद्युल्लता
जाड्याद्दूर्जितगर्जितेन बहुधा स्पर्धां च कृत्वा घनैः ।
तत्पश्चान्नयता रजोऽपि न शमं भूमौ घनेनामुना
हासायैव कृतं यथोन्नतिभृतः सर्वे चिरं लज्जिताः ॥

(आ) VS 841 (a. Vṛddhi).

Śārdūlavikrīḍita metre.

Having imprinted kisses in the deep sky by flashes of lightning and having made a quarrel in many ways with a good deal of thundering, the cloud was not able, afterwards, even to put down the dust of the earth,[1] and thus it became a laughing stock ; and all those who held their heads high became ashamed for a long time. (A. A. R.).

1. It suggests the idea that after a great deal of love-making, a man could not give satisfaction to a woman

11156

कृत्वा जगत्प्रकाशं
प्रीतिं सर्वात्मना मनुष्येण ।
विषमरसान्यपि सुहृदां
शीलान्यनुवर्तितव्यानि ॥

(अ) Dvi 83.

Āryā metre.

Having illumined the world (by his great deeds) and having bestowed joy on all with all his might, a man is obliged to follow the whims of his friends, which are by no means elevating. (A. A. R.).

11157

कृत्वा दीननिपीडनां निजजने बद्ध्वा वचोविग्रहं
नैवालोच्य गरीयसीरपि चिरादामुष्मिकीर्यातनाः ।
द्रव्यौघाः परिसंचिताः खलु मया यस्याः कृते साम्प्रतं
नीवाराञ्जलिनापि केवलमहो सेयं कृतार्था तनुः ॥

(अ) Sāh *ad* 3. 198 (p. 73) (a. Viśvanātha).

(आ) SR 370. 87 (a. Sāh), SSB 266. 89 (a. Sāh).

Śārdūlavikrīḍita metre.

After having long oppressed the poor, and waged a war of altercation with my own people, and given no regard to the heavy punishments of another life—now, forsooth, this same body, for which I had collected stores of wealth, has its wants satisfied by a handful of wild rice. (Bibl. Ind. 9)

11158

कृत्वा नूपुरमूकतां चरणयोः संयम्य नीवीमणीन्
उद्दामध्वनिपिण्डितान् परिजने किंचिच्च निद्रायिते ।
कस्मात् कुप्यसि यावदस्मि चलिता तावद् विधिप्रेरितः
काश्मीरीकुचकुम्भविभ्रमहरः शीतांशुरभ्युद्यतः ॥

(आ) SkV 834, Skm (Skm [B] 899, Skm [POS] 2. 85. 4), JS 256. 13 (a. Kaśmīrī-Bilhaṇa), SuM 16.1, Kāvyān 5. 11-14.

(*b*) °ध्वनिपण्डिता° Skm °पण्डित° Kāvyān ; निद्रायति (°यते) Skm, SuM, Kāvyān.

(*c*) गौरी क्रुध्यतु या° Kāvyān ; कस्मै SkV ; तस्मिन् Skm ; कुप्यति Skm, SuM ; अस्ति Kāvyān.

(*d*) °कुम्भसंभ्रमहरः SkV ; °भ्रमकरः (°हृतः) Skm, SuM ; °भ्रमधरः Kāvyān, JS ; शुभ्रांशु° JS ; अभ्युद्गतः Skm, Kāvyān.

Śārdūlavikrīḍita metre.

I had silenced the anklets of my feet / and bound my girdle's jewels that raise so great a noise ; / the neighbourhood had just begun to sleep / and I have left the house, when – why are you angry, fate – / you drove the moon, fairer than a Kāśmīrī maiden's breast, / to rise across my path. (D. H. H. Ingalls).

11159

कृत्वानेकविधां रसेन सुरते केलिं कथंचिच्चिरात्
प्राप्तान्तःसुखमीलिताक्षियुगला स्विद्यत्कपोलस्थली ।
सुप्तेयं किल सुन्दरीति सुभगः स्वैरं तथैवास्वजद्
गाढानङ्गविमर्दनिःसहवपुर्निद्रां सहैवागतः ॥

(अ) RŚ 1. 64.

(*a*) °विधिं (°धां) RŚ (var.) ; केलीः (°लीं) RŚ (var.).

(*b*) प्राप्यान्तस्सुखमीलितक्ष° RŚ (var.).

(*c*) सुन्दरेति RŚ (var.) ; °वास्रजद् RŚ (var.).

(*d*) गादा° or गाढालिंग° RŚ (var.).

Śārdūlavikrīḍita metre.

Having enjoyed love-sports of various kinds for long and closed her eyes in ecstasy and with cheeks sweating the charming damsel has indeed fallen asleep ; thus seeing her slumbering the fortunate lover who too was fatigued by love-sports went to sleep along with her closely embracing her body. (A. A. R.).

11160

कृत्वापराधं नष्टः सन् दूरस्थोऽस्मीति नाश्वसेत् ।
दीर्घे बुद्धिमतां बाहू कर्षतो हि प्रमादिनम् ॥

(अ) P (PP 1. 355, P in a Berlin MS quoted in IS 1885). Cf. No. 1972,

(आ) IS 1885.

(*c*) दीर्घौ IS (var.) ; बुद्धिमतौ IS.

Impurity comes not / by fleeing far away : / The long arms of the shrewd / make careless sinners pay. (A.W. Ryder).

11161

कृत्वा पर्वतकन्दरापरिसरे केलीभरं लीलया
भुक्त्वा पङ्कजकोरकांश्च परितो भृङ्गैः समावेष्टितः ।
यावद् याति करेणुकाकटतटीकण्डूयने केवलं
तावत् तीव्रहरीन्द्रदुर्वहकरैः क्षुण्णोऽभवत् कुञ्जरः ॥

(अ) Anyśat 49.

Śārdūlavikrīḍita metre.

Having sported for long on the slopes of the mountain and having enjoyed the buds of lotuses and surrounded by bees, no sooner had the male elephant gone near the female to fondle her at her hips, than he was struck down by the unbearable sharp claws of a lion. (A. A. R.).

11162

कृत्वा पापं हि संतप्य तस्मात् पापात् प्रमुच्यते ।
नैतत् कुर्यात् पुनरिति निवृत्त्या पूयते नरः ॥

(अ) Mn 11. 231 (in some texts 11. 230 and 11. 229).

(आ) Prāyaścittaviveka 30, BrDh 2. 15. 8, IS 1886.

(*c*) नैवं कुर्यां MnJh, Kullūka and Rāghavānanda's commentaries and Vulgata; नैनं कुर्यां anonymous Kaśmīrian commentary; नैनः कुर्यां Nārāyaṇa's commentary.

(*d*) तु सः [नरः] MnJh, Govindarāja's commentary and Vulgata; ततः Mn (var.).

He who has committed a sin and has repented, is freed from that sin, but he is purified only (by resolution of) ceasing (to sin and thinking) "*It shall be done no more*"[1]. (G. Bühler).

1. Bühler actually reads: "I will do so no more," according to the variant reading नैवं कुर्यां.

11163

कृत्वा पापान्यपि खलु मया पोषिताः शैशवे ये
निद्राहारावपि विजहता शिक्षिता ये कलासु ।
प्रादुर्भूताः स्वयमिव हि ते प्राक्तनादृष्टलब्ध-
प्रज्ञोन्मेषा इव च तनया न स्मरन्त्यात्मनोऽपि ॥

(अ) Śāntiv 4.

Mandākrāntā metre.

Those sons of mine who were all brought up in their childhood by one committing even sinful deeds, and educated them in various arts abandoning food and sleep, now behave as if they are provided with all accomplishments from good deeds done in previous births and care not even to remember themselves (not to speak of me). (A. A. R.).

11164

कृत्वापि कोषपानं
भ्रमरयुवा पुरत एव कमलिन्याः ।
अभिलषति बकुलकलिकां
मधुलिहि मलिने कुतः सत्यम् ॥

(आ) SkV 1660, ŚP 835, VS 725, Any 79. 28, AAS 3. 2, SR 222, 51, SSB 610. 10, SRK 187. 20 (a. ŚP).

(*a*) कोशपानं ŚP, Any, AAS, SR, SSB, SRK.

(*b*) भृङ्गयुवा Any.

Āryā metre.

The young bee,[1] who once / drank from the calyx of the lotus, / now yearns for the *bakula*-bud. / Ah, black honey-gatherer, where is truth? (D. H. H. Ingalls).

1. Meaning also "young man"

11165

कृत्वापि चोच्चसंबन्धं पश्चाज् ज्ञातिषु संनमेत् ।
न त्वेव हीनसंबन्धं कुर्यात् सद्भिर्विनिन्दितम् ॥

(अ) Vātsyāyana's Kāmasūtra 3. 1. 26 (p. 197. 18-19).

(*b*) बन्धुषु [ज्ञा°] Vāts° (var.).

(*d*) °निन्दतम् Vāts (printer's error).

Having made a marital alliance with people of high status one may even go humble before his kinsmen, but never should one make an alliance with low people which is ever condemned by good people. (A. A. R.)

11166

कृत्वा पिच्छिलतां पथः स्थगयता निर्भर्त्सनं पादयोः
सान्द्रैर्वारिकणैः कपोलफलके विच्छित्ति-
माच्छिन्दता ।
मेघेनोपकृतं यदाशु विहिता तस्यागसो निष्कृतिः
स्वैरिण्याः प्रियवेश्मवर्त्म दिशता
विद्युद्विलासैर्मुहुः ॥

(आ) SkV 233.

Śārdūlavikrīḍita metre.

The cloud by miring the road has spoiled the red lac of her soles / and with his rain has washed the cosmetic from her cheek ; / but for these sins he makes quick recompense : / his lightning shows the wanton lass / the path that leads her to her lover's house. (D. H. H. Ingalls).

11167

कृत्वापि पातकं कर्म यो दद्यादन्नमर्थिने ।
ब्राह्मणानां विशेषेण स पापेन वियुज्यते ॥

(अ) MBh (MBh [Bh] 13. 62. 12; 14 App. I. 4 : *l* 2283-84).

(आ) VS 2986, ŚP 676, SH 609.

(*a*) पापकं MBh 13 (but some texts as above) ; पापं बहुशो MBh 14.

(*c*) ब्राह्मणाय MBh 14, ŚP, SH ; ब्राहणाय (*sic !*) MBh 13.

(*d*) न स पापेन लिप्यते (युज्यते MBh) MBh 13, ŚP, SH ; सर्वपापैः प्रमुच्यते MBh 14.

Even though a person may have done a sinful deed, he would be released from the effects of the sin if he were to give food to needy people and especially so to (needy) Brāhmaṇa-s. (A. A. R.).

11168

कृत्वापि मायां भूपालः कुर्याच् छत्रुनिबर्हणम् ।
वामनो याचयन् भूमिं पातालमनयद् बलिम् ॥

(अ) Purāṇārthasaṁgraha, Rājanīti 76.

A king should put an end to his enemies even though he may have to practise deceit ; Vāmana [the dwarf incarnation of Lord Viṣṇu], under the pretext of begging for a small piece of land, sent the demon Bali to the nether regions. (A. A. R.).

11169

कृत्वापि येन लज्जाम्
उपैति साधुः परोदितेनापि ।
तदकृत्वैव खलजनः
स्वयमुद्गिरतीति धिग् लघुताम् ॥

(आ) VS 411 (a. Ravigupta), SR 58. 185 (a. VS), SSB 321. 192 (a. Ravigupta); cf. ABORI 48. 151. No. 22.

(*c*) खलः स्वयम् SSB (hypermetric).

(*d*) उल्लासयतीति धिग्लघुताम् SSB.

Āryā metre.

Even though a good person enables another to rise in life he approaches him in all humility (with shyness) ; but a wicked person not having rendered any service becomes vociferous when approaching the other ; fie on his worthlessness ! (A. A. R.).

11170

कृत्वा पुंवत्पातमुच्चैर्भृगुभ्यो
मूर्ध्नि ग्राव्णां जर्जरा निर्झरौघाः ।
कुर्वन्ति द्यामुत्पतन्तः स्मरार्त-
स्वर्लोकस्त्रीगात्रनिर्वाणमत्र ॥

Śiś 4. 23.

SSB 445. 4 (a. Māgha), Sar 2. 192.

Śālinī metre.

Here, mountain-torrents, having, like men (in the *Vānaprastha*-stage of life), thrown themselves from the lofty cliffs down on the tops of rocks (below) and split [*or* : broken] into thin particles, rise to sky [*or* : ascend to heaven] and give supreme pleasure to the bodies of the love-smitten celestial damsels. (M. S. Bhandare).

11171

कृत्वा पृष्ठतटे पटच्चरमथ ज्योतिःक्षताङ्काङ्कयोर्
ऊर्वोरन्तरयोर्निषेदुषि करौ कृत्वा कुकूलानले ।
पार्श्वौ कम्पजडौ पिधाय कफणिद्वन्द्वेन रोमाञ्चिता
प्रातर्नो न च सायमद्य जरती गेहोदरं मुञ्चति ॥

(अ) SkV 301 (a. Vaiśya or Vaiṇya).

(*a*) °प्रतङ्काङ्क° (°पतं°) [°क्षता°] SkV; (Ingalls's suggestion in his *Notes* [p. 492] as above).

(*b*) कुकूलानने SkV (var.).

(*c*) कंपजपौ SkV (var.).

Śārdūlavikrīḍita metre.

With rags upon her back, holding her hands / over the chaff fire placed between her fire-scarred thighs, / and pressing her shivering elbows to her sides,/ the old woman leaves the house now / neither day nor night. (D. H. H. Ingalls).

11172

कृत्वाप्यामरणान्तिकं भुवि जनः काम्यानि कर्माण्यतो
गत्वा स्वर्गमवाप्य तत्फलमधो यात्येव नो मुच्यते ।
वेदान्तेन विमुच्यते विधिवशात् कैवल्यमार्गेण हि
प्राकारं सकलं परीत्य ननु च द्वारेण निर्गम्यते ॥

(अ) Lok 36.

Śārdūlavikrīḍita metre.

Even if a person does on the earth good actions for a particular purpose till death, he gets the result in the form of heaven and when the merits are exhausted he comes down (to the earth) again ; but he does not get liberation. On the other hand, adopting the path of the philosophy of Vedānta, a person, after going round through his duties, gets beatitude by the path of *kaivalya* ['aloneness']. (A. A. R.).

11173

कृत्वा प्रबुद्धकमलामखिलां त्रिलोकीम्
अम्भोनिधेर्विशति गर्भमसाविदानीम् ।
अन्तःप्रसुप्तहरिनाभिसरोजबोध-
कौतूहलीव भगवानरविन्दबन्धुः ॥

(अ) Prasannarāghava 2. 32.

(आ) PV 551 (a. Jayadeva), SuSS 127, SR 295. 51 (a. Pra°), SSB 136. 54.

(*c*) अन्तप्र° PV, अन्तप्रमुख° PV (var.).

(*d*) कातू° PV (printer's error).

Vasantatilaka metre.

After causing the blossoming of all lotuses in the three worlds, the kinsman of the lotuses [the sun] now enters into the sea, as if due to his deep interest in blossoming the lotus in the navel of Lord Viṣṇu who sleeps inside the ocean. (A. A. R.).

11174

कृत्वा बलवता संधिम् आत्मानं यो न रक्षति ।
अपथ्यमिव तद् भुक्तं तस्यानर्थाय कल्पते ॥

(अ) MBh (MBh [Bh] 12. 136. 103, MBh [R] 12. 138. 107, MBh [C] 12. 5020). Cf. Tantrākhyāna 476.

(आ) VS 2657, IS 1887.

(*a*) बलवतां MBh (var.) ; वैरम् [सं०] VS.

(*b*) ये MBh (var.).

(*c*) अपश्यमिव प्रभुद्भुक्तं MBh (var.) ; अनर्थमिव MBh (var.) ; भक्तं MBh (var.).

(*d*) अनर्थायोपपद्यते MBh (var.) ; तस्य नार्थाय or तदनर्थाय MBh (var.) ; केवलम् [क°] VS.

The person that does not protect himself after having made a covenant with a stronger individual, finds that covenant to be productive of injury instead of benefit. (P. C. Roy).

11175

कृत्वा मानुष्यकं कर्म सृत्वाजि यावदुत्तमम् ।
धर्मस्यानृण्यमाप्नोति न चात्मानं विगर्हते ॥

(अ) MBh (MBh [Bh] 5. 131, 14 *cd/ef*, MBh [R] 5. 133. 16, MBh [C] 5. 4509).

(आ) IS 1888.

(*b*) श्रुत्वाजिं or श्रित्वाजि (छि°) or सृष्टात्मा° (दृ°) MBh (var.) ; उत्तरम् MBh (var.).

(*d*) नात्मानं [न चा°] MBh (var.) ; विगर्हति or विगृह्यते or (°येत्) MBh (var.).

That man who pursueth the fruition of his objects according to the ways of policy and for the success of whose objects other people strive cordially, is always sure to win success. (P. C. Roy.).

11176*

कृत्वा मेरुमुलूखलं रघुपते वृन्देन दिग्योषितां
स्वर्गङ्गामुसलेन शालय इव त्वत्कीर्तय: कण्डिता: ।
तासां राशिरसौ तुषारशिखरी तारागणास्तत्कणा:
प्रोद्यत्पूर्णसुधांशुबिम्बमसृणज्योत्स्नाश्च तत्पांसव: ॥

(अ) Hanum (D) 14.85, Hanum (M) 6.60.

(आ) SuMañ 100. 4-7, SR 136. 52 (a. Hanum), SSB 449.52.

(*a*) प्रहसता [र°] SR, SSB.

(*b*) °मुशलेन SSB.

(*d*) किं चान्यच्छशिखण्डशूर्पविसरज्ज्यो° SR, SSB ; °पांशव: SSB.

Śārdūlavikrīḍita metre.

Using the Meru mountain as a mortar, O Lord of the Raghu-s, the group of women of the quarters unhusked the paddy in the form of your fame with a pestle in the form of the divine Gaṅgā ; the resultant white rice of pure fame is accumulated in the form of the snowy mountain Himalayas ; the husks are the stars and the minute particles are the beams of the moon full of nectarean rays. (A. A. R.).

11177**

कृत्वा रवं य: पुरत: प्रयाति
पुर:स्थितो यो मृदमादधाति ।
कण्डूयते यश्च शिरोऽङ्घ्रिणासौ
पुंसां तदाभीष्टफलं ददाति ॥

(आ) ŚP 2660.

Upajāti metre (Indravajrā and Upendravajrā).

(When a person sets out on a journey), if a (crow) goes in front making a cry or remaining in front takes up mud with its beak or scratches its head with its claws, it foretells that the person will attain the desired results. (A.A.R.).

11178*

कृत्वा लोकमिमं दलन्मृडमहाकोदण्डमौर्वीरव-
क्षुण्णोर्वीपतिगर्वपर्वतशिर:श्रेणीमणीरञ्जितम् ।
सीतां तत्क्षण एव लोकविलसत्सौन्दर्यसीमाधरां
यश्चापाशु स पातु लक्ष्मणयुत: श्रीरामनामा विभु: ॥

(आ) SH fol 7-8 (57) (a. Harikavi). (Corrupt, reconstructed by the editor).

(*d*) य:+च+आप+आशु=यश्चापाशु (editor).

Śārdūlavikrīḍita metre.

Having made the world bright by the gems in the diadems of mountain-like proud kings who fell down at the loud twang of the string of the bow of Lord Śiva, which was broken by him, and won for himself, at that very moment, Sītā who occupied the extreme extent of beauty shining in the world—may that Lord Śrī-Rāma who was ever in the company of Lakṣmaṇa protect you all. (S. Bhaskaran Nair).

11179

कृत्वा विग्रहमश्रुपातकलुषं शय्यासनादुत्थिता
क्रोधाच्चापि विघट्य गर्भभवनद्वारं रुषा प्रस्थिता ।
दृष्ट्वा चन्द्रमसं प्रभाविरहितं प्रत्यूषवाताहता
हा रात्रिस्त्वरिता गतेति पतिता कान्ता प्रियस्योरसि ॥

(आ) VS 2150, ŚP 3716, SR 311. 23, SSB 164.20.

(*b*) विहाय [वि°] ŚP, SR, SSB.

Śārdūlavikrīḍita metre.

Soiling her body by shedding tears she got up from bed and angrily opened the door of the bedroom and stepped out; but on seeing the moon devoid of lustre and struck by the early morning breeze she felt sorry that the night had passed off so quickly and so the beloved fell on the breast of her lover. (A.A.R.).

11180

कृत्वा वै पातयत्याशु नरकं नृपसत्तम ।
मोहनं सर्वभूतानां नारी चैवं विनिर्मिता ॥

(अ) SkP, Brahmakh., Dharmāraṇyakh. 3.83.

Having created the hell, O best of kings, he [the creator] pushes all living creatures into it quickly, after having made everyone infatuated by it; likewise, a woman has also been created by him for the same purpose. (S. Bhaskaran Nair).

11181*

कृत्वा शरीरपरिणाहसुखप्रवेशं
शिक्षाबलेन च बलेन च कर्ममार्गम् ।
गच्छामि भूमिपरिसर्पणघृष्टपार्श्वो
निर्मुच्यमान इव जीर्णतनुर्भुजङ्गः ॥

(अ) Mṛcch 3.9.

Vasantatilaka metre.

I[1] made an entrance for my body's round / by force of art and arms, a path to deeds ! / I skinned my sides by crawling on the ground / like a snake that sloughs the skin no longer sound; / and now I go where my profession leads. (A.W. Ryder).

1. Śarvilaka after having finished the tunnel through the wall in order to commit a theft.

11182*

कृत्वा शस्त्रविभीषिकां कतिपयग्रामेषु दीनाः प्रजा
मश्नन्तो विटजल्पितैरपहृताः क्षौणीभुजस्ते किल ।
विद्वांसोऽपि वयं किल त्रिजगतीसर्गस्थितिव्यापदाम्
ईशस्तत्परिचर्यया न गणितो यैरेष नारायणः ॥

(अ) Śānt 1.9.

(आ) ŚKDr *ad* विभीषिका (a. Śānt), SR 375.228 (a. Śānt), SSB 273.116, IS 1889.

(*a*) स्वल्पाः [दी°] Śānt (var.) (*contra-metrum*).

(*b*) क्षोणी° (°णी°) SR, SSB; खिलाः [कि°] ŚKDr.

(*c*) परं [कि°] ŚKDr; त्रिजगतां Śānt (var.), ŚKDr; °स्वर्ग° [°सर्ग°] Śānt (var.).

(*d*) गुणितो Śānt (var.).

Śārdūlavikrīḍita metre.

Brandishing weapons they frighten the poor people in some villages and squeeze money out of them, and are spoiled by the flattery of licentious courtiers ; such indeed are these kings. As for ourselves, we are considered learned people forsooth, but we have not cared to worship Lord Viṣṇu who is the lord that creates, maintains and withdraws the three worlds. (A. A. R.).

11183*

कृत्वा शान्तनवावगाहरभसं प्राग्ज्योतिषे भास्वतो
दत्त्वा निग्रहमोजसां द्विजपतेराधाय ह्रानिं गुरोः ।
अत्युद्दामपृषत्कवृष्टिनिवहैराधेय भूयो मदं
निर्माया पिहितं पयोदविजयो जेता न शल्यं कुतः ॥

(अ) Kṛkā 92.

Śārdūlavikrīḍita metre.

Having put down Bhīṣma (into a bed of arrows) and eclipsed the valour of the king of Prāgjyotiṣa, having brought about the downfall of his preceptor, the chief of Brāhmaṇa-s, and getting proud by an endless shower of arrows, O Karṇa how will not Arjuna vanquish Śalya ? just as a cloud, slowly rising in the north-eastern country and depriving the lustre of the sun and causing the destruction of the brightness of the moon, and by a sharp shower getting proud, how will he [the cloud] not be victorious as he does good to the world ? Where is any trouble (for the people) ? (A. A. R.).

11184*

कृत्वा शास्त्रेषु विश्वासं कर्म कुर्यान् न हेतुतः ।
भीष्मः पितृकरं त्यक्त्वा भूमौ पिण्डमदाद् यतः ॥

(अ) Purāṇārthasaṁgraha, Rājanīti 61.

Putting faith in the scripture one should do action and not enquire into the cause thereof ; Bhīṣma, ignored the stretched out hands of *pitṛ-s* and offered the ball of rice to the manes on the ground. (A. A. R.).

11185**

कृत्वा शिरो द्वारि बहिर्वपुश्चेच्
छ्वा रौति दीर्घं गृहिणीं प्रपश्यन् ।
तद्रोगदो वक्ति च बन्धकीं तां
बहिर्मुखोऽभ्यन्तरकायभागः ॥

(आ) ŚP 2429.

Upajāti metre (Indravajrā and Upendravajrā).

If a dog thrusts his head at the door keeping his body outside and barks for long on seeing the housewife, then it forebodes illness ; if his face is outside and the body within the house, then it indicates that she is an unchaste woman. (A. A. R.).

11186

कृत्वा संबन्धकं चापि विश्वसेच्छत्रुणा न हि ।
पुलोमानं जघानजौ जामाता सञ्छतक्रतुः ॥

(अ) Uśanas *ad* Hariv 1174.

(आ) IS 1890.

(*d*) सन् शतक्रतुः Uśa° (printer's error).

One should not trust a foe even if he becomes related to him by marriage. Indra killed Pulomā in battle, though he was his son-in-law.

11187*

कृत्वा समुद्रमुदकोच्छ्रयमात्रशेषं
दत्तानि येन हि धनान्यनपेक्षितानि ।
स श्रेयसां कथमिवैकनिधिर्महात्मा
पापं करिष्यति धनार्थमवैरिजुष्टम् ॥

(अ) Mṛcch 9. 22.

Vasantatilaka metre.

His[1] wealth was like a great ocean that he reduced to a few drops of water by constantly making generous gifts without counting the cost. Is it possible that a man so magnanimous, a peerless treasure of virtue, could have committed, for the sake of money, a crime[2] so monstrous that it would be repugnant even to a savage enemy ?[3] (R. P. Oliver).

1. Cārudatta's.
2. Murdering of Vasantasenā.
3. *Or* "to every gentleman".

11188*

कृत्वा सिंहकलेवरं विरचयन् खेदातुरान् कुञ्जरान्
वाराहीं तनुमेत्य लोलदलकान् विद्रावयन् गोपकान् ।
धृत्वा मत्स्यवपुस्तडागकुहरे कल्लोलमान्दोलयन्
कृष्णः शैशवविग्रहं विरचयँल्लेभे भ्रमन् विभ्रमान् ॥

(आ) Pad 5. 25 (a. Bhānukara).

Śārdūlavikrīḍita metre.

Assuming the body of a lion he gave fright to elephants; taking up the shape of a boar he made frolicking cowherds flee; he assumed the body of a fish under water and lashed at the waves; thus Śrī-Kṛṣṇa appearing as a small child wandered here and there and obtained different kinds of entertainment. (A. A. R.).

11189

कृत्वा स्वान्ते तथौदार्यं कार्पण्यं बहिरेव च ।
उचितं तु व्ययं काले नरः कुर्यान्न चान्यथा ॥

(अ) Śukranīti 3.193.

Having a generous heart within but showing outward reluctance to spend money, a man should incur only that much expenditure which is proper and timely and not otherwise. (A. A. R.).

11190

कृत्वा हन्त निरन्तरं कमलिनीकोषे सुधावैभवं
हित्वा सम्प्रति तां हिमैरुपहितां धत्से क्वचिन्मानसम् ।
तत् किं त्वां कथयामि हे मधुकर व्रीडाकरं भाषितं
धिग् धिक् प्रेम भवादृशां न करुणालेशोऽपि संदृश्यते ॥

(आ) Anyśat 91.

Śārdūlavikrīḍita metre.

Having continuously enjoyed the wealth of honey in the interior of a lotus and now abandoning it as it is affected by snowfall, you pitch your affection elsewhere. Oh ! what shall I say, O bee, about your shameful conduct ? Fie, fie, on love such as yours, there is not seen even a particle of compassion. (A. A. R.).

11191*

कृत्वेति सूक्तैः सरसैः प्रियायाः
कर्णावतंसं पुनरुक्तकल्पम् ।
आरोपयामास विलासदोलां
लोलेक्षणां कुन्तलचक्रवर्ती ॥

(अ) Vikram 10.31.

Indravajrā metre.

The paramount ruler of Kuntala, having rendered the ear-ornament on his beloved superfluous by these well-spoken and charming words, placed the fickle-eyed lady on a pleasure-swing. (S. C. Banerji).

कृत्वोंकारप्रदीपं see No. 8224.

11192

कृत्वोपकारं यस्तस्माद् वाञ्छति प्रत्युपक्रियाम् ।
दीनस् तृष्णाविधेयत्वाद् वान्तमप्युपलेढि सः ॥

(आ) VS 477, SR 71. 30, SSB 341. 30.

Having rendered some help to someone he who expects a return of the assistance, that person licks up once again the food which he had previously vomitted, as he is a miserable wretch motivated by greed. (A. A. R.).

11193*

कृत्स्नप्रबोधकृद् वाणी भा रवेरिव भारवे: ।
माघेनेव च माघेन कम्प: कस्य न जायते ॥

(आ) JS 44.58 (a. Rājaśekhara), Kav p. 89, SH 444 (a. [?] Rājaśekhara).

The wise sayings of poet Bhāravi brings to everyone a new awakening, as does the brightness of the sun ; but which head is not shaken in appreciation by the poetry of poet, Māgha as in the case of the heads of all persons that are shaken by the cold in the month of Māgha (which corresponds to the month of January and February) ? (A. A. R).

11194

कृत्स्नां महीं पर्यटत: सशैलवनकाननाम् ।
अपमानात् परं नास्ति साधनं मनुरब्रवीत् ॥

(अ) Pañcārthabhāṣya of Kauṇḍinya, a commentary on the Pāśupatasūtra (TSS 143) 32. 1-2.

Manu has said that a man may wander over the whole earth with its mountains and forests and finds no means of perfection better than scorn from others. (M. Hara's translation in *Brahmavidyā*, 31-32, p. 402.).

11195

... ...
कृत्स्नाद् भयाज् ज्ञातिभयं सुकष्टं विदितं च न: ॥

(अ) R (R [Bar]) 6. 10. 8 *cd*; R [B] 6. 16.8 *cd*, R [R] 6.16.8 *cd*.

(*a*) भयं R (B), R (R).

...It is well known that of all the fears, those that emanate from the kinsmen are the worst. (T. S. Raghavacharya).

11196

कृत्स्नामपि महीं जित्वा निकृष्टां प्राप्य वा दशाम् ।
वेलायां भोक्तुकामेन लभ्या तण्डुलसेतिका ॥

(अ) P (PT 2.86, PTem 2.75, PP 2.108, PRE 2, 52). Cf. Ru 109.

(इ) Old Syriac 2.42, Old Arabic 3.151.

(*a*) धरां [म°] PP.

(*b*) कृष्टां प्राप्याथवा PP ; °ष्टा माप्य PTem ; वाप्य PTem (var.).

(*c*) °कामस्य PP.

Whether he be a conqueror of the whole earth, or whether he had sunk to a degraded condition—a man who would eat, must, when the time comes, get his little measure of rice. (E. Edgerton).

11197

कृथा मैवं चेत: कथमपि मनागस्खलदित:
प्रमादाद् वाणीयं किमिह करवाणि प्रणयिनि ।
वृथैवायं ग्रन्थिक्षणक्षणितमञ्जीररणितं
ततस् त्वत्पादाब्जं यदिदमवतंसो भवतु मे ॥

(आ) Skm (Skm [B] 687, Skm [POS] 2.43.2) (a. Narasiṁha), Kav p. 50.

Śikhariṇī metre.

Oh please do not take these words of mine to heart ; they slipped out of me by inadvertence. O beloved, what shall I do ? In vain indeed is my attempt to

pervert the truth. Hence may this lotus-foot of yours, resounding with jingling anklet, serve as head - ornament to me (when I bow at your feet) ! (A. A. R.).

11198

कृपणं विलपन्नार्तो जरया जर्जरीकृत: ।
ज्ञातीनां रुदतां मध्ये म्रियते न स पूरुष: ॥

(आ) VS 3279.

Piteously complaining of his miserable lot, affected badly by the old age wrinkles and dying in the midst of weeping relatives—that person is not a man (possessing manly virtues). (A. A. R.).

11199

कृपण: स्ववधूसङ्गं न करोति भयादिह ।
भविता यदि मे पुत्र: स मे वित्तं हरेदिति ॥

(आ) SR 71. 16, SSB 341. 16, (cf. SRK 61. 2). See 11207.

A miser does not make love to his wife for fear of a son being born to him ; for a son, when born, will take away his wealth ! (A. A. R.).

11200

कृपणसमृद्धीनामपि
भोक्तार: सन्ति केचिदतिनिपुणा: ।
जलसम्पदोऽम्बुराशेर्
यान्ति लयं शश्वदौर्वाग्नौ ॥

(आ) VS 484 (a. Prakāśavarṣa), ŚP 383 (a. Prakāśavarṣa), AP 48, SR 72. 36 (a. VS), SSB 342. 36 (a. Prakāśavarṣa), SRK 62. 14 (a. Prasaṅgābharaṇa), ZDMG 27. 633. See No. 11208.

(*a*) कृपणस्य समृ° SRK.

(*d*) वशं सर्वदैव बडवाग्ने: [ल° श°] ŚP, SR, SSB (changes metre to Gīti) ; वशं [ल°] SRK.

Āryā metre (in ŚP, SR and SSB Gīti-āryā metre).

Even of the accumulated wealth of a miser there are some clever people who are capable of enjoying it ; the wealth of the waters of the ocean gets always consumed in the submarine fire. (A. A. R.).

11201**

कृपणस्य च कार्पण्यं
दातॄणां दानवर्णनं परत: ।
दुर्विधजनदीनत्वं
तत: परं कर्मणां हि परिपाक: ॥

(आ) SuM, Granthakrama° 5 (in some texts 6).

(*d*) हि कर्मणाम् SuM (var.) (*contra metrum*).

Gīti-āryā metre.

The miserly qualities of a parsimonious person, then the description of the generosity of *donors* ; the miserable condition of the poor unfortunate people, then the fruition of people's actions (—these are the topics dealt with in this book of anthology). (A. A. R.).

कृपणस्य समृद्धीनां cf. No. 11200.

कृपणस्य समो दाता see No. 11206.

11202

कृपणस्यास्तु दारिद्र्यं कार्पण्यावृतिकारकम् ।
विभवस्तु तस्य तद्दोष- घोषणापटुडिण्डिम: ॥

(आ) SkV 1324 (a. Vyāsa), Skm (Skm [B] 2205, Skm [POS] 5. 4115) (a. Śrī-Vyāsapāda), Prasanna 175*a*.

(*a*) क्षयिणन्यास्तु [कृप°] SkV (var.).

(*b*) °व्ययवृत्ति° Prasanna; °व्यावृत्ति° SkV(var.).

(*c*) तच्छ्रोष° SkV (var.).

(*d*) घोषेनापहृतौजश: Prasanna.

Poverty serves well to hide / a miser's stinginess ; / but wealth is a high-pitched drum / to tell the world his vice. (D. H. H. Ingalls.).

11203

कृपणानाथवृद्धानां यदाश्रु व्यपमार्ष्टि वै ।
हर्षं संजनयन् नृणां स राज्ञो धर्म उच्यते ॥

(अ) MBh (MBh [Bh] 12. 92, 34, MBh [R] 12. 91. 38, MBh [C] 12. 3440, cf. MBh [Bh] 12. 87. 24).

(आ) IS 1891.

(*b*) यदा श्रव्यमपार्ष्टि वै or यदाश्रुपरिमार्जति (°श्रू°) or तथाश्रमनिवासिनां (°रामनि°) or यदाश्रूणि प्रमार्ष्टि वै or यदाश्रु परिमार्ष्टि वै or यदास्रमपकर्षति (यदार्ति°) or भयं समपकर्षति MBh (var.).

(*c*) हर्षसंजननं [ह° सं°] MBh (var.); विजयते or संजनयेन् MBh (var.).

Wiping the tears of the distressed, the helpless, and the old, and inspiring them with joy, constitute the duty of the king. (P. C. Roy.).

11204

कृपणेन कथंकारं कृपाण: सह गण्यते ।
परेषां दानसमये य: स्वकोशं विमुञ्चति ॥

(आ) SSK 4. 20, KSSKP 4. 20.

How indeed could a sword be counted along with a miser ? For, at the time when gifts are being given to others he (conveniently) goes away from his treasury. (At the time of cutting the enemies to pieces the sword leaves its scabbard). (A. A. R.).

कृपणेन मृतेनापि see No. 11205.

11205

कृपणेन शवेनेव मृतेनापि न दीयते ।
मांसं वर्धयता तेन काकस्योपकृति: कृता ॥

(आ) JS 61. 8, ŚP 388, SR 71. 8 (a. ŚP), SSB 341. 8, SRK 63. 18 (a. Sphuṭa-śloka), SH fol 70a (757) and part II fol 84 *l* (50).

(*a*) शवेनैव SRK.

(*ab*) श° मृ° tr. ŚP.

A miser, unlike a corpse, gives not anything of his, even if he were to die; whereas the corpse renders service to crows by enabling them to fatten themselves on its flesh ! (A. A. R.).

11206

कृपणेन समो दाता न भूतो न भविष्यति ॥
अस्पृशन्नेव वित्तानि य: परेभ्य: प्रयच्छति ॥

(अ) Cr 297 (CR 6. 2, CPS 134. 2). Cf. No. 823 and दातारं कृपणं मन्ये; जीवन्ति च म्रियन्ते; भृत्यकार्यं हनुमता; द्वाविमौ पुरुषौ.

(आ) ŚP 386 (a. Vyāsa), VS 468, SRHt 217. 1 (a. [?] Mānasollāsa), SSSN 160. 1 (a. [?] Mānasollāsa), Vyāsa in Ujjvaladatta *ad* Uṇādisūtra 2. 79, AIR 200, SR 71. 1 (a. Kt), SSB 340. 1, IS 1892, Kt 29, KtR 29, SRRU 932, SMa

2. 26, SRS 2. 2. 7, Sama 2 न 17, SRK 61. 1 (a. Prasaṅgābharaṇa), SH fol 969 (162), SRM II 258, Regnaud I. 52.

(*a*) कृपणस्य CR (var.), Kt, KtR, VS (var.); दाने CR (var.), CPS.

(*b*) न कश्चिद् भुवि विद्यते Vyāsa in Ujj°; भविष्यति Kt, KtR.

(*c*) यत्तानि (व°) [वित्ता°] CR (var.), IS; रत्नानि [वि°] SSSN (var.).

(*d*) परेभ्यो य: CR (var.), SSSN; यत् [य:] CR (var.), CPS; परभ्य: IS, परेभ्य SH.

There does not exist a more generous man in this world than a miser, since he gives away (after his death) his (whole) wealth, not having touched it even.

11207

कृपणो धनलोभेन स्वां भार्यां नाभिगच्छति ।
अस्यां यो जायते पुत्र: स मे वित्तं हरेदिति ॥

(आ) SRK 61. 2 (a. Sabhātaraṅga), IS 7842. See 11199.

A miser, due to his greed for wealth, does not make love even to his wife; for a son born of her may take away his wealth ! (A. A. R.).

11208

कृपणोपार्जिते वित्ते भोगो भाग्यवतां भवेत् ।
दन्ता दलन्ति कष्टेन जिह्वा ग्रसति लीलया ॥

(आ) SH fol 65a (669) and part II fol 79b (75). See No. 11200.

(*b*) भोगा SH (var.).

Of the wealth accumulated by misers the enjoyment is done by some fortunate people; the teeth chew the food with great effort, but the tongue swallows it sportively. (A. A. R.).

11209

कृपणोऽपि धनाढ्यश्चेद् आगच्छति हि याचितुम् ।
एष दास्यति मे किंचिद् इति चित्ते नृणां भवेत् ॥

(अ) SkP, Nāgarakh. 209. 30.

(*b*) °गच्छन्ति SkP (var.).

Though miserly, if a rich man approaches with only the intention of begging (for something), the idea arises in the minds of the people that he may give them something (as he is wealthy). (A. A. R.).

11210

कृपणोऽप्यकुलीनोऽपि सदा संश्रितमानुषै: ।
सेव्यते स नरो लोके यस्य स्याद् वित्तसंचय: ॥

(अ) P (PP 2. 141, Pts 2. 135, PtsK 2. 142, PM 2. 53). Cf. ZDMG 56. 313.

(आ) IS 1893, SRM 2. 213.

(*a*) विरूपो [कृ°] PP.

(*b*) सद्दानाश्रितमानसै: PP; सज्जनैर्वर्जित: सदा PtsK, SRM.

(*c*) च [स] PP; लोकैर् PP, PtsK.

Even a miserable[1] man or even a man of a low family will be honoured by dependent men in this world, if he has accumulated great wealth.

1. *Or* miserly; (according to the reading found in PP 'a deformed man').

11211*

कृपाणकिरणानलं रुधिरनीरपूरच्छटा-
जटालतलसंकुलं भटतिमिङ्गिलैराकुलम् ।
प्रमथ्य समरार्णवं वरमकर्षि लक्ष्मीस्त्वया
विधाय मदमन्थरं मथनमन्दरं सिन्धुरम् ॥

(आ) PV 154 (a. Lakṣmaṇa), Pad 22. 33 (a. Lakṣmaṇa), SR 131. 112, SSB 441. 112, RJ 189 (a. Lakṣmaṇa) (=2. 70).

(*a*) °पुरछटा PV (MS).

(*b*) जटाव्रततिसं॰ SR, SSB ; °सङ्गु° PV ; °मङ्ग° PV (MS).

(*c*) विधार° Pad ; मदनमन्थरं PV (MS).

Pṛthvī metre.

Having churned the excellent ocean of battle filled with the submarine fire of the sparks given out by swords, filled with water in the form of blood collected together on the sea-bed of the battlefield, and full of aquatic creatures in the form of soldiers, you have captured Lakṣmī, the goddess of wealth in the form of the spoils of war, having the churning rod of the Mandara mountain in the form of the intoxicated war-elephants. (A. A. R.).

11212*

कृपाणीयं काली तव रिपुयशःक्षीरमनिशं
पिबन्ती व्यालीव प्रथयति तथा दुर्विषहताम् ।
यथा दूरादस्याः स्फुरणमपि संभाव्य सहसा
विमुह्यन्ति प्रौढप्रहरणभृतोऽपि प्रतिभटाः ॥

(आ) SR 124. 9, SSB 433. 9.

Śikhariṇī metre.

This dark sword of yours like a black female serpent, drinking incessantly the milk of the fame of enemies, proclaims its unbearable character [dread poison] in such a way that the enemies, though possessing efficient weapons, suddenly swoon even from afar on seeing its glitter. (A. A. R.).

11213

कृपाधीनं त्यजेदर्थं निर्वेदं ब्राह्मणं त्यजेत् ।
त्यजेत् क्रुद्धमुखीं भार्यां ज्ञानहीनं गुरुं त्यजेत् ॥

(आ) NBh 79.

(*a*) कृपादीनं NBh ; (editor's emendation as above).

One should give up wealth if it is to be had by compassion; a Brāhmaṇa should be abandoned if he has no Vedic learning; a wife who is ever angry should be given up ; and one should go away from a teacher if he is devoid of wisdom. (A. A. R.).

11214*

कृपापाङ्गाद् यस्य श्रयति रसनां शुभ्रवसना
जनानां प्रत्यूहाः सपदि विलयं यान्ति विपुलाः ।
प्रसर्पन्ते कान्ताश्चपलनयनास्ताश्च निकटं
स नः सिद्धिं बुद्धिं दिशतु भगवानेकरदनः ॥

(आ) SH 122 (a. Cakrapāṇi-kavi). (Cf. IHQ 10. 482).

(*c*) °नयनां ता° SH ; (editor's emendation as above).

Śikhariṇī metre.

By whose glance of compassion, excellent ideas come to the tip of the tongue of the people, all their impediments, however big, disappear quickly, beloveds with sportive glances come to them (of their own accord)—may this god possessing one tusk [Lord Gaṇapati] confer on us intelligence and success. (A. A. R.).

11215

कृपायां परमेशस्य सङ्कल्पे चापि कर्मणि ।
धारयैकान्तिकीं श्रद्धां भवेत् सर्वं समञ्जसम् ॥

(आ) SSMā 26. 12-13.

In the compassion of the Supreme God and in undertakings that are evolved in the mind, put forth single-minded devotion ; then everything will turn out to your satisfaction. (A. A. R.).

11216*

कृपावृष्टिस्फीतात् तव हृदयपीयूषसरस:
प्रवाहो निर्गत्य क्रमतनिमरम्य: करुणया ।
तृषार्तानामीषद्विततमधरान्त: प्रति गति-
प्रणालीभि: पञ्चाभवदिति किमन्यद्भुजकरात् ॥

(आ) SkV 20 (a. Trilocana).

(*c*) विततिमधुरान्त:प्रतिगति-SkV ; (Ingalls's emendation in his *Notes* [p. 468] as above).

Śikhariṇī metre.

From the lake of nectar that is your heart / and that has been enriched by rains of pity, / that the stream came forth and by successive narrowings / [grew five in channels leading to the barely opened mouths] / of those distressed by thirst : —/ how else had this been done but by your hand ? (D. H. H. Ingalls).

11217

कृमयो भस्म विष्ठा वा निष्ठा यस्येदृशी भवेत् ।
कायोऽयं पलयं पीडय यत् कथं परिपाल्यते ॥

(अ) Cf. P (PT 1. 131, PTem 1. 118, PP 1. 351). Variant of No. 11218.

(आ) SS (OJ) 144.

(*a*) क्रिमयो SS (OJ) ; क्रिमियो SS (OJ) (var.).

(*c*) पालयं SS (OJ) (var.).

(*d*) कतं (*sic !*) SS (OJ) (var.).

The body ends as worms, ashes and excreta. Why then tyrannize over others to nurture it ? (Raghu Vira).

11218

कृमयो भस्म विष्ठा वा निष्ठा यस्येयमीदृशी ।
स काय: परपीडाभिर् धार्यतामिति को नय: ॥

(अ) P (PT 1. 131, PTem 1. 118, PP 1. 351), cf. Ru 70. Variant of No. 11217 (SS [OJ] 144).

(आ) VS 3275, ŚP 4141, SR 371. 116 (a. ŚP), SSB 268. 2.

(*a*) क्रमयो PTem (var.); विष्टा PTem ; क्रिमयो VS.

(*c*) परतापाय ŚP, SR, SSB.

(*d*) पोष्यते यत् स को नय: PP ; युज्यताम् ŚP, SR, SSB ; वार्यताम् PTem (var.).

What kind of principle is it (which teaches:) the body that ends as worms, ashes and excreta must be preserved by way of tormenting others.

11219

कृमिकुलचितं लालाक्लिन्नं विगन्धि जुगुप्सितं
निरुपमरसप्रीत्या खादन् नरास्थि निरामिषम् ।
सुरपतिमपि श्वा पार्श्वस्थं विलोक्य न शङ्कते
न हि गणयति क्षुद्रो जन्तु: परिग्रहफल्गुताम् ॥

(अ) BhŚ 30, Śānt 2. 9.

(आ) SkV 1628, Skm (Skm [B] 2340, Skm [POS] 5. 68. 5) (a. Śūra or Śūla), SR 177. 997 (a. BhŚ), SSB 515. 990, SRK 34. 6 (a. BhŚ), IS 1894, Subh 307, SSD 2 fol 132b.

(*a*) क्रिमि° SkV, Śānt (var.) ; °कुलोचितं or कुलोरचितं (कुल°) Śānt (var.) ; °दितं or बिडं or °शतं [°चितं] BhŚ (var.) ; लालापूर्णं BhŚ (var.) ; नानाक्लिन्नं (°कीर्णं) Śānt (var.); कुगंधि or विगर्हितं [वि°] BhŚ (var.).

(*b*) निरुपमरसं (°रस°) BhŚ (var.); अनुपमरस° BhŚ (var.), Śānt (var.); स्वादान् (आस्वा°) BhŚ (var.), Śānt (var.); ऽस्वाद्य [खा°] BhŚ (var.); निरास्थि BhŚ (var.); खरास्थि [न°] BhŚ (var.), Śānt (var.).

(*c*) सुपतिम् Śānt (var.); अप्यश्वा पार्श्वस्थं or इव पार्श्वस्थं श्वा or इव श्वा पार्श्वस्थं Śānt (var.); पार्श्वस्तं BhŚ (var.); च शंकते or न शंसते or विशंकते BhŚ (var.); सशङ्कितमीक्षते (सा°; °ङ्कमिवे°; °क्षि°; °क्ष्य°) Śānt, SkV.

(*d*) ग° न हि tr. SkV, Śānt, BhŚ (var.); न ग° हि tr. Śānt (var.); न विगणयति Śānt (var.); गणपति or विगणयति न BhŚ (var.); न हि [क्षु°] Śānt (var.); क्षुद्रो [क्षु°] BhŚ (var.); मैत्री° [जन्तु] BhŚ (var.); लोकः [ज°] Śānt, SkV, Skm; परिग्रहः (°हे) Śānt (var.).

Hariṇī metre.

Just as a dog is not ashamed of being seen by Indra, the Lord of gods, when it is bent on joyfully eating a putrid and fleshless piece of human bone full of worms and saliva, and devoid of all juice and taste, so a mean fellow is never ashamed of accepting another's worthless favour, charity or munificence. (P. G. Nath).

11220

कृमिभिः क्षतसर्वाङ्गः सौकुमार्यात् प्रतिक्षणम् ।
मूर्च्छामाप्नोत्युरुक्लेशो गर्भस्थः क्षुधितैर्भृशम् ॥

(आ) SR 372. 138, SSB 269. 24, SRK 113. 1 (a. Kalpataru).

On account of the tenderness of its body the child in the womb, being surrounded all over its body by worms, swoons frequently and suffers great hardship due to hunger. (A. A. R.).

11221*

कृमिभिस्तुद्यमानस्य कुष्ठिनो वानरस्य च ।
कण्डूयनाभितापेन यद्भवेत् स्त्रीषु तद्विदः ॥

(अ) Śiva-purāṇa, Umāsaṁhitā 23. 56.

When a person suffering from leprosy and a monkey are irritated by worms and when they undergo suffering that is caused by a scratching sensation, the experience they undergo, women have; so the knowing ones (say). (A. A. R.)

11222**

कृमिरिपुयवयष्टीमधु–
गुडदुग्धविलेपनेन निम्बतरुः ।
भवति जलदुग्धसिक्तः
स्वभावतिक्तोऽपि मधुरफलः ॥

(आ) ŚP 2308.

Āryā metre.

If a Margosa (*Nimba*) tree is smeared with a paste made of *kṛmiripu*, shoots of barley, honey, jaggery and milk, and watered with milk and water then it will bear fruits that are sweet, though normally it gives bitter fruits. (A. A. R.).

11223

कृशः काणः खञ्जः श्रवणरहितः पुच्छविकलो
व्रणी पूयक्लिन्नः कृमिकुलशतैरावृततनुः ।
क्षुधाक्षामो जीर्णः पिठरककपालार्पितगलः
शुनीमन्वेति श्वा हतमपि च हन्त्येव मदनः ॥

(अ) BhŚ 2.

(आ) VS 3390 *ac/bd*, SR 371. 132 (a. VS), SSB 268. 18, IS 1895, Namisādhu in

RK 7. 76 *ac/bd*, SN 251, SkV 1696 *ac/bd*, Auc 40 *ac/bd* (a. Candaka).

(*a*) खण: (क्वा°) or कोण: BhŚ (var.); खेज: or कंज: or खंड: or कुंज: [ख°] BhŚ (var.); श्रवणविकल: VS, SkV, RK; शूलवि° or °विकटो BhŚ (var.); पुच्छरहित: SkV.

(*b*) वृणी BhŚ (var.); व्रणी: Auc, VS, SkV, RK; पूतिक्लिन्न: BhŚ (var.), Auc, RK; पूयच्छिन्न: BhŚ (var.); पूयक्लिन्नै: VS, SkV; कृमिशतकुलैर् or क्रिमिकुलशतैर् BhŚ (var.), SkV; क्रिमि° BhŚ (var.), VS; कृमिकुलचित: स्वापबहुल: RK; °कुलकृतस्रावबहुलै: VS; आदृततनु: BhŚ (var.); आचिततनु: BhŚ (var.), SR, SSB.

(*c*) °क्रांतो [°क्षामो] BhŚ (var.); म्लान: [जी°] BhŚ (var.); रूक्ष: [जी°] Auc; वृद्ध; [जी°] VS, RK; पिठरज° or पिठिरक° or पृथुतर° or मृण्मय° or पिठरित° [पि°] BhŚ (var.); °कपालार्दित° BhŚ (var.), Auc, RK; °पिठारार्दित° (°पित°) or °कसालार्पित° BhŚ (var.); °वृतगल: SR, SSB, Auc; °पितकर: VS; °गुण: BhŚ (var.).

(*d*) अभ्येति BhŚ (var.), VS, SkV; तमपि च or हृतमपि [हृ°] BhŚ (var.); तमपि मदयत्येष (°व; मदयत्येव VS,RK) मदन: Auc,VS, RK; च हंत्येष BhŚ (var.); निहंत्येव BhŚ (var.), SkV, SR, SSB; वहत्येव or न हंत्येव or च हंतेव BhŚ (var.).

Śikhariṇī metre.

When we see that a wretched dog that is lean, one-eyed, bald, earless, shown of its tail, wounded, stinking, covered with thousands of insects all over the body, pained with excessive hunger, worn out with age and wearing the circular head of a broken earthen pot around its neck, is even compelled to run passionately after a bitch, we cannot help crying unreserved shame upon the meanness and cruelty of the god of love who is not ashamed of trying his deadly arrows on such a miserable creature already dead of its own misfortunes. (P. G. Nath).

11224*

कृशा केनासि त्वं प्रकृतिरियमङ्गस्य ननु मे
मलाधूम्रा कस्माद् गुरुजनगृहे पाचकतया ।
स्मरस्यस्मान् कच्चिन्नहि नहि नहीत्येवमगमत्
स्मरोत्कम्पं बाला मम हृदि निपत्य प्ररुदिता ॥

(अ) VS 1326 (a. Mārulā or Mārumālā or Mānalā or Sārulā), ŚP 3521, SR 305. 1 (a. VS), SSB 154.2 (a. Mārulā), SkṛP 45.

Śikhariṇī metre.

"Why are you thin ?" "Such is my physique." Why are you filthy with dirt ?" "Because of cooking in the house of the elders." "Do you ever remember us ?' "No, no, no"; saying to the girl began to tremble with an ecstasy of love and falling on my chest, wept. (R. Chaudhuri).

कृशाङ्ग्या: कुचभारेण see सहेमकटकं धत्ते.

11225*

कृशानुरपधूमत्वात् प्रसन्नत्वात् प्रभाकर: ।
रक्षोविप्रकृतावास्ताम् अपविद्धशुचाविव ॥

(अ) Ragh 10. 75 (in some texts 10. 74). (Cf. A. Scharpe's Kālidāsa-Lexicon I. 4; p. 163).

(*a*) दिवाकर: or च भास्कर: Ragh (var.).

The fire and the sun both of whom were oppressed by the Rākṣasa, became as it were freed from their grief—the one on account of its smokelessness and the other on account of his clearness. (C. R. Nandargikar).

11226

कृशापि कलिता मया कुटिलवर्तिनी विद्युता
पदा परिचित: पुन: परमपीवर: पन्नग: ।
अवीक्षितमपीक्षितं सपदि तत्तमो वीक्षितं
तथापि न परीक्षितं सुभग तावकीनं मन: ॥

(आ) Vidy 424.

Pṛthvī metre.

Lightning which is crooked by nature and thin in shape was fathomed by me; a very stout snake too was detected to have gone by a path because of its trail; a thing invisible too was seen (by inference) and darkness too was seen; none-the-less, O handsome man, I was not able to examine [fathom] your [subtle] mind! (A. A. R.).

11227

कृशाय ह्रीयते तात वृत्तिक्षीणाय सीदते ।
अपहन्यात् क्षुधं यस्तु न तेन पुरुष: सम: ॥

(अ) MBh (MBh [Bh] 13. 58. 11, MBh [R] 13. 59. 11, MBh [C] 13. 3013).

(इ) SS (OJ) 226.

(*a*) कृशवित्ताय [कृ° ह्री°] MBh (var.) or कृत-विद्याय (°त्ताय) or हृतवित्तय MBh (var.); नित्यं [तात] MBh (var.).

(*b*) वृत्तिग्लानाय or °म्लानाय or °हीनाय or धृतिग्लानावसीदति (°म्लाना°) MBh (var.).

(*c*) क्षुधां MBh (var.).

(*d*) स वै पुरुषसत्तम: MBh (var.).

None equal the feeder of an emanciated, modest person who has lost his livelihood. (Raghuvira).

11228*

कृशाशयात्यन्तविवृद्धतापया
विपाण्डुरीभूतपयोधरश्रिया ।
शिलीमुखास्वादितबन्धुजीवया
तवारिनारी शरदा विडम्ब्यते ॥

(आ) VS 2487.

Vaṁśastha metre.

The wives of your rival princes resemble the autumn season as they are with slender hopes [the quarters rendered narrow], with sorrow increased [with sun's heat augmented], with the beauty of their bosoms rendered pale [with clouds made white] and having their kinsmen killed by arrows [with *bandhujīva*-flowers enjoyed by bees]. (A. A. R.).

कृशाश्वश्च कृशगव: see य: कृशाश्व: कृशगव:.

11229*

कृशासीत्यालीना मलिनवसनासीत्यवनता
चिराद् दृष्टासीति स्तनकलशकम्पं प्ररुदिता ।
परिष्वक्ता यावत्प्रणयपदवीं कामपि गता
तत: सारङ्गाक्ष्या हृदयमिदमापीतमिव मे ॥

(आ) VS 1325, ŚP 3532, SR 305. 2 (a. VS), SSB 154. 1 (a. Sāh, but not found there).

(*d*) हृदयसदने लीनमभवत् ŚP, SR, SSB.

Śikhariṇī metre.

She was closely embraced because she had grown thin; she had her head bent down as her clothes were soiled; she wept so as to cause tremor to her

bosom as she was seen after a long time, when embraced she attained a state of indescribable love; then, my heart seemed to have been completely won over by the gazelle-eyed one. (A. A. R.).

कृशे प्रहारा नि° see क्षते प्रहारा नि°.

11230*

कृशोदरि निशा कृशा तदपि ते न मान: कृश:
पुरोदिगनुरागिणी तदपि नानुरागोदय: ।
रटन्ति चरणायुधास् तदपि मौनमालम्बसे
प्रसन्नमिदमम्बरं तदपि न प्रसन्नं मन: ॥

(आ) Vidy 523, RJ 619 (=6. 32) *ab*/*dc*.

(*b*) ते न रा° [नानुरा°] RJ.

(*c*) नदन्ति [र°] RJ.

(*d*) मनो RJ.

Pṛthvī metre.

O beloved with thin waist, the night has thinned out, but not so your jealous anger; the eastern quarter has become red, but no love arises in you; the cocks are crowing, but still you are silent; the sky has become bright, but your mind is not still pleased. (A. A. R.).

11231*

कृशोदर्या: स्मेराम्बुरुहसुषमा मानदलन-
क्रियादक्षे नेत्रे जयति जयत: साम्यविधुरे ।
स्मरेणेदं शान्तिच्छिदुरशरयुग्मं सुनिहितं
न किं जानासि त्वं त्यज दयित तत्पातपदवीम् ॥

(आ) SSB 277. 9 (a. Saṁgrahītṛ).

Śikhariṇī metre.

Victorious is the brilliance of the smile on the lotus of the face of the thin-waisted damsel, her eyes are full of frolicsome cleverness in breaking all pride; thus Cupid has placed two powerful arrows to destroy all peace of mind. Beloved, do you not understand this (manoeuvre on her part)? Abandon the path where his arrows fall. (A. A. R.).

11232**

कृशो दीर्घो लघू रूक्षो निद्राहीनोऽल्पचेतन: ।
न धत्ते फलपुष्पाणि वातप्रकृतिकस्तरु: ॥

(आ) ŚP 2258.

When a tree is thin, (excessively) tall, light, harsh-looking, devoid of sleep and not properly receptive, it does not bear flowers and fruits, as it is affected by the wind-disease [rheumatism]. (A. A. R.).

11233

कृशोऽपि धन्य: सुजन: सुबुद्धिमान्
परोपकारार्थमिहार्थसम्पद: ।
महापथावस्थितपादप: शुभ:
कृशोऽपि काष्ठाय फलान्वित: किम् ॥

(अ) BhŚ 462 (doubtful).

Vaṁśastha metre.

A good man who is highly intelligent and whose wealth is utilized for helping others is really blessed though he may not be very rich; is a tree that grows on the main road and is useful to be cut down for fire-wood though not well grown with plenty of fruits? (A. A. R.).

11234

कृशोऽपि सिंहो न समो गजेन्द्रै:
सत्त्वं प्रधानं न च मांसराशि: ।
अनेकवृन्दानि वने गजानां
सिंहस्य नादेन मदं त्यजन्ति ॥

(अ) BhŚ 463 (doubtful).

(आ) IS 7504, Subh 109, SSJ 54. 1.

(*b*) तथास्थिरराशि: [च मां°] Subh.

(*c*) अनेकयूथानि Subh.

(*d*) वनं [म°] Subh.

Upajāti metre (Upendravajrā and Indravajrā).

A lion though lean (in appearance) is not to be treated on equal terms with lordly elephants; for innate strength is the important factor and not a mass of flesh; for many herds of elephants in the forest leave off all arrogance on hearing the roar of a lion. (A. A. R.).

11235

कृषतो नास्ति दुर्भिक्षं जपतो नास्ति पातकम् ।
मौनिनः कलहो नास्ति नास्ति जागरतो भयम् ॥

(आ) NT 46, IS 7505. (Variant of No. 6889).

(*a*) कृषितो NT.

(*c*) मौनेन NT.

For one who cultivates the field there is no lack of food; for one who prays there is no sin; for one who keeps silence there is no quarrel; for one who is (ever) alert there is no danger. (S. Bhaskaran Nair).

11236

कृषिं च पत्नीमनवेक्षमाणश्
चान्यानि कार्याणि समारभेद् यः ।
तप्येत् सदायाससमाकुलोऽसाव्
अनेकबाधानिचयं च याति ॥

(आ) Pras 28. 10, IS 1897.

(*a*) अनवेक्ष्य° Pras (var.).

(*b*) समारेद्यः Pras (var.).

(*c*) °कुले° Pras.

(*d*) यातः Pras.

That man who neglects his fields [farming] and his wife, and engages himself in other activities, will come to grief as he will be overcome by helplessness and will have a series of unpleasant experiences. (A. A. R.).

11237

कृषिं नरो न यः कुर्याद् गावो यस्य न धेनवः ।
सततं तस्य दुर्भिक्षं नित्यं तस्य कुभोजनम् ॥

(अ) Cr 2140 (CNPh 106). (Partly illegible and reconstructed).

That man who does not attend to his fields and whose cattle do not include cows, will ever have an insufficiency of food and even that little will always be insipid. (A. A. R.).

11238

कृषिकर्मरतो यश्च गवां च परिपालकः ।
वाणिज्यव्यवसायश्च स विप्रो वैश्य उच्यते ॥

(आ) SRM 2. 465.

That Brāhmaṇa who devotes himself to farming and the protection [breeding] of cows, and is busy with commerce is said to be a *Vaiśya* [as one who belongs to the merchant class]. (A. A. R.).

11239

कृषिका रूपनाशाय अर्थनाशाय वाजिनः ।
स्यालको गृहनाशाय सर्वनाशाय पावकः ॥

(अ) Cr 1389 (CNW 80).

(आ) IS 1896, SR 386. 382.

(*c*) श्यालको CNW; शालको SR.

Agriculture ruins beauty; horse-races destroy wealth; the brother-in-law destroys the home; fire destroys everything.

11240

कृषिकारो यथा देवि क्षेत्रे बीजं सुसंस्थितः ।
यादृशं तु वपत्येव तादृशं फलमश्नुते ॥

(अ) PdP 2. 7. 9.

Just as a farmer, O queen, has his seeds got ready in his fields ; and as he sows, so he reaps. (A. A. R.).

कृषिका वणिजा विद्या see No. 11241 D.

11241

कृषिगोरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम् ।
परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ॥

(अ) MBh (MBh [Bh] 6. 40. 44 ; BhG 18, 44). Cf. MBh (Bh) 3. 198.23. Also cf. ब्राह्मणक्षत्रियविशां ; शमो दमस् तपः शौचं and शौर्यं तेजो धृतिर्दाक्ष्यं.

(*a*) गौरक्ष्य° or °गोरक्ष or °वाणिज्यगोरक्षं MBh (var.).

(*b*) वैश्यं MBh (var.).

(*c*) पर्युत्थानात्मकं or °त्मिकं MBh (var.).

(*d*) वैश्यकर्म [शू°] MBh (var.).

Agriculture, cattle-tending, and commerce / are the natural-born action of artisans [*Vaiśya*] ; / action that consists in service is likewise natural-born to a serf [*Śūdra*]. (F. Edgerton).

कृषितो नास्ति दुर्भिक्षं see No. 11235.
कृषिर्जयति दुर्भिक्षम् see जितं कृषिभिर्दारिद्र्यं.

11241 A-B

कृषिर्वणिक्पथो दुर्गं सेतुः कुञ्जरबन्धनम् ।
खन्याकरो वनादानं शून्यानां च निवेशनम् ॥
अष्टवर्गमिमं साधु स्वस्थवत्तं विवर्धयेत् ।
जीवनार्थमिहाजीव्यैः कारयेत् करणान्वितैः ॥

(अ) KN (KN [AnSS] 5. 77-78, KN [TSS] 5.77–78, KN [BI] 5. 78-79), Agni-purāṇa 239.44 (*cd*), 45 (*ab*/*cd*/ *ef*).

(*c*) खन्याकरधनादानं KN (BI) ; खन्याकर-बलादानं Agni-pur°.

(*ef*) राजा साधुवत्तोऽनुपालयेत् Agni-pur°.

(*f*) स्वच्छवृत्तो KN (BI).

(*h*) कर्तव्यः करणाधिकैः KN (BI).

Agriculture, communication to facilitate commercial traffic, entrenchment of strongholds for soldiers in the capital, construction of dams and bridges across rivers, erection of enclosures for elephants, working of mines, and quarries, felling and selling of timber, and the peopling of uninhabited tracts—these eight-fold sources of revenue a sovereign should ever enhance ; his officers, looking up to him for livelihood, should also do so, for maintaining themselves. (M. N. Dutt's translation of KN [BI]).

11241 C

कृषिर्विद्या धनं चैव नारी प्रथमयौवनम् ।
सुदृढमपि कर्तव्यं कृष्णसर्पमुखं यथा ॥

(अ) Cr 1390 (CNP II 228, CnT I. 6, CnT II 9.10, CnT III 7.6, CnT V 18, CM 45. Cf. No. 11241 D and शस्त्रं शास्त्रं कृषिर्विद्या.

(*a*) धनश् CNP II.

Farming, knowledge, wealth, first youth of a woman should be held firmly, in the same way as one should held firmly the head of a black serpent.

11241 D

कृषिर्विद्या वणिग् भार्या स्वधनं राज्यसम्पदः ।
सुदृढं चैव कर्तव्यं कृष्णसर्पमुखं यथा ॥

(अ) VC (VCsr 14.2, VCmr 14. 27, VCbr 14.1). Cf. No. 11241C and शस्त्रं शास्त्रं कृषिर्विद्या.

(आ) SuB 8. 5, IS 1898.

(*a*) कृषिका वणिजा विद्या SuB.

(*b*) येन तस्योपजीवितम् SuB ; द्रविणं [स्व°] VCmr ; राजसेवनम् VCmr ; राज्यसेवनम् VCbr.

(*c*) एतत् सर्वं दृढं कार्यं VCmr ; दृढमेव प्रकर्तव्यं VCbr.

Keep a firm hold on your farming, on knowledge, a merchant, a wife, wealth, and the fortune of royalty, as you would on a cobra's head. (F. Edgerton).

11241 E

कृषिवृष्टिसमायोगाद् दृश्यन्ते फलसिद्धय: ।
तास्तु काले प्रदृश्यन्ते नैवाकाले कथंचन ॥
तस्मात् सदैव कर्तव्यं सधर्मं पौरुषं नरै: ॥

(अ) Matsya-purāṇa 221. 9-10 *ab*.

(आ) ŚbB 2. 435.

(*a*) कृषेर् [कृषि°] Matsya-pur° (var.) ; कृष्टि° ŚbB.

(*c*) ताश्च ŚbB.

(*f*) सदैवं Matsya-pur° (var.) ; नृभि: [नरै:] ŚbB.

Good crops are obtained by a combination of efficient farming and good rains; they too can be obtained only in the proper season, and never are they seen in unseasonable time. Hence it is that men should ever perform proper actions putting forth their manliness. (A. A. R.).

11241 F

कृषिस्तु चोत्तमा वृत्तिर् या सरिन्मातृका मता ।
मध्यमा वैश्यवृत्तिश्च शूद्रवृत्तिस्तु चाधमा ॥

(अ) Śukranīti 3. 274 (in some editions 3. 264).

Agriculture depending on irrigation by means of good rivers is considered to be a good occupation ; the occupation of *Vaiśya-s* is intermidiate; and that of *Śūdra-s* is inferior. (S. Bhaskaran Nair).

11241 G

कृषीवलानां भुवि कालवर्षाद्
अकालवर्षाद् भिषजां प्रमोद: ।
सस्यप्रवृद्धिं कुरुते हि पूर्व:
प्रजासु रोगप्रचयं द्वितीय: ॥

(आ) JS 309. 21, SRHt 137. 11 (a. [?] Mānasollāsa), SSSN 100.13.

(*c*) यत् सस्यवृद्धि SRHt, SSSN ; पूर्वं SRHt, SSSN.

(*d*) द्वितीयम् SRHt, SSSN.

Upajāti metre (Upendravajrā and Indravajrā).

When rains come down on the earth in the proper season the farmers are jubilant and when they descend in unseasonable times the physicians are joyous ; for, in the first case crops become plentiful and in the latter case there is an increase of diseases among the people. (A. A. R.).

कृषेर्वृष्टिसमायोगाद् see No. 11241 E.

11241 H

कृष्टं दिवा भानुमतस्तुरङ्गैर्
नक्तं घनै: कर्दमितं तमोभि: ।
बीजैर्विकीर्णैरिव चन्द्रिकायां
तारागणैर्व्योमतलं विरेजे ॥

(आ) SRHt 254. 2 (a. Jagadeka-vīracarita).

It was ploughed during day-time by the horses of the sun, it was muddied at night by dense darkness, it was

scattered with seeds, as it were, with stars in the moonlight; thus the surface of the sky shone. (A. A. R.).

11241 I*

कृष्टांशुका कापि नरेन्द्रवामा
लतानिकुञ्जात् कपिना सकोपम् ।
धूर्ता पलाय्य प्रियमालिलिङ्ग
कोपं न चाप प्रतिसुन्दरीभ्यः ॥

(अ) Vikram 10. 54.

Upajāti metre (Indravajrā and Upendravajrā).

A cunning lady of the king, with her upper garment angrily pulled by a monkey from the creeper-bower, stealthily embraced her lover, and did not incur the wrath of the rival beautiful ladies. (S. C. Banerji).

11241 J

कृष्टाः प्रविष्टे ये काल- पाशे कण्ठान्मुमूर्षताम् ।
अशस्ता अपवित्राश्च ते हाराः कस्य हारिणः ॥

(अ) RT (RT [V.V.R.I.] 5. 13, RT [S] 5. 13, RT [T] 5. 13).

Who could delight in necklaces, cursed and unholy, which have been torn from the neck of the dying (king), when the sling of death had passed over it? (M. A. Stein).

11241 K*

कृष्टा केशेषु भार्या तव तव च पशोस्तस्य राज्ञस्तयोर्वा
प्रत्यक्षं भूपतीनां मम भुवनपतेराज्ञया द्यूतदासी ।
तस्मिन् वैरानुबन्धे वद किमपकृतं तैर्हता ये नरेन्द्रा
बाह्वोर्वीर्यातिभारद्रविणगुरुमदं मामजित्वैव दर्पः ॥

(अ) Veṇī 5. 30. (Cf. A. B. Keith, *The Sanskrit Drama*, p. 218).

(आ) SR 361. 51 (a. Veṇī), SSB 249. 51 (a. Veṇī), Daś *ad* 1. 47 (p. 54).

(*b*) क्ष्मापतीनां Veṇī (var.).

(*c*) अस्मिन् Veṇī (var.), Daś; तव [वद] Daś.

(*d*) °रेक° [°भार°] Veṇī (var.); °सार° [°भार°], Daś; °गुरुमदं Daś; गर्वः [द°] SR, SSB.

Sragdharā metre.

Thy wife—whether thine, O beast, or that king's or the twins'— was seized by the hair, in the presence of all the princes, by my command as lord of the earth, she won as my slave at the dice. With this abiding cause of hatred between us, say what wrong was wrought by the kings whom thou hast slain? When thou hast not conquered me, why vainly dost thou beast of the cumbrous strength of thy huge arms? (A. B. Keith).

11242*

कृष्टा येन शिरोरुहेषु रुदती पाञ्चालराजात्मजा
येनास्याः परिधानमप्यपहृतं राज्ञां गुरूणां पुरः ।
यस्योरःस्थलशोणितासवमहं पातुं प्रतिज्ञातवान्
सोऽयं मद्भुजपञ्जरे निपतितः संरक्ष्यतां कौरवाः ॥

(अ) Veṇī 3. 47.

(आ) SkV 1556, Sar 5. 516, Nāṭyadarpaṇa *ad* 35, 39, ŚbB 2. 478, 3. 60, 3. 217.

(*a*) °हे नृपशुना [°हेषु रु°] Veṇī; पशुना [रु°] Sar.

Śārdūlavikrīḍita metre.

He who dragged the daughter of Pāñcāla, / weeping, by the hair; / who tore away her robe / before the kings

and elders ; / he from whose breast I swore / to drink the blood like wine / has fallen in my hands, oh Kauravas. / Come save him if you can. (D. H. H. Ingalls).

कृष्टिवृष्टिसमायोगाद् see No. 11241 E.

11243*

कृष्टे घोटकटापसंपुटघटाफालाप्रसंघट्टनैश्
छिन्नारातिकबन्धरन्ध्रविगलद्रक्तेन सिक्ते रणे ।
मूलेन त्वदसिप्रहारपतिता वैरीभदन्तव्रजा
राजन्ते जगदग्रपल्लवियशोबीजप्ररोहा इव ॥

(आ) Skm (Skm[B] 1565, Skm [POS] 3. 39. 5) (a. Vīradatta).

Śārdūlavikrīḍita metre.

When the battlefield was ploughed with a violent collision of the foreheads of the cavalry and when it was watered with the blood flowing from the headless trunks of the enemies cut to pieces by you and when the tusks of the enemy's elephants were felled from their roots by the slashes of your sword, they shine as if they were the shoots of the seeds of fame that had spread all over. (A. A. R.).

11244

कृष्टेष्वासविमुक्तमार्गणगतिस्थैर्यं जने यौवनं
कामान् क्रुद्धभुजङ्गकायकुटिलान् विद्युच्चलं जीवितम् ।
अङ्गारानलतप्तसूतरसवद् दृष्ट्वा श्रियोऽप्यस्थिरा
निष्क्रम्यात्र सुबुद्धयो वरतपः कर्तुं वनान्तं गताः ॥

(आ) AS 323.

(*a*) कुष्टे° AS (var.) ; यने [ज°] AS (var.).

(*c*) अंगादा° AS (var.).

Śārdūlavikrīḍita metre.

Seeing youth in the people deprived of firmness by the arrows discharged by Cupid drawing (up to the ear), and the course of love-affairs crooked like the body of an angry serpent, and life unsteady like lightning and prosperity too mobile like quicksilver heated by charcoal fire, intelligent people getting out of it all go to the penance-groves for performing excellent penance (A. A. R.).

11245

कृष्णं केचन न स्मरन्ति नितरां दारिद्र्यदुःखातुरास्
तं यत्केचन न स्तुवन्ति विविधै रोगैर्भृशं व्याकुलाः ।
तं नो केचन लोभलीनमनसः सम्यग् भजन्ते ततो
द्वित्रा एव तदङ्घ्रिपूजनरता मुक्तिं लभन्ते जनाः ॥

(अ) Vai 88.

Śārdūlavikrīḍita metre.

Some people do not remember Śrī-Kṛṣṇa and they are the ones afflicted by extreme poverty ; some do not sing his praises and they are the ones very much worried by various diseases ; others do not worship him properly due to their being sunk in greed ; two or three alone are devoted to worship at his feet and they attain liberation (from the ills of the world). (A. A. R.).

11246**

कृष्णं तालु भवेद् यस्य स भवेत् कृष्णतालुकः ।
कुद्दालश्चोत्तरैर्दन्तैश् छाद्यन्ते यस्य चाधराः ॥

(आ) ŚP 1659.

(The horse) whose palate is dark in colour is called *Kṛṣṇatāluka* [one with black palate] ; if his lip is covered by prominent teeth he is called *Kuddāla* [the hoe-toothed one]. (A. A. R.).

11247

कृष्णं वपुर्वहतु चुम्बतु सत्फलानि
रम्येषु संचरतु चूतवनान्तरेषु ।
पुंस्कोकिलस्य चरितानि करोतु नाम
काकः कलध्वनिविधौ ननु काक एव ॥

(आ) ŚP 886, VS 766 (a. Jayavardhana), SR 228. 213 (a. VS), SSB 619. 14 (a. Jayavardhana), SRK 194. 8 (a. Śārṅgadhara), Any 67. 124, RJ 423, IS 7843, SRRU 887 (a. Jayavardhana), Regnaud II. 97.

(*c*) चारितानि SRRU ; कामं [नाम] SSB, ŚP, SRK, Any.

(*d*) काकः पुनः कलविधौ न पिकः कदापि (कलध्वनिविधौ ननु (स तु SRK, IS) काक एव ŚP, SRK, SSB, IS.

Vasantatilakā metre.

Let the crow possess a black body, taste sweet fruits, flit about in charming avenues of mango-trees ; thus, let him imitate the various actions of the cuckoo ; but none-the-less in the 'sweetness' of his voice he is but a crow. (A. A. R.).

11248*

कृष्णं समरसतृष्णं
दृष्टवतो विष्टरश्रवसः ।
राजन्यजन्ममूले
भुजमूले पुलकमुकुलानि ॥

(आ) Pad 16. 3 (a. Bhānukara).

Upagīti-āryā metre.

When Lord Viṣṇu saw the King Kṛṣṇa eager to have the sense of all-round justice[1], there arose bud-like hairs standing on ends at the root of his arms, the root-cause of the warrior race[2]. (A. A. R.).

1. *Or* eager to do battle.
2. The *Kṣatriya-s* arose from the arm of the supreme Puruṣa in the Ṛgveda.

11249*

कृष्णः करोतु कल्याणं कंसकुञ्जरकेसरी ।
कालिन्दीकूलकल्लोल- कोलाहलकुतूहली ॥

(अ) BhŚ 464 (doubtful).

(आ) JSub 102. 1.

May Śrī-Kṛṣṇa bring us auspicious welfare, he who acted the lion in killing the Kaṁsa-elephant, who was ever enthusiastic in boisterous sports on the banks and waves of the river Yamunā ! (A. A. R.).

11250*

कृष्णः किं कुरुते गतः स मथुरामित्याकलय्योद्धवाद्
अन्तर्हासितया क्षणार्धमपि न स्थातुं क्षमा यौवतम् ।
विस्फूर्जत्करतालिकापटुरविप्रोत्फुल्लगण्डस्थलं
निःशंकं कथयन्ति गोपसुहृदः कुब्जारतिं श्रीपतेः ॥

(आ) Vidy 893.

Śārdūlavikrīḍita metre.

What is Śrī-Kṛṣṇa doing now ? He has gone to Mathurā. Hearing this news from Uddhava the young womenfolk at Gokula could not remain quiet even for a moment due to inward [suppressed] laughter : clapping their palms noisily on their blooming cheeks the cowherd-friends narrate without hesitation Śrī-Kṛṣṇa's love-affair with a hunch-back girl. (A. A. R.).

11251*

कृष्णः केशो दृगेषा झषतनुरधरो मन्दरागं हि धत्ते
सौकर्यं दोष्णि रेजे किल सुखरहिता मध्यमान्ता बलिश्रीः ।
रामाग्र्यत्वं वपुःश्रीः प्रथयति यमुनादर्पहृद्रोमवल्ली
धत्ते जङ्घाभिरामश्रियमिव कलिहृत्पादपद्मं तव श्रीः ॥

(आ) SuMañ 109. 13-16.

Sragdharā metre.

Your hair, (my lord king), is Kṛṣṇa [dark], your eyes have the shape of a Mīna [fish], your lip has good red colour, there shines skill in your arms and the fold of the skin reaches up to the waist (puts an end to the glory of the demon Bali), the charm of your body is excellent like that of Rāma (pleasing to women) and your hair takes away the pride of Yamunā, and Śrī [beauty] resorts to your lotus-feet which take away all the evils of Kali [Iron age] and vies with the beauty of your shanks. (A. A. R.).

11252*

कृष्णः क्रीडितवान् गोभिर् इति गोतुल्यबुद्धिषु ।
पक्षपातवती लक्ष्मीर् अहो देवी पतिव्रता ॥

(आ) JS 417. 5 (a. Hemasūri), VS 2291 (a. Amṛtadatta), SuMañ 41. 5-6.

People having intelligence equal to that of cows say that Śrī-Kṛṣṇa had sports with cows and bulls; Lakṣmī [prosperity] is always full of partiality: Oh what a chaste goddess devoted to her husband! (A. A. R.).

11253*

कृष्णः पातु स यस्य संसदि गवां वेणुप्रणादोर्मयो
गोपीनामनुवासरं नवनवा घूर्णन्ति कर्णोदरे ।
तद्वक्त्रासववासिता इव तदाकूतिप्रपञ्चा इव
भ्राम्यत्तत्करपल्लवाङ्गुलिगलल्लावण्यलिप्ता इव ॥

(आ) Skm (Skm [B] 281, Skm [POS] 1. 57. 1) (a. Lakṣmīdhara), Kav p. 97.

(c) तदाकूत° Skm (POS);°प्रपञ्च Skm (var.).

Śārdūlavikrīḍita metre.

May that Śrī-Kṛṣṇa protect (us all), in whose company the waves of music of his flute reel in the ear-cavity of the cows and the cowherdesses every day with ever fresh charm; they seemed to be rendered fragrant with the saliva of his mouth, broadcast his good feelings and smeared as it were with the loveliness of his moving fingers (when he was playing on the flute). (A. A. R.).

11254*

कृष्ण कृष्ण कृपालुस्त्वम् अगतीनां गतिर्भव ।
संसारार्णवमग्नानां प्रसीद पुरुषोत्तम ॥

(आ) VS 3502. Cf. P. Peterson in *Actes du 6e Congrès International des Orientalistes*, Leide 1885, p. 352.

Lord, Lord, Thou art merciful. Be thou, Oh Leader of men, the way for us who know no other way, and sink beneath the waves of Time. (P. Peterson).

11255**

कृष्ण कृष्ण परमेश्वर विष्णो
पाहि पाहि भवकर्दममध्ये ।
कामलोभमदमत्सरकोपैर्
बाध्यमानमनिशं कृपणं माम् ॥

(आ) VS 3511 (a. Vallabhadeva).

(d) अबलं कृ° [अनिशं कृ°] VS (var.).

Svāgatā metre.

Oh Lord Kṛṣṇa, Kṛṣṇa, Supreme Lord, O Viṣṇu, guard me, protect me fallen in the midst of the mire of worldly life and rendered ever miserable by being bound by passion, greed, pride, envy and anger. (A. A. R.).

11256**

कृष्णतित्तिरिरितीह पतत्त्री
वृत्ततित्तिरिरिति प्रथितो यः ।
चातकः स्वररवो दधिमल्लो
गौरतित्तिरिसमाः शकुनेषु ॥

(आ) ŚP 2729.

Svāgatā metre.

The bird black partridge here (in the treatise on *Śakuna*) is divulged as *Vṛttatittiri*; the birds *Cātaka*, *Svararava* and *Dadhimalla* are (treated) at par with the white partridge for the purpose of *śakuna-s* [omens]. (S. Bhaskaran Nair).

11257*

कृष्णत्वं केशपाशे वपुषि च कृशतां नीचतां नाभिबिम्बे
वक्रत्वं भ्रूलतायामलककुटिलतां मन्दिमानं प्रयाणे ।
चापल्यं नेत्रयुग्मे कुचकलशयुगे कर्कशत्वं दधाना
चित्रं दोषानपि स्त्री लसति मुखरुचा ध्वस्तदोषाकरश्रीः ॥

(आ) AS 110.

(*b*) मंदिमाणं or मंदमाने AS (var.).

(*d*) °दोषादपि or °लशति AS (var.).

Sragdharā metre.

Though she has black colour in her tresses, thinness in her body, depth [meanness] in her rounded navel, crookedness in her eye-brows and tresses, slowness in her gait, fickleness in her pair of eyes, hardness in her bosom, O wonder, a woman converts her defects into virtues by the lustre of her face which eclipses the beauty of the moon. (A. A. R.).

11258*

कृष्णत्वं घनमण्डलस्य गलितं लग्नं मुखे त्वद्द्विषां
विद्युद्दाम जगाम तावकमसिं गर्जिर्भवद्दुन्दुभिम् ।
वृष्टिस् त्वत्परिपन्थिपार्थिववधूनेत्रेषु चक्रे स्थितिं
चापं ते वसुधाधिनाथ बलभित्कोदण्डकान्तिः श्रिता ॥

(आ) ŚP 1239, SR 108. 199 (a. ŚP), SSB 401. 215.

(*b*) विद्युद्धाम ŚP ; °कमसिं SR, SSB.

Śārdūlavikrīḍita metre.

Blackness left the clouds and clung to the faces of your enemies, the lightning flash went to your sword and the thunder to your kettle-drums, the showers came to stay in the eyes of the wives of your enemies and the brilliance of the rainbow, O king, has resorted to your bow. (A. A. R.).

11259*

कृष्ण त्वं नवयौवनोऽसि चपलाः प्रायेण गोपाङ्गनाः
कंसो भूपतिरब्जनालमृदुलग्रीवा वयं गोदुहः ।
तद् याचेऽञ्जलिना भवन्तमधुना वृन्दावनं मद्विना
मा यासीरिति नन्दगोपवचसा नम्रो हरिः पातु वः ॥

(आ) PdT 15, ŚP 130 (a. Bilvamaṅgala-Śrīcaraṇa), AP 54 (not found in Kṛṣṇakarṇāmṛta), SR 23. 149 (a. ŚP), SSB 39. 66, RJ 69 (a. Bilvamaṅgala), A. B. Keith in *History of Sanskrit Literature*: p. 218.

(*b*) °भिदुरग्रीवा [°मृदुल°] Keith.

(*d*) गोपनन्दवचसा [न°] SSB, Keith.

Śārdūlavikrīḍita metre.

May Hari guard you, Hari who bowed low in obedience when the cowherd Nandagopa[1] thus entreated him : O Kṛṣṇa, thou art in the freshness of youth, our maidens are mostly fickle. Kaṁsa is king, and we herders have necks as tender[2] as the lotus-stalk ; with folded hands. I entreat thee not to go without me to the Vṛndāvana wood. (A. B. Keith).

1. A. B. Keith has : 'Nanda'.
2. A. B. Keith has : frail'.

11260*

कृष्ण त्वं पठ किं पठामि ननु रे शास्त्रं किमु ज्ञायते
तत्त्वं कस्य विभोः स कस्त्रिभुवनाधीशश्च तेनापि किम् ।
ज्ञानं भक्तिरथो विरक्तिरनया किं मुक्तिरेवास्तु ते
दध्यादीनि भजामि मातुरुदितं वाक्यं हरेः पातु वः ॥

(आ) SR 23. 148, SSB 39. 64 (wrongly a. Bilvamaṅgala ; see No. 11259).

Śārdūlavikrīḍita metre.

"Kṛṣṇa, you study." 'What am I to study ?' "Why, the scriptures of course." 'What is known by that ?' "Truth." 'Of what ?' "Of the Lord." 'Who is he ?' "The lord of the three worlds." 'What then ?' "True knowledge, devotion and dispassion." 'What is the use ?' "Liberation." 'Let that be yours. I shall eat curds etc.' May these words of Śrī-Kṛṣṇa spoken to his mother protect you all. (A. A. R.).

11261*

कृष्ण त्वदङ्घ्रियुगलाम्बुजभक्तिरेणु-
पुञ्जान्तरालपरिधूसरविग्रहोऽहम् ।
भृङ्गः कदा निजपतत्त्रविधूननेन
प्रेतेशदिक्तिमिरपातपटुर् भवेयम् ॥

(आ) VS 3406.

Vasantatilakā metre.

Lord Kṛṣṇa, I am a bee whose body is dusty by the mass of pollen of devotion at the pair of your lotus-feet ; when shall I be efficient in warding off the darkness of the quarter of the God of Death by shaking it off [flying] by my own wings ? (A. A. R.).

11262*

कृष्ण त्वदीयपदपङ्कजपञ्जरान्ते
अद्यैव मे विशतु मानसराजहंसः ।
प्राणप्रयाणसमये कफवातपित्तैः
कण्ठावरोधनविधौ स्मरणं कुतस्ते ॥

(आ) Sama 2 प 43, SRK 91.4 (a. Karṇāmṛta, but not found there), SRM II 4.

Vasantatilakā metre.

Lord Kṛṣṇa, may the swan of my mind enter today itself into the interior of the cage of your lotus-feet. At the time of drawing the final breath when I will be affected in my throat by the humours phlegm, wind and bile, where is the scope for remembering you ? (A.A.R.).

11263*

कृष्ण त्वद्वनमालया सहकृतं केनापि कुञ्जान्तरे
गोपीकुन्तलबर्हदाम तदिदं प्राप्तं मया गृह्यताम् ।
इत्थं दुग्धमुखेन गोपशिशुनाख्याते त्रपानम्रयो
राधामाधवयोर्जयन्ति वलितस्मेरालसा दृष्टयः ॥

(आ) Skm (Skm [B] 272, Skm [POS] 1. 55 2) (a. Śrīmal-Lakṣmaṇasena), PG 202 (a. Srī-Lakṣmaṇasena or °sena-deva or °sena-nṛpa).

(a) कुञ्जोदरे PG.

(b) नीतं [प्रा°] PG (var.).

(c) मुग्धमुखेन PG (var.); गोपशिशुनाप्युक्ते (°ना ख्याते) PG (var.); त्रपानेत्रयो PG (var.).

Śārdūlavikrīḍita metre.

"Here, Kṛṣṇa, is the garland of wild flowers of yours mixed with peacock's feather from the lock of hair of some cowherdess, which I picked up from a

bower" : When this was said by a cowherd boy with milk in mouth[1] Rādhā and Kṛṣṇa bent their heads in shyness and their glances were rather embarrassed : (but) they remain victorious. (A. A. R.).

1. Or 'having a face white like milk'.

11264**

कृष्णद्वैपायनाद्यैस् तु　　साधितो लयसंज्ञितः ।
नवस्वेव हि चक्रेषु　　लयं कृत्वा महात्मभिः ॥

(आ) ŚP 4350.

By the sage Vyāsa [Kṛṣṇadvaipāyana] and others the absorption of the mind [*laya*] was accomplished in nine *cakra*-s [mystical circles in the human body] ; these great souls thus practised deep concentration. (A. A. R.).

11265

कृष्णधनंजयभीमान्
　　द्विजवेषस्थाञ्जरासुतश्चिह्नैः ।
क्षात्रैः　क्षिप्रमजानाद्
　　आकारैरिङ्गितं　विद्यात् ॥

(अ) Upadeśa-śataka 47.

Āryā metre.

When Śrī-Kṛṣṇa, Arjuna and Bhīma, putting on the dress of Brāhmaṇa-s, went to the son of Jarā [Jarāsaṁdha], he recognised them quickly as warriors of the Kṣatriya class by their bearing. One should understand the inward thoughts of others by their facial expressions. (A. A. R.).

11266*

कृष्णभक्तिरसभाविता　मतिः
　　क्रीयतां यदि कुतोऽपि लभ्यते ।
तत्र　मूल्यमपि लौल्यमेकलं
　　जन्मकोटिसुकृतैर्न　लभ्यते ॥

(आ) PG 14.

(*a*) °रसवासिता PG (var.).

(*b*) कुतो न PG (var.).

(*c*) मौल्यमपि PG (var.).

Rathoddhatā metre.

A mind that is pervaded by devotion to Śrī-Kṛṣṇa may be bought if it is available for sale anywhere ; its cost is intense devotion alone, and may not be had (even) by the good deeds of a crore of births. (A. A. R.).

11267

कृष्णमुखी न मार्जारी　　द्विजिह्वा न च सर्पिणी ।
पञ्चभर्त्री न पाञ्चाली　　यो जानाति स पण्डितः ।

(आ) SR 185. 25, SSB 530. 25[1].

(*a*) कृष्णास्या न तु SSB.

(*c*) पञ्चभर्ता SSB.

1. A riddle of *Prahelikā*-variety.

It is black-faced, but is not a female cat ; double-tongued, but not a female serpent ; it has five husbands [masters], but not Draupadī ; he who knows this, is a learned person.[1] (A. A. R.).

1. Answer : *lekhanī* 'a pen'.

11268

कृष्ण राम मुकुन्द वामन वासुदेव जगद्गुरो
　　मत्स्य कच्छप नारसिंह वराह राघव पाहि माम् ।
देवदानवनारदादिमुनीन्द्रवन्द्य　　दयानिधे
　　देवकीसुत देहि मे तव पादभक्तिमचञ्चलाम् ॥

(आ) PG 35, Haribhakti v. 808-89.

(*b*) रत्न [पाहि] PG (var.).

Haranartana metre, also known as Vibudhapriyā.

Oh Kṛṣṇa, Rāma, Mukanda, Vāmana, Vāsudeva, Oh preceptor of the universe, Oh Fish (incarnation), Oh Tortoise, Oh Man-lion, Oh Boar incarnation, O Rāghava, save me. Oh compassionate one, the one worshipped by the gods, demons and the chief of sages such as Nārada, Oh son of Devakī, grant me unswerving devotion at your feet. (A.A.R.).

11269*

कृष्णवर्णहृदयं सितदीप्ति
दुर्धियः किल कलङ्किनमाहुः ।
कृष्णवर्णसमुदीरणमात्राद्
एव यद् गलति दृश्यकलङ्कः ॥

(आ) SR 304. 144, SSB 152. 152, SRK 170. 14 (a. Sphuṭaśloka).

Svāgatā metre.

Ignorant people say that the white-rayed moon has a heart that is black just because he has a spot; the visible black spot [badness in one] disappears by merely pronouncing the letters of the name of Kṛṣṇa. (A. A. R.).

11270*

कृष्णवर्त्मनि गुणान् गणयन्ती
जीवनेऽपि जरयन्त्यनुरागम् ।
आगता बत जरेव हिमानी
सेव्यतां सुरतरङ्गवतीयम् ॥

(आ) SR 95. 12, SSB 381. 14, SRK 97. 2 (a. Sphuṭaśloka).

(*b*) जनयत्य° SRK.

Svāgatā metre.

Winter has alas! come when merits are seen in (the close proximity of) fire, when one's interest in water is worn out and hence a passionate woman may be resorted to for love-sports; just like old age which finds merits in the path of Śrī-Kṛṣṇa, when interest in living is greatly worn out, and hence the divine river [Gaṅgā] should be resorted to. (A. A. R.).

11271**

कृष्णशिरोरुहपादो
यो वा प्राक् पाण्डुरोऽपरे नीलः ।
स भवति शुभकृच्छागः
सोऽपि शुभो वामनो यश्च ॥

(आ) ŚP 2823.

Āryā metre.

That goat which has black hairs and legs or that which is white in the front and black at the back, will do good when seen as omen; and that also is auspicious if it is of small height [dwarfish]. (A. A. R.).

11272

कृष्णसर्पं द्विजं नष्टं शूद्रं चाक्षरसंयुतम् ।
गर्दभं जारजातं च दूरतः परिवर्जयेत् ॥

(आ) Sama 2 द 30. Cf. खरं श्वानं गजं मत्तं; गजं मत्तं द्विजं भ्रष्टं; यस्य भार्या विरूपाक्षी and विद्यते कलहो यत्र.

A black serpent, a degraded Brāhmaṇa, a Śūdra who has a smattering of learning, a donkey and one born in adultery, —all these one should avoid at any cost. (A. A. R.).

11273*

कृष्णसारे ददच्चक्षुस् त्वयि चाधिज्यकार्मुके ।
मृगानुसारिणं साक्षात् पश्यामीव पिनाकिनम् ॥

(अ) Śāk 1. 6. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 1 : p. 12).

(आ) Almm 158.

When on the antelope I[1] bend my gaze,/and on your Majesty[2], whose mighty bow/has its string firmly braced; before my eyes/ the God that wields the trident seems revealed,/chasing the deer that flies from him in vain. (M. M.-Williams).

1. The charioteer.
2. King Duṣyanta.

11274*

कृष्णस्निग्धकनीनिके विकसत: कर्णान्तदीर्घे दृशाव्-
उत्कम्पो हृदयस्य वेपितकुचाभोगः शनैः शाम्यति ।
धत्ते शीतरुचो विधुंतुदमुखान्मुक्तस्य लक्ष्मीमिदं
मुग्धाङ्ग्या विगलद्विमोहतिमिरं वक्त्रं प्रसीदत्क्रमात् ।।

(आ) SR 310. 5, SSB 163. 5.

Śārdūlavikrīḍita metre.

The eyes which extend up to the ears have the dark and glossy pupils now coming to life; the tremor (due to fear) of the heart which had made the bosom heavy has now calmed down, the face of the charming damsel, freeing itself from the effects of the gloom of a swoon, now gradually possesses the beauty of the moon which has just been freed from the mouth of Rāhu [a lunar eclipse]. (A.A.R.).

11275**

कृष्णाकसेरुखर्जूर्यो बदरी मधुकम्बरी ।
शर्करा मधु सर्पिश्च सर्वोन्मादे पिबेदिदम् ।।

(आ) ŚP 2968.

The decoction made from *kṛṣṇā*-grass [*punar-navā* with dark blossoms], *kaseru*-grass, date fruits, *badarī*, *madhukambarī*, sugar, honey and ghee should be taken in all cases of mental derangement. (S. Bhaskaran Nair).

11276*

कृष्णा ते कचसंहतिर्
अम्बुजनयने तवाधरः शोणः ।
त्वं सुरतरङ्गिणी कथम्
असितस्तापी न ते वियोगः स्यात् ।।

(आ) SR 291. 7, SSB 130. 7.

Gīti-āryā metre.

Your mass of tresses is dark [is the Kṛṣṇā river], Oh lotus-eyed one, your lips are red [is the Śoṇa river], you are passionate in love-sports [you are the Gaṅgā river]. How can you torment me by love [How do you not have the river Yamunā mixing with you]? I may not have separation from you. (A. A. R.).

11277*

कृष्णापराभवभुवा रिपुवाहिनीभ-
कुम्भस्थलीदलनतीक्ष्णगदाधरस्य ।
भीमस्य कोपशिखिना युधि पार्थपत्त्रि-
चण्डानिलैश्च कुरुवंशवनं विनष्टम् ।।

(अ) Bhāsa's Dūtavākya 1. 14.

(आ) Almm 159.

Vasantatilakā metre.

The forest of the Kurus' family-tree will be blasted in battle by the fierce gusts of Arjuna's arrows fanning flames of Bhīma's ire; his wrath is fired by the shaming of Draupadī [Kṛṣṇā], and ever he bears the terrible mace to crush the broad foreheads of elephants in the foe-men's host. (A. C. Woolner and L. Sarup).

11278*

कृष्णाप्यन्त:शुद्धा
जडाशयापि प्रकृष्टजीवनभृत् ।
अधिकृतभुजङ्गसङ्गा
पतिरुचिसुभगासि कालिन्दि ।।

(आ) SSB 604. 3.

Āryā metre.

Though dark in colour you are pure within, though having cool[1] water you sustain the best of livelihood; having good relationship[2] when uniting with your husband, you are much liked by your husband [the sea], Oh Kālindī. [The verse suggests also the relationship of a woman named Kālindī with her husband]. (A. A. R.).

1. Though not quick in understanding.
2. Having mastery over gallants.

11279*

कृष्णाभीरवधूरतस्य लभते दास्यङ्गतस् ते सुखं
लब्ध्वात्यन्तिकमङ्गनाशमसकौ विन्देत् कथं देवनम् ।
तस्मात् त्वामधुनाशनं स्वभजनं दातुं परं प्रार्थये
नैतच्चेन्मम चेतसि स्फुरति न स्वर्गापवर्गादिकम् ॥

(अ) Ras 75.

(a) *Version A* : कृष्णाऽऽभीर-वधू-रतस्य लभते दास्यङ् गतस्

Version B : कृष्णाऽऽभीरवधू रतस्य लभते दास्य्-अङ्गतस्

(b) *Version A* : अङ्ग-नाशम् अस°

Version B : अङ्गना शम् अस°

(c) *Version A* : तस्मात् त्वा मधु-नाशनं

Version B : तस्मात् त्वाम् अधुनाऽशनं

Śārdūlavikrīḍita metre.

Version A :

O Śri-Kṛṣṇa, you get pleasure from the cowherdesses by love-sports with them. How will this person get the pleasure of seeing your sports when his limbs have perished ? Hence, I make the prayer to you to take me into your service, you who are the destroyer of Madhu, the demon. If I am able to serve you, even the bliss of heaven and absolution do not shine in my mind.

Version B :

The dark beauties among cowherdesses get pleasure by close association with you. How will this girl having obtained immense pleasure earlier from you, now sport with you ? Therefore, I make the request for mere food and the honour of serving you. Otherwise, even the happiness of heaven and absolution will not be shining in my mind. (A.A.R.).

11280**

कृष्णभूमिसुवर्णाभम् ईषद्वज्राङ्गसंगतम् ।
डाहुनीवज्रकं विद्यात् कालसंज्ञमथापरे ॥

(आ) ŚP 4641.

The sword which has a colour resembling gold in black earth and which is slightly mixed with *vajrāṅga* may be known as Ḍāhunīvajraka; the rest are known as Kāla(saṁjña). (A. A. R.).

11281*

कृष्णाय प्रतिपादयन् स्वकमलां शीतद्युतिं शम्भवे
पीयूषं दिविषद्गणाय दिविषान्नाथाय दन्तीश्वरम् ।
धिग्धिक्प्रत्युपकारकातरधियः सर्वानिमानम्बुधे
यैस्त्रातोऽसि न कुम्भसंभवमुनेर्गण्डूषभावं भजन् ॥

(आ) Any 99. 52.

Śārdūlavikrīḍita metre.

Offering to Kṛṣṇa [Lord Viṣṇu] your daughter Lakṣmī and the moon to Lord Śiva, nectar to the group of gods and the white elephant Airāvata to Indra, the king of gods, still you were not saved by all these when you attained the state of a mouthful of water to the pitcher-born sage Agastya. Fie, fie on these, afraid to return the help received. (A. A. R.).

11282*

कृष्णार्जुनानुरक्तापि दृष्टिः कर्णावलम्बिनी ।
याति विश्वसनीयत्वं कस्य ते कलभाषिणि ॥

(अ) KāD 2. 339.

(आ) ŚP 3655 (a. Daṇḍin), SR 312. 2 (a. ŚP), SSB 165. 1 (a. Daṇḍi-kavi), KHpk 399. 668, Sar 4. 231 and 241.

Lady of charming speech ! your eye which stretches from your ear, although it has the colour of black and white, in whom does it induce any faith ? [*or* : your eye which depends upon Karṇa, although it is devoted to Kṛṣṇa and Arjuna, in whom does it induce any confidence ? (V. N. Ayer).

कृष्णास्या न तु मार्जारी see No. 11267.

11282 A

कृ[तृ]ष्णे कृष्णेऽपि ते शक्तिः दृष्टा मर्त्येषु का कथा ।
त्रैलोक्यव्यापि यद्रूपं तद्रूपं वामनीकृतम् ॥

(आ) NBh 295.

(*a*) or कृष्णे कृ° NBh. (According to the editor the version तृष्णे कृष्णे is better).

(*b*) or दुष्टा NBh.

(*c*) or त्रैलोक्यं व्या° NBh.

Oh Greed ! thy powers have been demonstrated even in Lord Kṛṣṇa, whose form extending over the three worlds had been reduced to that of a dwarf (when he went abegging to King Bali out of greed) ; that being the case what to say of men. (S. Bhaskaran Nair).

कृष्णेनाद्य गतेन see No. 11283.

11283*

कृष्णेनाम्ब गतेन रन्तुमधुना मृद् भक्षिता स्वेच्छया
सत्यं कृष्ण क एवमाह मुसली मिथ्याम्ब पश्याननम् ।
व्यादेहीति विकासितेऽथ वदने दृष्ट्वा समस्तं जगन्-
माता यस्य जगाम विस्मयपदं पायात् स वः केशवः ॥

(अ) Kṛṣṇakarṇāmṛta 264.

(आ) Skm (Skm [B] 251, Skm [POS] 1. 51. 1), ŚP 4016, Amd 67. 129, JS 330. 2, VS 40, SR 24. 164 (a. Auc), SSB 40. 81, SRK 290. 5 (a. Sphuṭaśloka), RJ 1366, KHpk 120. 116, Auc *ad* 16 (p. 130) (a. Candaka), Sar 5. 23.

(*a*) कृष्णेनाद्य Skm, RJ ; रन्तुमनसा Skm ; रन्तुमसकृन्मृ° [°मधुना मृ°] SR, RJ Sar, ŚP.

(*b*) तथ्यं [स°] Kṛṣṇa°; च [ऽम्ब] RJ.

(*c*) विदारिते [विका°] Kṛṣṇa°, JS, Skm, ŚP, RJ ; च [ऽथ] JS, RJ ; शिशुमुखे [ऽथ वद°] Kṛṣṇa°, Amd, Skm ; च वदने Sar, ŚP ; माता [दृ°] Amd, VS, KHpk, (see *d*) ; समग्रं ŚP.

(*d*) दृष्ट्वा [मा°] Amd, VS, KHpk, (see *c*) ; °यवशं [°यपदं] VS ; नः [वः] Kṛṣṇa°; श्रीपतिः [के°] SR, SSB.

Śārdūlavikrīḍita metre.

"Mother, just now Kṛṣṇa, when he went out to play, ate clay at his will". "Is it true, O Kṛṣṇa ?" "Who says so ?" "Balarāma". "It is untrue, mother. Look into my mouth". "Open it to me". Saying thus, as he yawned, his mother was struck with wonder on seeing the entire universe in the cavity of his mouth. May that Keśava protect you ! (Dr. Sūryakānta).

11284*

कृष्णे हृत्वा सिचयनिचयं कूलकुञ्जाधिरूढे
मुग्धा काचिन् मुहुरनुनयैः किं न्विति व्याहरन्ती ।
सभ्रूभङ्गं सदरहसितं सत्रपं सानुरागं
छायाशौरेः करतलगतान्यम्बराण्याचकर्ष ॥

(अ) Kṛṣṇa-karṇāmṛta 2. 8.

(*d*) °गतान्यंशुकान्याच° Kṛ° (var.).

Mandākrāntā metre.

When, (one day) snatching her garment-fold Śrī-Kṛṣṇa got up the dense-grown tree [bush] on the bank (of the Yamunā), a certain youthful (inexperienced) damsel, after repeated prayers, crying "oh what shall I do ?", with eye-brows knit (in anger), yet blended with smiles, with bashfulness and with intense love, tried (in mad passion) to catch hold of the clothes in possession of the Kṛṣṇa reflected the waters. (M. K. Acharya).

11285*

कृष्णो गोरसचौर्यमम्ब कुरुते किं कृष्ण मातः सुरा-
पानं न प्रकरोमि राम किमिदं नाहं परस्त्रीरतः ।
किं गोविन्द वदत्यसौ हलधरो मिथ्येति तां व्याहरन्
गोपीगोपकदम्बकं विहसयन् मुग्धो मुकुन्दोऽवतु ॥

(आ) SR 23. 145, SSB 39. 61, SRK 291. 9 (a. Sphuṭaśloka).

Śārdūlavikrīḍita metre.

Balarāma : 'Mother, Kṛṣṇa is stealing dairy products'. Is it true, Kṛṣṇa ? Kṛṣṇa : 'Mother, I do not drink liquor (as he does)'. 'Rāma, what is all this (about drinking) ?' 'I do not seduce others' wives (as Kṛṣṇa does)'. 'Kṛṣṇa, what is this that Balarāma is speaking about ?' 'It is all false'. Thus speaking and making the cowherds and cowherdesses laugh, may that innocent-looking Kṛṣṇa protect you all. (A. A. R.).

11286*

कृष्णोऽयं मथनार्तिकृत् प्रतिदिनं सुप्तोऽस्य किं सेवया
सेव्योऽन्योऽन्तरविद् दयापरमतिर्नित्यप्रबुद्धो मया ।
इत्थं ह्याकलयन् विलोक्य हि तथा प्राप्तं यशस्तावकं
राजन् क्षीरनिधिस्तुषारकपटात् सेवार्थमेवागतः ॥

(आ) VS 2632 (a. Śrī-Baka).

Śārdūlavikrīḍita metre.

Kṛṣṇa [Lord Viṣṇu] has pained me by (instigating) the churning, and sleeps in my bed every day, why serve him ? Another who possesses understanding and full of human kindness and is ever awake (to goodness), should be served by me—thus understanding the situation the milky ocean saw your fame, O king, having the requisite qualities for service and hence has come to serve you under the guise of snowfall. (A. A. R.).

11287**

कृष्णोऽरुणो वा विकृतास्यदंष्ट्रः
प्रचण्डकायो बलवान् पलाशी ।
उष्ट्रस्वरः कोपनिधिः सुरापस्
तमोमयो वारणदानगन्धिः ॥

(आ) ŚP 3117.

Upajāti metre (Indravajrā and Upendravajrā).

(Low is the kind of man) who is black or red in colour, with disfigured face and teeth, rough body, strong, eating meat, having the voice of a camel, choleric, wine-bibber, full of inertia and smelling of the rut of elephants. (A. A. R.).

11288**

कृष्णो वाजी भवेद् यः स कृष्णतालुर्न दुष्यति ।
कुत्सितावर्तकर्णोऽपि पञ्चकल्याणकः शुभः ॥

(आ) ŚP 1647 (a. Nakula),

If a horse is black in colour, there is no harm in case his palate is dark in colour; though a horse may have an undesirable circlet of hair in his ear, he is auspicious if he possesses the (essential) five auspicious marks. (A. A. R.).

11289*

कृष्णो वैरिविमर्दने हरिपदप्रीत्यर्जने त्वर्जुनः
पीतः पङ्कजलोचनाभिरभितो नेत्राञ्चलै-
श्चञ्चलैः ।
रक्तः सज्जनसंगमेषु करणश्रेणीमणे श्रीधर
स्थाने वर्णचतुष्टयस्य भुवने भर्ता भवान् गीयते ॥

(आ) *Ṭikā ad* Kpr 9. 358 (p. 394), KāP *ad* 9. 1 (p. 288).

Śārdūlavikrīḍita metre.

In destroying the enemies you are *Kṛṣṇa* [Śrī-Kṛṣṇa *or* dark coloured]; in the acquisition of devotion at the feet of Kṛṣṇa you are *Arjuna* [Prince Arjuna *or* white coloured]. You are *Pīta* [gazed at lovingly *or* yellow coloured people] by the lotus-eyed girls by the corners of their eyes. You are *rakta* [attached *or* red coloured people] to the association of good people. O Śrīdhara, the gem among the energetic people, it is but proper that your fame is sung as the protector of the *varṇa*-s, [the four classes of people *or* the four colours]. (A. A. R.).

कृष्यन्ति चारुचरितंस् see हृष्यन्ति चारुचरितंस्.

11290

कृष्या जयति दुर्भिक्षं गोभिरामयिता जिता ।
जिता बलवता नारी वस्त्रशास्त्रजिता सभा ॥

(अ) Cr 2141 (CNPh 90; partly illegible and reconstructed).

Famine is overcome by care in farming, diseases are vanquished by cows [dairy products]; a woman is kept in her place by a strong man, and one shines in an assembly by good clothes and learning. (A. A. R.).

11291

कृष्या परिष्कृता भूमिर् भर्तृपक्षेण कन्यका ।
पिता परिष्कृतः श्राद्धैः शौचाचारेण ब्राह्मणाः ॥

(अ) Cr 2142 (CNP II 106, CM 46; corrupt; partly corrected in accordance with E. Monseur's suggestions).

(*a*) कृषि परिकृता भूमी CNP II (MS).
(*b*) ··· ··· तृपक्षेण कन्यका CNP II (MS).
(*c*) पितु परीक्षताश्चाद्वौ CNP II (MS).
(*d*) शोच° CNP II (MS).

Land is adorned by good farming, a maiden by getting a good husband; a (deceased) father is honoured by annual religious rite [*śrāddha*] and the Brāhmaṇa-s are honoured by their purity and good actions. (A. A. R.).

11292**

कृष्यारम्भदिने क्षेत्रं प्रविष्टस्याथ तित्तिरेः ।
प्राच्यां रुतं सर्वभीत्यै प्रतीच्यां भीतिसंभवः ॥

(आ) ŚP 2516.

On the day of the commencement of cultivation when a person enters his field and hears the cry of a partridge in the eastern direction it [that omen] produces all round fear; in the western quarter it foretells the possibility of some fear. (A.A.R.).

11293*

केकां श्रुत्वा नृत्यं
दृष्ट्वा भवतो मयूर संमुदितः ।
जीवनमपि तद्वितरति
साक्षाद् देवेश्वरः सहसा ॥

(आ) SSB 617. 5 (a. Saṁgrahītṛ).

Āryā metre.

Hearing your sweet notes and seeing your dance, Indra, the king of gods becomes immensely delighted; for, even *jīvana* [the rain *or* livelihood] he gives (to all living beings) immediately. (A. A. R.).

11294*

केका: कला वनभुवस् तिलकायमानो
रम्य: कलापमहिमैष शिखण्डिनोऽस्य ।
दुर्लक्षणं ननु विहायसि वायसादि-
क्षुण्णेऽप्ययं चटकतुल्यगतिर्न जात: ॥

(आ) VS 678 (a. Jayavardhana).

Vasantatilakā metre.

Its note is sweet to the ear, it is an ornament of the forest regions, the beauty of its tail is highly charming—such is the peacock. It is indeed bad luck that in the sky which is traversed by birds such as crows, it has not the speed of a sparrow. (A. A. R.).

11295*

केका कर्णामृतं ते सकुसुमकबरीकान्तिहारा: कलापा:
कण्ठच्छाया पुरारेर्गलरुचिरुचिरा सौहृदं मेघसंघै: ।
विश्वद्वेषिद्विजिह्वस्फुरदुरुपिशितैर्नित्यमाहारवृत्ति:
कै: पुण्यै: प्राप्तमेतत् सकलमपि सखे चित्रवृत्तं मयूर ॥

(आ) ŚP 868 (a. Śārṅgadhara), SR 227. 178 (a. ŚP), SSB 617. 15 (a. Śārṅgadhara), Any 138, RJ 403, cf. JOIB 12. 44 : p. 442.

(*a*) कुसुमित° Any ; °हारी कलाप: ŚP.

(*b*) °रुचि° repeated twice SSB (printing error).

(*d*) प्राप्य° Any.

Sragdharā metre.

Your notes are nectar to the ears, your tail eclipses the beauty of flower-decked tresses (of a charming girl), the shine of your neck is similar to that of Lord Śiva, your friendship is with clouds (that move high in the sky), your food consists of the flesh of struggling double-tongued serpents that are hated by all the world; O friend peacock, by what merit did you get all these pleasing qualities ? (A. A. R.).

11296*

केकानिनादसुभगा: सदासंत्रासिताहय: ।
ताण्डवेन तदुद्देशान् मण्डयन्ति शिखण्डिन: ॥

(आ) ŚP 2167.

Giving delight to the ears by their notes and always giving a fright to the serpents the peacocks adorn these regions with their impassioned (*tāṇḍava*) dance. (A. A. R.).

11297*

केकानिभाद् घटयसे पटुचाटुकानि
चञ्चत्कलापमपि नृत्यसि रञ्जनाय ।
हे चातक प्रयतसे जलदं प्रतीत्थं
बिन्दुं जलस्य लभसे च न लज्जसे च ॥

(आ) VS 687, AIR 338, cf. RO 2. 104.

(*a*) °टय संप° AIR.

(*b*) दर्शय [नृत्यसि] AIR.

(*c*) प्रणेतुं [प्रतीत्थं] AIR.

(*d*) च न tr. VS.

Vasantatilakā metre.

You utter clever coaxing words similar to the notes of a peacock and to please him [the cloud] you dance with your tail spread, O *cātaka*-bird, you try these means (to please) the cloud; (after all this) you get but a drop of water. Are you not ashamed ? (A. A. R.).

11298*

केकाभिः कलयन्तु केकिनिवहाः संभूय कर्णज्वरं
विद्युद्भिः सह भीषयन्तु परितः पाथोधराणां घटाः ।
पञ्चेषुर्बधिरीकरोतु ककुभः सर्वाः शराणां रवैर्
नाहं दग्धदुरन्तजीवनकृते कस्यापि वश्या सखि ॥

(आ) SR 309. 16, SSB 161. 17.

Śārdūlavikrīḍita metre.

Let flocks of peacocks combine together and utter their notes so as to give pain to the ears, let the mass of clouds frighten me with their flashes of lightning on all sides, let Cupid deafen all the quarters by the noise [thunder] of all his arrows; friend, I am not going to be under the control of any lover for the sake of this wretched life which ends in misery. (A. A. R.).

11299*

केकाभिर्नीलकण्ठस्तिरयति वचनं ताण्डवादुच्छिखण्डः
कान्तामन्तःप्रमोदादभिसरति मदभ्रान्ततारश्चकोरः ।
गोलाङ्गूलः कपोलं छुरयति रजसा कौसुमेन प्रियायाः
कं याचे यत्र तत्र ध्रुवमनवसरग्रस्त एवार्थिभावः ॥

(अ) Mālatī 9. 30.

Sragdharā metre.

With (his) notes, the peacock having (his) plumage raised up while dancing boisterously drowns (my) words; the *cakora*(-bird) with the pupils (of the eyes) rolling on account of intoxication, moves towards (his) mate through great mental delight; the monkey smears the cheek of (his) beloved with the pollen of flowers. Whom shall I[1] beg of? Everywhere surely the state of a suppliant is absolutely affected by (being at an) inopportune time. (R. D. Karmarkar).

1. Mādhava.

11300

के के तमालफलसालरसालसाल-
हिन्तालतालकृतमालगणा न सन्ति ।
एकेन तेन वनमण्डनचन्दनेन
संवासितं वनमिदं मलयाचलस्य ॥

(आ) Any 115. 64.

Vasantatilakā metre.

Are there not various trees such as fruit-bearing palmyra, the *sāla* and the mango trees, the *hintāla* and the group of *tāla* trees? But by the sandal tree of the Malaya mountain alone, that is an ornament of the forest, that all these woodland regions are rendered fragrant. (A. A. R.).

के कैकटनितम्बेन see No. 11428.

11301 Omitted.

11302

के खलु नयनविहीनाः
परलोकं ये न पश्यन्ति ।
वद वद बधिरतमाः
के हितवचनं ये न शृण्वन्ति ॥

(आ) Dampatīś 26, IS 1899.

Irregular metre.

'Who are blind'? 'Those who do not see the other world?' 'Tell (me), tell (me), who are deaf'? 'Those who do not hear good advice (given to them)'. (S. Bhaskaran Nair).

11303–11303 A*

के गृह्णन्ति कचाँल्ललाटनयने चुम्बन्ति दन्तच्छदं
दन्तोष्ठेन निपीडयन्ति बहुशश्चुम्बन्ति गण्डस्थलीम् ।
कक्षाकण्ठतटं लिखन्ति नखरैर्गृह्णन्ति गाढं स्तनौ
मुष्ट्या वक्षसि ताडयन्ति ददते नाभौ चपेटां शनैः ॥

कुर्वन्ति स्मरमन्दिरे करिकरक्रीडां स्त्रियो जानुनी
गुल्फाङ्गुष्ठपदानि च प्रतिमुहुर्निघ्नन्ति तैरात्मनः ।
इत्येवं कलयन्ति ये शशिकलामालिङ्ग्य मज्जन्ति ते
शीतांशूपलपुत्रिकां शशिकरस्पृष्टामिव प्रेयसीम् ॥

(अ) Ratirahasya 2. 2-3.

(आ) ŚP 3192-93.

(*b*) दन्तौघेन ŚP ; तरसा चु° ŚP.

(*c*) °तट ŚP (printing error).

(*l*) पुत्तिकां ŚP.

Śārdūlavikrīḍita metre.

Those lovers who fondle the tresses of their beloveds, kiss the forehead and eyes, give (pleasurable) pain to their lips by their lips and teeth, kiss frequently their cheeks, imprint nail-marks in the regions below the neck and armpits, press hard their bosoms and pound at their breasts and give gentle strokes with their palms on the navel ; do the sportful activity in the house of love as is done by the trunk of an elephant and press hard at their knees, ankles and toes with their counterparts—doing such pleasing activities by embracing the beloved they melt in ecstasy as does the moonstone under the influence of the moon's rays. (A. A. R.).

11304

केचन वितरन्ति धनं
केऽपि तु तत्सार्धमप्यसुभिः ।
आद्या वदान्यकीर्ति
हन्त लभन्ते परे कदर्यत्वम् ॥

(आ) SSB 342. 43.

Udgīti-ārya metre.

Some people give wealth (liberally for charity), but some others part with it along with their lives (when they die), the former people get the fame of generosity, the others, O wonder, get the name of misers. (A. A. R.).

11305

केचिज् जनाः पण्डितमानिनो हि
भवन्ति दुर्युक्तिकथाप्रसङ्गे ।
क्षणार्द्धमप्यूहति सच्चरित्रं
श्लाघ्यं विदुः सत्पुरुषः स्वबुद्ध्या ॥

(आ) NBh 155.

(*d*) or सत्पुरुषं NBh.

Upajāti metre (Indravajrā and Upendravajrā).

Some people consider themselves learned by indulging in abuses of other people in assemblies ; but good people are able to guess the good deeds of others in a moment and know them as such by their own intelligence. (A. A. R.).

11306

केचित् कण्टकिनः कटुत्वकलिताः केचिद् द्विजिह्वाश्रयाः
स्तब्धाः केचन केऽपि सत्तमदलाः केचित् सदा निष्फलाः ।
अत्यन्तं फलिनोऽपि नीरसफला वृक्षा इव स्वामिनो
जाताः सम्प्रति कुत्र यान्तु पथिकाश्छायाफलाकाङ्क्षिणः ॥

(आ) Any 114. 56.

Śārdūlavikrīḍita metre.

Some (trees) are full of thorns, some possess bitterness, others are resorted to by double-tongued serpents, some others are stunted [obstinate], others have good leaves (only) [arrogant] and some others are devoid of fruits ; still some others, though full of fruits, are insipid in taste—such are the trees similar to employers [masters] now-a-days ; where are the travellers, desiring shade and fruits, to go ? (A. A. R.).

11307*

केचित् तिलस्य कुसुमं शुकचञ्चुमन्ये
नासां वदन्ति कथयाम्यहमन्यदेव ।
संरक्षितो निजशरासनसंनिधाने
कामेन केतकदलैकमयो निषङ्गः ॥

(आ) SR 260. 117, SSB 74. 4.

Vasantatilakā metre.

Some say that the damsel's nose is (similar to) the flower of the sesame plant, others say that it is like a parrot's beak; but I have a different thing to say; it is the quiver made of *ketakī*-leaves preserved by Cupid in the proximity of his bow [the curved eye-brows]! (A. A. R.).

11308

केचित् पल्लवलीलया परिमलैरन्ये फलैः केचन
च्छायाभिर्घनशीतलाभिरपरे केऽपि द्विरेफस्वरैः ।
प्रत्येकं मुदमुद्धरन्ति तरवः सर्वैरमीभिः पुनः
पान्थानां गुणवत्त्वमिन्द्रियगणे दत्तं रसाल त्वया ॥

(आ) Any 122. 113.

Śārdūlavikrīḍita metre.

Some trees give joy to the people by the play of their tender leaves, others by their fragrance, some others by their fruits, some by their thick and cool shade, still others by the humming of bees resorting to them; but O mango tree, you are able to give pelasure to all the senses of the travellers. (A. A. R.).

11309*

केचित् पाणिसरोजकोशविलसन्मुक्तालिमालामिति
प्रोचुर्बाहुभुजङ्गभीषणफणाहालाहलं वापरे ।
अन्ये तु प्रखरप्रतापहुतभुक्केतुं महासिं करे
मन्येऽहं तव वैरिवृन्दवनितावैधव्यधूमध्वजम् ॥

(आ) PV 143. (a. Granthakṛt).

(*b*) °भिषी° PV (var.).

Śārdūlavikrīḍita metre.

Some say, my lord, that the sword held in your hand is a swarm of bees released from the shining lotus of your hand, others say that it is the terrible *hālāhala* poison in the frightful hood of the serpent of your arm; others opine that it is the brilliance of the fire of your unbearable valour; but I consider that it is the flag of smoke of widowhood of the wives of your rival princes. (A. A. R.).

11310

केचित् पिबन्ति पानीयम् अपि नारीनिरूपितम् ।
दशामुखार्थितं पश्य दीपकस्तैलमश्नुते ॥

(आ) SuM 13. 11.

Some people drink water offered by women; but see the vicissitudes of some; the lamp drinks the oil coming through a wick. (A. A. R.).

केचित् पुरवराकाराः see No. 11330.

11311

केचित् प्रथमजन्मानः केचिज् जन्मशताधिकाः ।
केचिच् चासंख्यजन्मानः केचिद् द्वित्रिभवा नराः ॥

(आ) ŚP 4340.

Some people are born for the first time, others have more than a hundred births, some others undergo innumerable births and other men have only two or three births (before they attain liberation from worldly ills). (A. A. R.).

केचित् प्रभावगुणिनोऽत्र see No. 11313.

11312

केचित् प्राञ्जलिमिच्छन्ति केचिद् वक्रं वचो बुधाः ।
केचित् कथां रसस्फीताम् अतः सर्वं विधीयते ॥

(अ) Vet Intr. 3.
(आ) IS 1900.
(*a*) प्राञ्जलम् Vet (var.).
(*b*) वक्त्रं Vet. (var).

Some people desire the folding of palms [verses of a supplicatory character], other wise men desire fine turns of expression on sarcasm, others are fond of stories that are full of sentiments ; hence (to satisfy all these various tastes) all the different types are given here. (A. A. R.).

केचित् सुभावगुणिनोऽत्र see No. 11313.

11313

केचित् स्वभावगुणिनोऽत्र यथा कपित्था
वार्तकिपाकसदृशा भुवि सन्ति चान्ये ।
दृष्टा उषाणफलतुल्यजडास्तथान्ये
तेन त्रिधैव भुवनत्रितयेऽपि सत्त्वा: ॥

(अ) Cr 298 (CRr 2. 62, CPS 47. 59).
(*a*) प्रभावगुणिनोऽत्र (सुभा°) CR (var.); स्वभावगुणिनोऽपि (प्रभा°; सुभा°) CR (var.) ; कपित्था: CPS.
(*b*) वार्ताकुपाकसदृश (°कशाक°) CR (var.), CPS.
(*c*) दृष्टान् (°ष्ट्वा) CR (var.) ; °फलतल्यजडास् CR (var.).
(*d*) भुवने त्रितयेऽपि CR (var.) ; भुवनत्रितयेति (°येवि) CR (var.) ; सत्वा CR (var).

Vasantatilakā metre.

Some people have a good nature like the wood apples ; there are others in the world like the fruit of the egg-plant ; others are seen to be dull like the *uṣaṇa* [black pepper] ; thus in all the three worlds people are of three kinds (A. A. R.).

11314

केचित् स्वभावलुब्धास्
तीव्रतरां यातनामपि सहन्ते ।
न तु संत्यजन्ति वित्तं
मात्सर्यमिवाधमा: सततम् ॥

(आ) SRK 69. 3 (a. Sphuṭaśloka), IS 7844, SRM 2. 1. 281.

Ārya metre.

Some people are parsimonious by natural disposition and undergo (stoically) all kinds of severe painful experiences ; but they never like to spend money, as are low people who never give up their envy of other's welfare. (A. A. R.).

11315

केचिदज्ञानतो नष्टा: केचिन् नष्टा: प्रमादत: ।
केचिज् ज्ञानावलेपेन केचिन् नष्टैस्तु नाशिता: ॥

(अ) Cr 299 (CLr 2. 11, CNG 110, CRT 8. 51, CM 47).
(आ) ŚP 1437, VS 2764, SR 153. 14 (a. VS), SSB 480. 14, Sadāca 180. 201, SRS 2. 2. 2, SH 1179.
(*c*) केचित्स्वभावतो नष्टा: CRT ; केचिद् (°चित्) CL (var.) ; ज्ञानविलोपेन (°वलो° ; °वलेप) CL (var.); अज्ञानविलोपेन CL (var.); आज्ञावले° CL ; जनावलेपेन CL (var.).
(*d*) केचि (°चिन्) नाष्टी (नास्ति) तिभाषणात् CL (var.) ; केचिद् CL (var.), SRS ; नष्टेन CRT ; नष्ट: स्वभावत (°त:) CL (var.) ; दुष्टैश्च SRS.

Some are lost due to ignorance ; some due to negligence ; some due to arrogance of wisdom ; some due to influence of those who are lost already.

11316

केचिद् गदा: केऽपि सचापबाणान्
अन्ये कृपाणीमपरे च शूलम् ।
शक्त्यृष्टिमन्ये मुसलं परे च
प्रोत्तानहस्ता: परिनर्तयन्ति ॥

(आ) SR 128. 33, SSB 438. 31.
(*b*) कृपाणीरपरे SSB.

Indravajrā metre.

Some hold in their hands maces, others bows and arrows, some others swords, yet others tridents or spears; some others hold the *śakti*-weapon and others pestles—stretching out these in their hands they whirl them (as though in a dance). (A. A. R.).

11317

केचिद् देव सहन्तेऽत्र लोकत्रयहितैषिण: ।
सामान्या अपि कामादेर् आवेगं कृतबुद्धय: ॥

(अ) KSS 10. 60. 2.

(*b*) लोकद्वय° KSS (NSP).

Some ordinary men even, being kindly disposed towards the three worlds, resist with firm resolution the disturbance of love and other passions. (C.H. Tawney).

11318

केचिद् दैवात् स्वभावाद् वा कालात् पुरुषकारत: ।
संयोगे केचिदिच्छन्ति फलं कुशलबुद्धय: ॥

(अ) Y 1. 350 (in some texts 1. 349).

(आ) IS 1901, Pr 366 (?)

Some[1], on account of destiny, or on account of accident, on account of time, and on account of human effort, or in combination; some expect the resulting fruit, these with keen intellect. (J. R. Gharpure).

1. Expect fruit.

11319

केचिद् द्यूतकरा भवन्ति कतिचिद् भिक्षाचरा: किंकरा:
केचित् कर्मकरा: परे धनवतां श्लाघाकरा: केचन ।
स्कन्धासक्तपटच्चराद्यनुचरा शोकार्वाकिंचित्करास्
तेऽमी कामिवरा: पुरा समभवन् वेश्यासु ये गोचरा: ॥

(अ) Mugdhopadeśa (KM VIII) 51.

(आ) GVS 573.

Śārdūlavikrīḍita metre.

Some become gamblers, a few others take to begging, others are servants, some others manual labourers, still others take to eulogising rich people; becoming followers (of the rich) tucking tattered garments on their shoulders and unable to do any good for themselves due to worry, these people were the chosen lovers of harlots in former days! (A. A. R.).

केचिद्धा(द् हा)रिद्रसंकाशा: see No. 11329.

11320*

केचिद् बद्धा: सहेलं निजभवनगता मोचिता: केऽपि केचिद्
गेहाद् गेहान्तराणि क्षणमपि गमिता: केऽपि नीता निबन्धम् ।
हत्वा हत्वा च केचित् प्रतिपदमदयं प्रापिता व्यर्थभावं
क्षोणीनाथस्य तस्योन्नतभुजपरिघेनारय: सारयश्च ॥

(आ) SR 113. 288, SSB 408. 306.

Śārdūlavikrīḍita metre.

Some were imprisoned sportively, others were released when they reached their homes, others were taken from one house to another and others were bound, some others were struck at every step mercilessly and were frustrated: thus were treated the enemies as well as the chessmen by the powerful and elevated hand of the king. (A. A. R.).

11321

केचिद् भयेन विभजन्ति विनीतभावम्
अन्ये जना विभवलोभकृतप्रयत्ना: ।
केचिच्च साधुजनसंसदि कीर्तिलोभात्
सद्भाववाञ्जगति कोऽपि न साधुरस्ति ॥

(अ) Cr 300 (CRr 2. 61), CPS 47. 58.

(आ) VS 3449 (a. Candragopin).

(*a*) हि भजन्ति [वि°] VS.

(*b*) विभवलोककृतप्रयत्नाः (°कृताः प्र°) CR (var.).

(*c*) साधुजनसंमधु CR (var.).

(*d*) सद्भाववान् CR (var.).

Vasantatilakā metre.

Some people are well behaved due to fear, other men make efforts to be so motivated by greed of wealth, there are others who are actuated by desire for fame in the assembly of the good : in this world there is none who is good by natural disposition as such. (A.A.R.).

11322

केचिद् भोजनभङ्गनिर्भरधियः केचिच्च निद्रालसाः
केचिन् माल्यविलेपनैकनिपुणाः केचिच्च गानोत्सुकाः ।
केचिद् द्यूतकथामृगव्यमदिरानृत्यादिबद्धादराः
केचिद् वाजिगजोक्षयानरसिका धन्यास् तु धर्मे रताः ॥

(अ) IS 1902, Subh 255. Cf. No. 11323.

(*c*) °बद्धादरा Subh.

(*d*) °पान° [°यान°] Subh.

Śārdūlavikrīḍita metre.

Some people have their minds excessively attached to eating or fasts, others take to the indolence of sleep, others are very clever in the use of flower-garlands and unguents, some others are eager to cultivate music and yet others are fond of gambling, stories, hunting, wine, dance, etc., there are others who enjoy with zest sporting with horses, elephants, oxen and vehicles; but fortunate are those who are interested only in righteousness. (A. A. R.).

11323

केचिद् रागेषु मग्नास् तरुणहरिणदृग्वृन्दकेलीषु केचित्
केचिद् विद्याविनोदे सुललितकवितापद्धतौ चापि केचित् ।
केचिद् गोशस्त्रवाजिव्रजगजवसनस्वर्णरत्नादिकेषु
द्वित्राः कृष्णाङ्घ्रिपद्मप्रचुरमधुझरीपानभाजो भवन्ति ॥

(अ) Vai 25. Cf. No. 11322.

Sragdharā metre.

Some people are immersed in love affairs, others in the sports of the gazelle-eyed young damsels, some others in the joys of learning, yet others in the path of the tender art of poesy; there are others who take delight in bull (fights), weapons, horse (racing), elephants, clothes gold, gems, etc.; only two or three are there to enjoy the flowing honey in the lotus of the feet of Śrī-Kṛṣṇa. (A. A. R.).

11324

केचिद् वदन्ति धनहीनजनो जघन्यः
केचिद् वदन्ति गुणहीनजनो जघन्यः ।
व्यासो वदत्यखिलवेदविशेषविज्ञो
नारायणस्मरणहीनजनो जघन्यः ॥

(आ) SR 375. 242, SSB 274. 132, Bahu-darśana 6, IS 7506.

(*c*) धोयी [व्या°] Bahu°; °शास्त्र° [°वेद°] Bahu°; °दर्शी [°विज्ञो] Bahu°.

Vasantatilakā metre.

Some say that people devoid of wealth are inferior, others opine that they are inferior who are devoid of virtues; Sage Vyāsa, who has a special knowledge of all scriptures says that that person is inferior who does not remember, (with devotion), Lord Viṣṇu. (A. A. R.).

11325

केचिद् वदन्त्यमृतमस्ति पुरे सुराणां
केचिद् वदन्ति वनिताधरपल्लवेषु ।
ब्रूमो वयं सकलशास्त्रविचारदक्षा
जम्बीरनीरपरिपूरितमत्स्यखण्डे ॥

(आ) Vidy 828.

Vasantatilakā metre.

Some people say that nectar is found in the city of the gods, others say that it is in the sprout-like lip of a damsel; but we, who are proficient in discriminating the worth of all sciences, say that it is found in *matsyakhaṇḍa* [sweetmeat] filled with the essence of a citron fruit ! (A. A. R.).

11326

केचिद् वस्तुनि नो वाचि केचिद् वाचि न वस्तुनि ।
वाचि वस्तुनि चाप्यन्ये नान्ये वाचि न वस्तुनि ॥

(आ) Sar 1. 93 (p. 67), IS 1903, Pr 367, Vīrat 57 (p. 22).

(*a*) न (*contra metrum*) IS.

Some distinguish themselves on account of the contents and not on account of the form (of their poetical works); others on account of the form and not on account of the contents; (while) some others on account of both—the form and the contents; and yet others neither on account of the form nor contents. (S. Bhaskaran Nair).

11327

केचिन् निद्रागताः केचित् कथयन्ति बहिर्गताः ।
केचिदन्तर्गताः केचिन् नो जाने क्व गता इति ॥

(आ) SSg 157, SRM 1. 2. 168.

Some speak when they are asleep, others when they have gone out; still others when they are inside, and in the case of some I know not where they are gone for this purpose. (A. A. R.).

11328–30*

केचिन् नीलोत्पलश्यामाः केचित् कुमुदसंनिभाः ।
केचित् किञ्जल्कसंकाशाः केचित् पीताः पयोधराः ॥
केचिद् हारिद्रसंकाशाः काकाण्डकनिभास् तथा ।
केचित् कमलपत्राभाः केचिद् हिङ्गुलकप्रभाः ॥
केचित् पुरवराकाराः केचिद् गजकुलोपमाः ।
केचिदञ्जनसंकाशाः केचिन् मकरसंस्थिताः ॥

(अ) MBh (MBh [Bh] 3. 186. 66–68, MBh [R] 3. 187. 57–59, MBh [C] 3. 12879–81).

(*c*) हारिद्र° [कि°] MBh (var.).

(*d*) केचिद् विलवत्प्रभाः or केचिन् मकरसंस्थिताः MBh (var.); पीनाः or पीत° MBh (var.).

(*e*) द्विरदसंकाशाः or हरिद्रासदृशाः or कुंजर-संकाशाः MBh (var.).

(*f*) केचिन् मकरसंनिभाः or केचित् काकनिभास् तथा or केचित् कारंडवप्रभाः MBh (var.); कारंडवनिभास् MBh (var.).

(*g*) कुरंदकनिभाः केचित् MBh (var.).

(*h*) हिंगुलसप्रभाः or किंशुकसप्रभाः or हिंगुल-संनिभाः or अंकुरितप्रभाः or हिंगुलिकप्रभाः or हि स्फटिकप्रभाः MBh (var.).

(*i*) केचित् प्लवाकाराः or केचिच्च तुहिनाकाराः MBh (var.).

(*j*) अलिकुलो° MBh (var.); कूलोपमास्तथा or मरकतप्रभाः [ग°] MBh (var.).

(*k*) कुंजर° [अञ्जन°] MBh (var.).

(*l*) °वर्चसः or °धूसराः or °संनिभाः [°संस्थिताः°] MBh (var.).

And some of clouds are of the hue of the blue lotus; and some of that of the water-lily; and some resemble in tint the filaments of the lotus and some are purple and some are yellow as turmeric and some of the hue of crow's egg. And some are bright as the petals of the lotus and some red as vermilion. And some resemble palatial cities in shape and some herds of elephants. And some are of the form of the lizards, and some of crocodiles and sharks. (P. C. Roy).

11331*

केचिन् मारशरं च केऽपि भुजगं केऽप्यागदन् कुन्तकं
केचिद् यौवनरङ्गमुद्धतधियश्चान्ये महोल्काव्रजम् ।
मन्येऽहं त्रिगुणाश्रितं परमहानन्दैकदूतं वर-
प्रच्छन्नोपनिषच्छ्रुतं तव शिवापाङ्गं मदन्तर्गतम् ।।

(आ) PV 242 (a. Veṇīdatta).

(*a*) केऽप्यादरा PV (var.).

Śārdūlavikrīḍita metre.

Some say it is the arrow of Cupid, others that it resembles a snake, some others as a javelin, other haughty people say that it is the dancing floor of youth and still others as a mass of flames; but methinks, your glance, O Śiva, is the essence of the well-guarded Upaniṣads, the one messenger of great bliss, possessed of the three qualities and residing in my heart. (A. A. R.).

11332

केचिन् मूलाकुलाशा: कतिचिदपि पुन: स्कन्धसंबन्धभाजश्
छायां केचित् प्रपन्ना: प्रपदमपि परे पल्लवानुन्नयन्ति ।
अन्ये पुष्पाणि पाणौ दधति तदपरे गन्धमात्रस्य पात्रं
वाग्वल्ल्या: किं तु मूढा: फलमहह नहि द्रष्टुमप्युत्सहन्ते ।।

(अ) BhPr 243.

Sragdharā metre.

Some long for its root, others for its boughs, others take to its shelter, others seek for its fore-parts, others pluck off its leaves. Others carry its flowers in their hands, others too are satisfied with its fragrance alone. It is but a pity that of the creeper in the form of speech, the ignorant dare not even see the fruit.[1] (J. Shastri).

1. L. H. Gray translates this verse:
Some (have their) hopes <confused at the root>; some again, (are) <sharing connection with the trunk>; some (have) <reached the shade; others <bring shoots up to the fore-foot (of the tree)>; others carry <flowers> in (their) hand; then others (are) a vessel <simply of perfume>; ([for] some [have their] hopes <occupied with the Primal cause>; some, again [are] <devoted to the relations of the *Skandha* [metre]>; Some [have] <attained to beauty [of diction]>; others <raise up strength to exalted verse>; others carry <gallantry> in [their] hand; then others [are] a vessel of the <connection> of words [with one another]>); but fools, alas, cannot perceive the fruit of the tendril of speech!

11333

केचिन् मृगमुखा व्याघ्रा: केचिद् व्याघ्रमुखा मृगा: ।
तत्स्वरूपविपर्यासाद् विश्वासो ह्यापदां पदम् ।।

(अ) Cr 301 (CRr 7. 66, CPS 216. 104), GP 1. 114. 61.

(आ) VS 2738.

(*c*) स्वरूपपरिज्ञाने GP (GPy as above); स्वरूपविपर्यस्तद् (°से GPy) CR, GPy.

(*d*) विश्वासस्तु (ह्यविश्वास: GP) पदे पदे GPy, GP; व्यापदा CR (var.); स्वापद CR (var.).

Some tigers have faces resembling a deer, and some deer look like a tiger in the face; due to this metamorphosis of one's natural form it is dangerous to trust appearances. (A. A. R.).

11334*

केचिल्लोचनहारिणः कतिपये सौरभ्यसंभारिणः
केऽप्यन्ये फलधारिणः प्रतिदिशं ते सन्तु हन्त द्रुमाः ।
धन्योऽयं हरिचन्दनः परिसरे यस्य स्थितैः शाखिभिः
शाखोटादिभिरप्यहो मृगदृशामङ्गेषु लीलायितम् ॥

(आ) ŚP 992 (a. Srī-Puṣpākaradeva), AP 47, ZDMG 27. 635, Regnaud VI 62 (a. Puṣpākara), Regnaud II 141, Any 115. 67, SR 237. 53, SSB 635. 14, RJ 505 (a. Puṣpākara).

(*b*) फलहारिणः Any.

Śārdūlavikrīḍita metre.

Some trees captivate the eyes, others possess fragrance, some others bear fruits—thus alas ! are the trees everywhere; but blessed is the *haricandana* [yellow sandal tree], for, even trees such as the *śākhoṭa* growing near it are sportively used (as sandal) by deer-eyed damsels. (A. A. R.).

11335

के चोराः के पिशुनाः
के रिपवः केऽपि दायादाः ।
जगदखिलं तस्य वशे
यस्य वशे स्यादिदं चेतः ॥

(अ) Vaidi 7.

Upagīti-āryā metre.

Who are robbers, who are tale-bearers ? who are enemies and who are the kinsmen ? To that man who has the mind under control the whole world comes under his sway. (A. A. R.).

11336

केतककुसुमामोद-
प्रणयी नयपण्डितो भृङ्गः ।
कण्टकभयं न गणयति
न भवति विरसो रजःपुञ्जैः ॥

(आ) AnyS 70. Cf. No. 11340.

Upagīti-āryā metre.

The bee, clever in policy, is attached to the fragrance of the *ketakī*-flower; he does not mind the thorn therein, nor is he dispirited by the mass of its pollen. (A. A. R.).

11337

केतकगर्भे गन्धा-
दरेण दूरादमी द्रुतमुपेताः ।
मदनस्यन्दनवाजिन
इव मधुपा धूलिमाददते ॥

(अ) ĀrS 2. 176.

Āryā metre.

Attracted by the fragrance in the interior of the *ketakī*-flowers, there have come quickly the bees, as if they were the horses yoked to the chariot of Cupid and take in the pollen. (A. A. R.).

11338

केतक तव सौन्दर्यं
सौरभ्यं सौकुमार्यं च ।
सर्वं विफलं जज्ञे
सर्वज्ञेनावजज्ञे यत् ॥

(आ) Kavik 1. 37.

Upagīti-āryā metre.

O *ketaka*, your beauty and scent/ and tender touch withal— / fruitless all are turned / by Śiva's indifference. (K. Krishnamoorthy).

11339*

केतकद्युतिनिभं भुवनान्तस्
तन्महः प्रकृतिशीतलमिन्दोः ।
कस्य नो वपुषि चन्दनलेपः
कान्तितश्च गुणतश्च बभूव ॥

(अ) Vikram 11. 41.

Svāgatā metre.

On whose body in the world did not that naturally cool effulgence, like the liquid *ketaka*- flower, of the moon become a paint of sandal-paste both in brightness and quality ? (S. C. Banerji).

11340

केतकीकुसुमं भृङ्गः खण्ड्यमानोऽपि सेवते ।
दोषाः किं नाम कुर्वन्ति गुणापहृतचेतसः ॥

(आ) ŚP 822, VS 724, SR 81. 8 (a. VS), SSB 356. 16, SRK 185. 8 (a. ŚP), IS 7845, SuB 11. 9, Any 79. 35 and 126. 150, Vyās 10* *ad* 98, VP 10. 69. Cf. No. 11336.

(*a*) केतके VS (var.); कुसुमैर् SuB.

(*b*) खर्जमपि Vyās ; पीड्यमानोऽपि VS ; शोभते [सेव°] SuB.

(*c*) दोषान् किन्नाम पश्यन्ति Vyās (var.).

(*d*) °चेतसाम् Any 126. 150.

The bee resorts to the *ketakī*-flower although he gets injured (by its thorns) ; what indeed can the faults do to one when one's mind is captivated by the virtues ? (A. A. R.).

11341*

केतकीकुसुमपाण्डुरदन्तः
शोभते प्रवरकाननहस्ती ।
केतकीकुसुमपाण्डुरदन्तः
शोभते प्रवरकाननहस्ती ॥

(अ) Nāṭyaśāstra 17. 70,

Svāgatā metre. (Samudga-Yamaka).

The very big wild elephant with its tusks as pale-white as *ketakī*-flowers, looks beautiful ; and the elephant-like large forest looks beautiful with *ketakī*-flowers as its pale-white tusks. (M. Ghosh).

11342

केतकीगन्धमात्रेण वस्त्वन्यत् क्रियते यथा ।
क्वचित् सत्सङ्गतस्तद्वद् दुर्गुणः सुगुणायते ॥

(अ) Lau 8.

Just as the very fragrance of the *ketakī*-flower changes an object, so also good association makes a bad man acquire good qualities. (V. Krishnamacharya).

11343**

केतकीपत्रकुष्ठैला- दलकेसरचूर्णतः ।
दिव्यगन्धं भवेद् वारि मोहितालिकदम्बकम् ॥

(आ) ŚP 3007,

By the powder of the leaves and filaments of cardomoms and of the *kuṣṭha*-plants and *ketakī*-leaves, water gets a divine fragrance which completely captivates the mass of bees. (A. A. R.).

11344**

केतकीपत्रसदृशम् अङ्गं यस्य प्रतीयते ।
विद्यात् केतकिवज्रं तु तीक्ष्णधारं महागुणम् ॥

(आ) ŚP 4638.

The sword which resembles the leaf of the *ketakī* in shape may be known as *ketakivajra*[1] ; it has a sharp edge and possesses great merits. (A. A. R.).

1. A particular variety of sword.

11345

केतक्यः कटुकण्टकाः कुमुदिनी दोषोदयान्मोदते
जायन्ते विकलाः कलावति पुनः पङ्केरुहां पङ्क्तयः ।
अन्यानि प्रसवानि षट्पदपदन्यासैरवाञ्चि क्वचिद्
भृङ्गो भ्राम्यति कल्पवृक्ष विपदामन्तर्भवन्तं विना ॥

(आ) SR 224. 111, SSB 613. 75.

Śārdūlavikrīḍita metre.

The *ketakī*-flowers have sharp thorns, the lily rejoices by the presence of *doṣā* [faults *or* nightfall], the rows of lotus-flowers become helpless [fade] when the moon rises ; other flowers are all spoiled by being invaded by the legs of (the six-footed) bees ; O Kalpa-tree, without you the bee wanders in the midst of all kinds of dangers ! (A. A. R.).

11346

केतक्यः कण्टकैर्व्याप्ता नलिन्यः पङ्कसंभवाः ।
विलासिन्यः सकुट्टन्यः क्व रत्नमनुपद्रवम् ।।

(अ) P (PT 1. 107, P Tem 1. 99, PS 1. 95, PN 2. 73, PRE 1. 106), cf. Ru 62. Cf. मांस्पाकोत्कटमद्यगन्धिविहर°.

(आ) VS 2299.

(*a*) कर्णकैर् [कण्ट°] PN ; कण्टकः PRE.

(*b*) विलासिन्यः सकुट्टन्यः [न° प°] VS (var.).

(*c*) वि° स° tr. PS ; सकुट्टिन्यः PRE ; सर्वकुटिन्यो PN; कुट्टिन्यश्च or कुट्टीलिन्यो or कुललिन्यो or कुटिल्यश्च or सुकुटिल्य or सुकौटिल्यं or सकौजिल्या or सकापट्या or कनद्यश्च विहिसिन्यः or कुटिलिम्न्यो विलासिन्यः or कुनद्यस् तु विहंसिन्य or सर्वकुटिन्यो वि° PS (pp. LXIX and CXLVI).

Ketakī-flowers are beset with thorns; water-lilies grow out of the mud ; wantons are attended by bawds ; where is there a jewel without a flaw ? (F. Edgerton).

11347

के दस्यवः सन्ति कुवासनाख्याः
संबोध्यते कः सदसि प्रविष्टः ।
मातेव का या सुखदा सुविद्या
किमेधते दानवशात् सुविद्या ।।

(अ) Praśnottara-ratnamālā in Mouatsberichte der kön. Preuss. Ak. d. Wiss. zu Berlin 1868, p. 110 ; (not found in the KM ed. nor in the Tibetan text).

(आ) IS 1904.

(*a*) कुवासनाख्याः Praśn°, IS ; (editor's suggestion as above).

(*c*) मातेन Praśn°, IS ; (editor's suggestion as above).

Upajāti metre (Indravajrā and Upendravajrā).

Who are the robbers ? Inclination to do wrong actions. Who gets well instructed ? He who enters the assemblies of learned people. Who gives happiness like the mother ? Good learning. What increases by liberal donations ? Good knowledge. (A. A. R.).

11348

केदार एव कलमाः परिणामनम्राः
प्राचीनमामलकमर्घति बालनीलम् ।
उर्वारुकं स्फुटति निर्गतगर्भगन्धम्
अम्लीभवन्ति च जरत्त्रपुसीफलानि ।।

(आ) JS 229. 24, KāvR 101. 26–102. 2, KHpk 266 (p. 189).

(*b*) or °कमृध्यति [°कमर्घति] JS ; पाकनीलम् [बाल°] KāvR, KHpk.

(*c*) एर्वा° KāvR, KHpk; स्फुटनि° [स्फुटति नि°] KāvR, KHpk.

Vasantatilakā metre.

Rice-plants bend down when ripe in the fields, old myrobalans become valuable with a slight blue colour, cucumbers break up when they give out fragrance, and matured *trapusī*-fruits become sour in taste. (A. A. R.).

11349**

केदारगाहसमये कृष्णसर्पो विलोक्यते ।
चेत् पलाशद्रुमारूढः सुभिक्षं च वदेत् तदा ।।

(आ) ŚP 2521.

When one enters one's rice-field, if a black serpent is seen remaining on a *palāśa*-tree, then it [that omen] indicates that there will be a plentiful crop that year. (A. A. R.).

11350**

केदारपाल्यां गेहे वा शशको दृश्यते यदि ।
महासुभिक्षं जानीयाद् भीतानां चापि निर्भयम् ॥

(आ) ŚP 2519.

If on the boundary bunds of rice-fields or in the house a rabbit is seen, then [by that omen] one should infer that there would be an excellent harvest that year and freedom from fear to those who are afraid. (A. A. R.).

11351*

केदारभाजा शिशिरप्रवेशात्
पुण्याय मन्ये मृतमुत्पलिन्या ।
जाता यतस् तत्कुसुमेक्षणेयं
यातश्च तत्कोरकदृक् चकोरः ॥

(अ) Naiṣ 7. 35.

(आ) SR 259. 88 (a. Naiṣ), SSB 73. 31.

Indravajrā metre.

At the advent of the winter, I ween, the lily of the field died to gain a happier existence; for, its flowers became Damayantī's eyes and its buds the *cakora*-bird's eyes. (H. K. Handiqui).

11352*

केदारस्थानमेकं रुचिरतरमुमानाट्यलीलावनीकं
प्रालेयाद्रिप्रदेशे प्रथितमतितरामस्ति गङ्गानिवेशे ।
ख्यातं नारायणस्य त्रिजगति बदरीनाम सिद्धाश्रमस्य
तत्रैवानादिमूर्तेर्मुनिजनमनसामन्यदानन्दमूर्तेः ॥

(अ) Vijñāna-śataka 50 (in BhŚ p. 218).

Sragdharā metre.

There is the one greatly celebrated holy place of pilgrimage, the Kedāra-sthāna, highly pleasing by being the dancing ground of the goddess Pārvatī, situated on the Himālayas on the banks of the Gaṅgā; and there is the other, the holy hermitage by name Badarī, celebrated in all the three worlds, the abode of Lord Viṣṇu, the one without beginning and the embodiment of bliss to the minds of the sages. (A. A. R.).

11353*

केदारे कीदृशो मार्गः कुत्र शेते जनार्दनः ।
स्त्रीचित्तं कुत्र रमते स्वामी किं वक्ति चेटिकाम् ॥

(अ) VMM 4. 71[1].

(आ) SR 200. 41, SSB 556. 41.

1. A riddle of *Bahirālāpa*-variety.

How is the path in the rice-field ? (*Upari* : above). Where does Viṣṇu sleep ? (*Pāthasi* : on the water of the sea). Where does the mind of a woman delight ? (*Nare* : in man). What does the master say to the maid ? (*Uparipāthasinare* : there is no water above).[1] (A. A. R.).

11354*

केदारे नववारिपूर्णजठरे किंचित् क्वणद्दर्दुरे
शम्बूकाण्डकपिण्डपाण्डुरतरप्रान्तस्थलीवीरणे ।
डिम्भा दण्डकपाणयः प्रतिदिशं पङ्कच्छटार्चिताश्
चुभ्रूश्चुभ्रुरिति भ्रमन्ति रभसादुद्यायिमत्स्योत्सुकाः ॥

(आ) SkV 226, Prasanna 95 a, Kav 116.

(*a*) °वारिपूरिततटे Prasanna.

(*b*) °काण्डज° Prasanna; °पाण्डरत° Kav, Prasanna; °रतत° [°रतर°] SkV, Kav.

(*d*) °भ्रूरिति Kav; रभसां त्वं वापि Prasanna.

Śārdūlavikrīḍita metre.

In the paddy field flooded with fresh water/where the frogs begin to croak/and where the prickly cane along the bank is whiter than heaped pearls, / the children, sticks in hands and smeared with mud, / run after the rising fish, / yelling "chubhroo, chubhroo !" (D. H. H. Ingalls).

11355*

के द्रुमास् ते क्व वा ग्रामे　　सन्ति केन प्ररोपिताः ।
नाथ　　मत्कङ्कणन्यस्तं　　येषां मुक्ताफलं फलम् ॥

(अ) Padmaśrī's Nāgara-sarvasva 13. 32.

(आ) ŚP 3184, IS 1905, Sāh *ad* 3. 148 (p. 57). Cf. No. 10369.

(*a*) चारामे [वा ग्रामे] ŚP.

(*c*) मद्भूषणे न्यस्तं ŚP ; मत्कङ्कणो न्य° Nāga°.

(*d*) मुक्ताफल ŚP (printing error).

My lord, what trees are they, and in what village, and by whom planted of which the seed-pearls of my bracelet are the fruits ?[1] (*Bibl.-Ind.* 9).

1. Quoted in Sāh as an example of silliness (asking as if from ignorance, even of what is perfectly well known).

11356*

केन　क्रमेण　त्वियदथाद्वितीया
　　　तेनाधिकं　सुन्दरि　भायिताभूः ।
यच्छाम्यति　व्याकुलितेक्षणाया
　　　नाद्यापि　ते　कम्पकलानुबन्धः ॥

(अ) Maṅkhaka's Śrīkaṇṭhacarita (KM 3) 12. 89.

(आ) VS 1446 (a. Maṅkhaka).

Indravajrā metre.

You are one without a second [matchless], yet in what manner, O charming one, have you become more and more frightened ? For, your tremor persists continuously and even now, with your eyes bewildered by fear, it does subside. (A. A. R.).

11357*

केन　गिरिशस्य　दत्ता
　　　बुद्धिर्भुजगं　जटावनेऽर्पयितुम्　।
येन　रतिरभसकान्ता-
　　　करचिकुराकर्षणं　मुषितम्　॥

(अ) ĀrS 2. 169.

Āryā metre.

By whom was the idea given to Lord Śiva to place serpent in the mass of his matted hair ? For, by this, the pleasure of clutching the hair by the hands of his beloved wife in the course of love-sports has been robbed ! (A.A.R.).

11358

केनचिद् दान्तकृत्येन　　कुलगोत्रविमर्दिना　।
मदेन　बहुधा　भिन्नं　　मातङ्गं मन्यते　जनः ॥

(आ) SNī 3. 6.

(*b*) °विमर्दिनम् SNī (KM).

By some restraining deed which adversely affects the good name of the family and his clan, and puffed up with a good deal of arrogance—such a man the people call an outcaste.

[By strokes with its tusks which dig up the principal mountains and covered with ichor all over—people consider it as a (mighty) elephant.] (A. A. R.).

11359*

केनचिन्　मधुरमुल्बणरागं
　　　बाष्पतप्तमधिकं　विरहेषु　।
ओष्ठपल्लवमपास्य　मुहूर्तं
　　　सुभ्रुवः　सरसमक्षि　चुचुम्बे　॥

(अ) Śiś 10. 54.

(आ) SR 317. 16 (a. Śiś), SSB 173. 15 (a. Māgha), Sar 5. 216 (p. 633).

Svāgatā metre.

By some lover was kissed the tear-filled cool eyes of the charming girl for a short time, leaving out the tendril-like lower lip which was sweet and highly red but very much heated by the hot sighs during the days of separation. (A. A. R.).

11360*

केन प्राप्तो भुवनविजय: क: कृती क: कलावान्
केनाव्याजं स्मरचरणयोर्भक्तिरापादिता च ।
यं ध्यायन्ती सुतनु बहुलज्वालकन्दर्पवह्नि-
प्रोद्यद्भस्मप्रचयरचितापाण्डिमानं दधासि ॥

(आ) SkV 743, Kav 456.

(*c*) बहल° Kav.

(*d*) °रचितं पा° Kav.

Mandākrantā metre.

Who is he, victorious in the world,/ blessed with merit and with art; / who offered at the feet of Love / such sincere devotion / that you, so fair, in pining for him / should assume this pallor / composed of ashes rising from / the flaming fire of love ? (D. H. H. Ingalls).

11361*

केनाकारि भवो निषेधपरत: कामाह कान्तां हरे:
भू: सम्बोधनमत्र किं च विदितं को वात्र स्वप्नार्थक: ।
किं वा दाशरथेर्भवेच् शुभतरं कृष्णस्य सम्बोधनं
किं वा वल्गति रामभक्तिनिरतश्चान्तं पुन: पठ्यताम् ॥

(आ) Vidy 750 (a. Śrī-Bholānātha)[1].

1. A riddle.

Śārdūlavikrīḍita metre.

Who has made the universe to assume a negative aspect ? Who is spoken of as the beloved of Viṣṇu ? What is the address of the earth ? What is the meaning of a dream ? Does the address of Kṛṣṇa become more auspicious than that of Rāma ? What does one completely devoted to Śrī-Rāma dance for ? The end may be read again. (A. A. R.).

11362

केनाघ्रातमुदारमस्य कुसुमं कैश्चुम्बितं केसरं
पीत: केन रसोऽस्य केन रजसा चोद्वेल्लितं केन वा ।
हे हे मुग्धमधुव्रत व्रज जवादन्यांस्तरून् पुष्पितान्
उत्तालेऽत्र वृथैव पिप्पलतरौ किं किंचिदासाद्यते ॥

(आ) VS 746.

Śārdūlavikrīḍita metre.

Who has joyfully inhaled its fragrance ? Who has tasted [kissed] its filaments ? Who has drunk of its juice and who has adorned himself with its pollen and shaken [fondled] by it ? Oh innocent [foolish] bee, go quickly to other trees in bloom. In this tall *pippala*-[holy fig]tree do you get even a little thing at all ? (A. A. R.).

केनाङ्गनापि कुप्येन see कोशांशेनाथ कुप्येन.

11363

केनाञ्जितानि नयनानि मृगाङ्गनानां
को वा करोति रुचिराङ्गरुहान् मयूरान् ।
कश्चोत्पलेषु दलसंनिचयं करोति
को वा करोति विनयं कुलजेषु पुंसु ॥

(आ) SSg 210, SR 50. 199, SSB 308. 204, SRK 14. 37 (a. Sphuṭaśloka), SRM 2. 1. 70.

Vasantatilakā metre.

Who has applied collyrium to the eyes of does? Who makes the tails of peacocks so charming? Who assembles, so attractively, the petals of lilies? Who makes men of noble families possessed of modesty? (A. A. R.).

11364

केनात्र कर्कशकरीरवनान्तराले
बाले बलाद् बकुलकन्दलि रोपितासि।
यत्राप्नुयुर्मधुलिहस्तव कोमलानि
नो कुड्मलानि न दलानि न कन्दलानि ॥

(अ) Anymuk 7.

Vasantatilakā metre.

Who has forcibly concealed you, O young *bakula*-tree in the midst of these harsh-looking thorny *karīra*-trees? For, there the honey-sucking bees will not be able to get your tender buds, leaves and young sprouts. (A. A. R.).

केनात्र चम्पकतरो see No. 11367.

11365

केनादिष्टौ कमलकुमुदोन्मीलने पुष्पवन्तौ
विश्वं तोयैः स्नपयितुमसौ केन वा वारिवाहः।
विश्वानन्दोपचयचतुरो दुर्जनानां दुरापः
श्लाघ्यो लोके जयति महतामुज्ज्वलोऽयं निसर्गः ॥

(आ) SR 51. 230, SSB 310. 236, SH fol. 45 b (316).

(*b*) स्नपयति नुतः SH.

(*d*) लोकैर् SH; °मुज्ज्वलो° SH.

Mandākrāntā metre.

By whom were the sun and the moon directed to blossom the lotus and the lily? By whom was the cloud instructed to drench the earth with the (welcome) rain? This is the effulgent and praiseworthy natural disposition of the great which is efficient in promoting joy in the universe and which is unattainable by wicked people. (A.A.R.).

11366

केनाध्यापितमास्थितं क्व नु कदाधीतं क्व वा वर्तितं
तद्विश्राम्यतु कुत्र जातमथ कैः पुष्टं तदालोच्यताम्।
काले सोऽपि कुहूमुखो यदि जगत्कर्णामृतं कूजति
प्राग्जन्मार्जितभाग्यवैभवमिदं कः स्तोतुमीष्टे कविः ॥

(अ) DikAny 84.

Śārdūlavikrīḍita metre.

By whom was the cuckoo instructed and cared for? When did he learn? Where did he remain? Well, let that be. Where was he born and by whom was he brought up? Just think over this. But that cuckoo sings at the appropriate time [spring] sheddding nectar as it were into the ears of the people. This is the power that comes out of the good fortune earned in previous births. Which poet is capable of praising it (adequately)? (A. A. R.).

11367

केनापि चम्पकतरो बत रोपितोऽसि
कुग्रामपामरजनान्तिकवाटिकायाम्।
यत्र प्ररूढनवशाकविवृद्धलोभाद्
भो भग्नवाटघटनोचितपल्लवोऽसि ॥

(आ) ŚP 1003 (a. Vijjākā), AP 85 (cf. AB 525), JS 111. 29 (a. Bijjākā), RJ 575 (a. Vijjāka), SRK 206. 4 (a. ŚP), Skm (Skm [B] 1927, Skm [POS] 4.58.2) (a. Vīra), SR 238. 67 (a. ŚP), SSB 636.4 (a. Vijjākā), SSkṛP 1. 122, Any 118. 85, Kav p. 107, Regnaud VI 148 (a. Vijjaka), IS after 7845.

(*a*) केनात्र Skm, ŚP (in AP), SRK, SR, SSB.

(*c*) प्रवृद्धवनशाक° SRK, SR, SSB; °शाख° [°शाक°] Any; °लोभा Skm.

(*cd*) °लोभगो or °लोभभो JS (var.).

(*d*) गोभ° ŚP, JS, Skm, SRK, Any.

Vasantatilakā metre.

O *campaka*-tree! you have been planted by someone in a garden near (the houses) of wicked wretches of a bad village, where, through their greed, enhanced by the full-grown fresh greens (you have been now reduced to such a state) that your twigs are fit for the repair of broken fences (only). (J. B. Chaudhuri).

11368*

केनापि मे विलसितेन समुद्गतस्य
कोपस्य किं नु करभोरु वशंवदा भूः।
यन्मां विहाय सहसैव पतिव्रतापि
यातासि मुक्तिरमणीसदनं विदूरम् ॥

(अ) BhV 3. 9.

(*d*) मुक्त° BhV (C).

Vasantatilakā metre.

O lady, whose thighs resemble the back of the hand from the wrist to the root of the smallest finger, were you influenced by anger, caused by some (improper) action of mine, that you suddenly went away to a distant house of your friend *mukti*[1] and abandoned me although you were a devoted wife? (H. D. Sharma).

1. Final beatitude.

11369

केनाप्यनर्थरुचिना कपटं प्रयुक्तम्
एतत् सुहृत्स्वजनबन्धुमयं विचित्रम्।
कस्यात्र कः परिजनः स्वजनो जनो वा
स्वप्नेन्द्रजालसदृशः खलु जीवलोकः ॥

(अ) Śānt 2. 2.

(आ) SR 375. 244 (a. Śānt), SSB 274. 134, Pad 90. 51, IS 1906.

(*a*) °कठिना [°रुचिना] Śānt (var.).

(*b*) °तनय° [°स्वजन°] Śānt (var.), SR, SSB.

(*c*) भोः कथय कः or कः किल सुहृत् Śānt (var.); कथमयं or कथमिह [°परिजनः] Śānt; सुजनो [स्व°] Śānt; मयं ज° [ज°] Śānt (var.) (hypermetric).

Vasantatilakā metre.

By someone having a taste for trouble-making this deceit has been practised: this relationship of friend and kinsman is all wonderful. Who is whose servant, kinsman or other relation? Indeed, this world of the living being is similar to a magic show and a dream. (A. A. R).

11370*

केनाभिमन्युर्निहतः कस्य जीवितमप्रियम्।
पञ्चानां पाण्डवाग्नीनाम् आत्मा केनेन्धनीकृतः ॥

(अ) Bhāsa's Dūtaghaṭotkaca 1. 6.

(आ) Almm 160.

Who killed Abhimanyu? Who despises his life? Who has made himself as fuel for the fire of the five Pāṇḍava-s? (C. R. Devadhar).

11371*

केनाभ्यसूया पदकाङ्क्षिणा ते
नितान्तदीर्घैर्जनिता तपोभिः।
यावद् भवत्याहितसायकस्य
मत्कार्मुकस्यास्य निदेशवर्ती ॥

(अ) Kum 3. 4. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 ; p. 39).

(आ) SCSL p. 84. 4.

(*a*) फल° [पद°] Kum (var.).

(*c*) असौ [यावद्] Kum (var.); भवत्वा° [भवत्या°] Kum. (var.).

(*d*) °वर्ति Kum. (var.).

Upajāti metre (Indravajrā and Upendravajrā).

Who desirous of position, has aroused your envy by prolonged austerities ? He will straightway become obedient to the command of this my bow with its arrow held ready. (J. Brough).

11372

के नाम न विनश्यन्ति मिथ्याज्ञानान्नितम्बिनीम् ।
रम्यां बुद्ध्वोपसर्पन्ति ये ज्वालां शलभा इव ॥

(अ) P (Pts 4. 86, PtsK 4. 58).

(आ) SR 349. 26 (a. P), SSB 227. 26, IS 1907,

(*c*) य उपसर्पन्ति PtsK.

(*d*) दीपाभां [ये ज्वा°] PtsK ; यथा [इ°] PtsK.

Do they not perish, who irrationally considering a woman with beautiful buttocks as delightful approach her ? They are like [meet with the same fate as] moths which fly into the flame. (S. Bhaskaran Nair).

11373

केनामृतमिदं सृष्टं मित्रमित्यक्षरद्वयम् ।
आपदां च परित्राणं शोकसंतापभेषजम् ॥

(अ) P (PtsK 2.59). Cf. प्राप्ते भये परित्राणम् and शोकारातिभयत्राणम्.

(आ) IS 1908.

Who has created this nectar—the two syllabic word *mitra* [friend], this protective force against hardships, this remedy against the pains of grief ?

11374*

केनायं तव कान्त भालफलके लाक्षारसो लापितः
केनेयं विगुणा गुणाढ्यरभसान्माला कृता वक्षसि ।
इत्युक्तः प्रियया सहासवदनो नत्वा पदाम्भोजयोर्
आलिङ्ग्याशु दृढं कपोलवलये बालां चुचुम्बे चिरम् ॥

(अ) Janśṛṅg 55.

Śārdūlavikrīḍita metre.

"By whom, dear, was the red lac smeared on your forehead ? By whom was this garland devoid of *guṇa* [merit *or* thread] placed on your breast, (due to excessive zeal) ?" Addressed thus by his beloved, the lover with a laughing face, knelt at her lotus-feet and having embraced her warmly imprinted a kiss, a long one, on her cheek. (A. A. R.).

के नायुद्धचन्न कः see को नायुद्धचन्न कः.

11375

केनासीनः सुखमकरुणेनाकरादुद्धृतस्त्वं
विक्रेतुं वा त्वमभिलषितः केन देशान्तरेऽस्मिन् ।
यस्मिन् वित्तव्ययभरसहो ग्राहकस्तावदास्तां
नास्ति भ्रातर्मरकतमणे त्वत्परीक्षाक्षमोऽपि ॥

(आ) SkV 1023, Prasanna 175 b, Skm (Skm [B] 1725, Skm [POS] 4. 17. 5) (a. Maṅgala), ŚP 1110 (a. Śarvavarman), AP 91, JS 99. 11 (a Śarvavarman), Any 91. 46, SbB 2. 9, SR 218. 70 (a. ŚP), SSB 602. 2 (a. Śarvavarman).

(*a*) आदराद् [आकराद्°] Skm.

(*b*) कथमुपनतः [त्वमभि°] Skm; समभिल° [त्वमभि°] ŚP, JS, Prasanna, Any; वास्मिन् कुदेशे [दे°] Any, ŚP, SR, SSB; ऽपि [ऽस्मिन्] Prasanna.

(*c*) अस्मिन् [य°] Skm.

Mandākrāntā metre.

Who dug you from the mine wherein you dwelt content / and sought to sell you in this distant land; / wherein, oh brother emerald, / let be a purchaser who could afford the price, / there's even not a man to know your worth? (D. H. H. Ingalls).

11376

केनास्मानतिशेरते विविचराः श्रुत्या गृहीता हि ते
किं नास्मांश्रुतिराह तानपरधा ब्रूते किमस्मान् स्वकान् ।
सर्वे चेत् पशवो वयं किमितरैः सर्वस्य यो मोचकः
स स्वामी मम दैवतं तदितरो नाम्नापि नाम्नायते ॥

(अ) Śivot 11.

Śārdūlavikrīḍita metre.

Those Gods who excel us, they are brought within reach by the Veda-s; have not the scripture said to us thus? Why speak of them differently from us? If all of us are His creatures, of what use are they? He who is the liberator of all, that great master is my god and others we do not even mention by name. (A. A. R.).

11377

केनेन्दुः कुमुदेषु केन तरणिः पद्मेषु केनाम्बुदः
सारङ्गेष्वथ केन शाखिषु मधुर्दाक्षिण्यमभ्यर्पितः ।
तत्तुङ्गाननुभूतसौरभपरीवारोपकारं प्रति
श्मश्रूद्वेजितकर्णजाहमनुजः कः प्रेरयत्वीश्वरान् ॥

(आ) Skm (Skm [B] 2192, Skm [POS] 5. 39. 2) (a. Śuṅgoka or Śuṅgauka).
Śārdūlavikrīḍita metre.

Who prompts the moon to blossom the lilies, who the sun to blossom the lotuses, who the cloud to the *sāraṅga*-s[1] and who the spring season to cause the trees to bloom? Hence to render help to the various things for great and extra-ordinary fragrance, what is man, whose regions of the ears are pained by a beard, to prompt the gods? (A. A. R.).

1. The cranes *or* the regions of the earth.

11378

केनेयं श्रीर्व्यसनरुचिना शोण विश्राणिता ते
जाने जानुद्वयसजल एवाभिरामस्त्वमासीः ।
वेगभ्रश्यत्तटरुहवनो दुस्तरावर्तवीचिः
कस्येदानीं कलुषसलिलः कूलभेदी प्रियोऽसि ॥

(आ) SkV 1509 (a. Śatānanda), Skm (Skm [B] 1736, Skm [POS] 4. 20. 1) (a. Śatānanda), Kav p. 110.

(*c*) °भ्रस्य° SkV (var.).

(*d*) कूपभेदी Skm (POS); श्रियोसि or प्रियोऽपि Skm (var.).
Mandākrāntā metre.

Who delights so in vice, oh River Śoṇa[1], / as to give you all this wealth, / you whom we knew to be so charming/ when your water reached but to our knees? Who will love you now, with current breaking / the trees upon the shore, with whirlpools hard to cross, / and with muddy waters breaking your own bank? (D. H. H. Ingalls).

1. D. H. H. Ingalls has: 'Son'.

11379

केनोत्तुङ्गशिखाकलापकपिलो बद्धः पटान्ते शिखी
पाशैः केन सदागतेरगतिता सद्यः समापादिता ।
केनानेकपदानवासिततटः सिंहोऽर्पितः पञ्जरे
भीमः केन च नैकनक्रमकरो दोर्भ्यां प्रतिर्णोऽर्णवः ॥

(अ) Mudr 7. 6.

(आ) Almm 161.

(*a*) केनोत्तुंस° (°त्तंस°) Mudr (var.); ऽनलः [शि°] Mudr (var.).

(*b*) पाशौ [पाशैः] Mudr (var.); समासादिता Mudr (BSS), Almm.

(*c*) °शठः or °सदी Mudr (var.).

(*d*) °चलौकनक्र [°न च नै°] Mudr (var.); °निकरो [°मकरो] Mudr (var.); दोष्णा [दो°] Mudr (var.).

Śārdūlavikrīḍita metre.

Who has wrapped up in the border of his garment, fire blazing red with the mass of rising flames? Who has caused with nooses the sudden stillness of the wind? Who has captivated in a cage the lion whose mane is perfumed by the elephant's ichor? And who has crossed with his arms the mighty ocean having innumerable alligators and sharks?[1] (R. S. Walimbe).

1. Cāṇakya's words about 'good men'.

11380

केऽपि सहस्रंभरयः
कुक्षिंभरयश्च केऽपि केऽपि नराः ।
आत्मंभरयश्च तथा
फलमखिलं सुकृतदुष्कृतयोः ॥

(अ) VCjr 21. 4.

(*c*) नात्मंभर° VCjr; (editor's suggestion as above).

(*d*) °दुःकृतयोः VCjr; (editor's suggestion as above).

Āryā metre.

Some men nourish a thousand, some nourish (only) their own bellies, and some give nourishment ever to themselves alone; so good *deed*[1] and evil deed have their complete fruition. (F. Edgerton).

1. Word in italics is supplied by the editor.

11381

केऽपि स्वभावलब्धास्
तीव्रतरां यातनामपि सहन्ते ।
न तु संत्यजन्ति वित्तं
कौटिल्यमिवाधमाः सहजम् ॥

(अ) Kal 2. 88.

(आ) ŚP 430 (a. Kṣemendra), AP 21, SH 961 and 154*, SR 72.39, SSB 342.39.

(*a*) एवं [केऽपि] Kal.

(*c*) संत्यजति Kal (var.).

(*d*) मात्सर्यम् [कौटिल्यम्] ŚP, AP, SH, SR, SSB; सततम् [सह°] ŚP, AP, SH, SR, SSB.

Āryā metre.

There are, (in this world), some habitual misers who bear up against even the most severe suffering, but never give up (even an iota of) their wealth, just as unworthy persons never part with their inborn crookedness. (S. Bharkaran Nair).

11382

के प्रवीणाः कुतो हीनं जीर्णं वासोंऽशुमांश्च कः ।
निराकरिष्णवो बाह्यं योगाचाराश्च कीदृशाः ॥

(अ) VMM 2. 58[1].

(आ) SR 199. 18, SSB 555. 18.

1. A riddle of *Bahirālapa*-variety.

Who are clever? (*vijñāḥ*: learned people). From what is an old cloth deficient? (*navat*: from freshness). Who possesses rays? (*inaḥ*: the sun). How are the *yogācāra*-sect of Buddhists who have the philosophy of nihilism? (*vijñānavādinaḥ*: the Buddhist philosophers called Vijñānavādin-s). (A.A.R.).

के भक्ष्यं(°क्षो) भक्षके नित्यं see क्व भक्ष्यं भक्षके नित्यं·

11383

के भूषयन्ति स्तनमण्डलानि
कीदृगुमा चन्द्रमसः कुतः श्रीः ।
किमाह सीता दशकण्ठनीता
हारामहादेवरतातमातः ॥

(अ) VMM 4. 73.[1]

(आ) ŚP 553, Vidy 743, SR 197. 20, SSB 551. 19, SRK 161. 6 (a. ŚP).

(*c*) दशवक्त्रनीता Vidy ; °भीता [°नीता] ŚP.

1. A riddle of *Antarālapa*-variety.

Upajāti metre (Indravajrā and Upendravajrā).

What adorns the rounded breasts ? Pearl necklace. How is Pārvatī ? Attached to Lord Mahādeva [Śiva]. Whence comes the brightness of the moon ? From darkness. What did Sītā say when carried away by Rāvaṇa ? Alas ! Rama, alas ! brother-in-law, father, mother. (A.A.R.).

11384*

केयं कान्तिः केशव त्वन्मुखेन्दोः
कोऽयं वेषः कापि वाचामभूमिः ।
सेयं सोऽयं स्वादतामञ्जलिस्ते
भूयो भूयो भूयशस्त्वां नमामि ॥

(अ) Kṛṣṇakarṇāmṛta 1.95 (in some editions 1. 94).

(*b*) कोऽपि [कापि] Kṛ° (var.).

(*c*) स्वादुतामञ्जुलश्रीः Kṛ° (var.).

Śālinī metre.

Whence be this dazzling light, oh Keśava ! from Thy moon-like face ? How indescribable ? How past all power of speech this fascinating costume of Thine ! Here it is—here it is, the sweetness—the Loveliness perfect. So unto Thee again, and again I bow ! (M. K. Acharya).

11385*

केयं भाग्यवती तवोरसि मणी ब्रूषेऽग्रवर्णं विना
कृत्वास्याः प्रथमं विना क्व सहजो वर्णो मणेस्तादृशः ।
स्त्रीरूपं कथमस्य लिङ्गनियमात् पृच्छामि बध्वाकृतिं
मुग्धे त्वत्प्रतिबिम्बमित्यपलपन् राधां हरिः पातु वः ॥

(आ) SR 24. 160, SSB 40. 77.

Śārdūlavikrīḍita metre.

Who is the fortunate (lady) on your chest ? *Maṇī* [the gem *Kaustubha*]. You speak without the first syllable '*ra*'. Without the first how can there be such a fine colour in a gem like that ? But how is it shaped like a lady ? By the rule of gender (that *maṇī* is also *maṇiḥ* : gem). But I am asking you about the lady. Innocent one, it is only your own reflection (in the *Kaustubha*-gem). May the lord Viṣṇu [Kṛṣṇa] who thus outwitted Rādhā (in concealing the name of Lakṣmī) protect you all. (A. A. R.).

11386

केयं माता पिशाची क इव च जनको भ्रातरः केऽत्र कीटा
वध्योऽयं बन्धुवर्गः कुटिलविटसुहृच्चेष्टिता ज्ञातयोऽमी ।
आगर्भं यावदेषां कुलमिदमखिलं नैव निःशेषयामि
स्फूर्जन्तः क्रोधवह्नेर्न दधति विरतिं तावदङ्गे स्फुलिङ्गाः ॥

(अ) Prabodhacandrodaya 2. 33.

(आ) Pad 86. 17 (a. Kṛṣṇamiśra), SuM 27.3, Ek 101. 5–6 and 8–9.

(*a*) स [च] SuM ; तेऽत्र [केऽत्र] SuM (but A in SuM as above).

(*b*) °विटसरिच् SuM ; ऽपि [ऽमी] Ek.

(*c*) °शेषयानि Pad (printing error).

(*d*) विदधति [न द°] SuM ; न द° tr. Ek.

Sragdharā metre.

Who is this mother but a demoness ? Who is this father also ? What are these brothers but worms ? These kinsmen are to be killed as well as relations whose actions are devious and pretending to be friends like the companions of a courtezan. I may destroy this whole family even the babies in the womb; till then the fire of anger blazing forth in me with sparks shall not subside. (A. A. R.).

11387*

केयं मूर्ध्न्यन्धकारे तिमिरमिह कुतः सुभ्रु कान्तेन्दुयुक्ते
कान्ताप्यत्रैव कामिन्ननु भवति मया पृष्टमेतावदेव ।
नाहं द्वन्द्वं करोमि व्यपनय शिरसस्तूर्णमेनामिदानीम्
एवं प्रोक्तो भवान्या प्रतिवचनजडः पातु वो मन्मथारिः ॥

(आ) JS 355. 2, Skm (Skm [B] 33, Skm [POS] 1. 7, 3), SR 8. 104 (a. JS), SSB 13. 91, SRK 4. 6 (a. Sphuṭaśloka), Sar 2. 349.

(*a*) सुभ्रुकान्ते° SR (printing error).

(*b*) अत्रास्ति [अत्रै°] SR, SSB, SRK ; काचि [कामि°] SR, SSB, SRK ; भवतु SR, SSB, SRK ; जलमुमया [भ° म°] Skm.

(*c*) करोमीत्यपनय SR, SSB, SRK.

(*d*) इत्थं [ए°] SR, SSB, SRK ; प्रोक्ते Skm ; °वचनजितः SR, SSB, SRK ; वश्चन्द्रचूडः [वो म°] SR, SSB, SRK.

Sragdharā metre.

Who is the lady on your head, O enemy of the demon Andhaka ? [Why this darkness on your head ?]. Where is darkness, Charming one, where there is the brilliant moon ? There is a lady there, you passionate lover. That is what I ask. I am not making a *Dvandva*-compound of *kāntā* and *indu* (so as to make the brilliant moon but separates as *kāntā* : a lady). Remove her quickly from your head. When thus spoken by Pārvatī, Śiva could make no adequate reply. May this Lord Śiva grant protection to you all ! (A. A. R.).

11388*

केयं लता कमलकोमलकोशगौरी
मल्लीप्रसूनमिलितामलबन्धुजीवा ।
रागारुणाम्बुजदला बदरीफलाढ्या
संवीक्षितामृतरसानुभवं ददाति ॥

(आ) PV 526 (a. Veṇīdatta), SuSS 91.

(*b*) °मिलिता° [°मिलिता°] PV (var.).

Vasantatilakā metre.

What is this creeper white and charming like a lotus [body], with jasmine buds [teeth] united with pure *bandhujīva*-flower [red lips], having petals that are red [hands and feet] and possessing *badarī*-fruits [bosom], that gives the joy of nectar, the moment we see this ? (A.A.R.).

11389*

केयं श्यामोपलविरचितोल्लेखहेमैकरेखा-
लग्नैरङ्गैः कनककदलीकन्दलीगर्भगौरैः ।
हारिद्राम्बुद्रवसहचरं कान्तिपूरं वहद्भिः
कामक्रीडाभवनवलभीदीपिकेवाविरस्ति ॥

(अ) Prasannarāghava 2. 7.

(आ) SR 273. 19 (a. Pra°), SSB 99. 20.

Mandākrāntā metre.

Who is this young lady having limbs that are like a streak of gold drawn on a touchstone, and yellowish white like the shoot of a golden banana, who bears a mass of lustre similar to the essence of turmeric and appears before us like a lamp placed in the topmost part of the sportive house of Cupid ? (A. A. R.).

11390*

केयमभ्युद्यते शस्त्रे मृत्युवक्त्रगते मयि ।
अनावृष्टिहते सस्ये द्रोणवृष्टिरिवागता ॥

(अ) Mṛcch 10. 38 (in some editions 10.37 or 10.39).

(*a*) समुद्यते [अभ्युद्यते] Mṛcch (var.).
(*c*) शस्ये Mṛcch (var.).
(*d*) सम्यग् [द्रोण°] Mṛcch (var.).

Who is this woman[1] who, at the very moment that the sword was poised above me and I[2] had already entered the cavernous jaws of Death, came like a torrential[3] rain that falls on perched and withering fields of grain ? (R. P. Oliver).

1. Vasantasenā.
2. Cārudatta.
3. R. P. Oliver has : 'fecundant'.

केयमवगुण्ठनवती see No. 9976.

11391

के यूयं नो वयमपि च वः के भवामो भवाब्धौ
कर्मोर्मीणां विषमवलनैः फेनवत् पुञ्जिताः स्मः ।
तत् क्षेपीयः क्षयिणि निचये चित्तमाधाय पुत्राः
सर्वारम्भैर्लगत जगतामन्तरात्मन्यनन्ते ॥

(अ) Śānt 3. 6.
(आ) IS 1909.
(*a*) वनमपि [वय°] Śānt (var.); इति [अपि] Śānt (var.) ; किं [के] Śānt (var.).
(*b*) विषय° [विषम°] Śānt (var.) ; °चलनैः or °वलयैः Śānt (var.) ; फेण° Śānt (var.) ; °पुंजताः or °पण्डिताः [पुञ्चिताः] Śānt (var.) ; स्म Śānt (var.).
(*c*) °क्षेपीयाः or उत्क्षेपीयः (°य) Śānt (var.) ; उत्क्षेपाय (°पो यत्) or उत्प्रेक्षीय Śānt (var.); क्षयिणे or क्षयणि Śānt (var.) ; विषये or निचयं Śānt (var.) ; पुत्रः or धीराः [पु°] Śānt (var.).
(*d*) नगत or नयत or भजत or विशत (°ति) [लगत] Śānt (var.).

Mandākrāntā metre.

Who are you to us ? What are we to you ? What are we in the occean of worldly life ? We are like a mass of foam tossed about by the waves in the form of our actions. Therefore, withdrawing the mind from perishable (sense objects) and fixing it on the everlasting and endless inward soul of the universe, may you, children, be ever attached to it with all effort. (A. A. R.).

के यूयं बत नाथ नाथ see कोऽहं वत्स स आर्य.

11392*

के यूयं मुनयः किमत्र तपसे स्थानं समीहामहे
नीवाराङ्कुरदन्तुरा नियमितव्याधास्ति विन्ध्याटवी ।
सा संप्रत्यवनीमहेन्द्र भवतो विद्वेषिवामभ्रुवाम्
अश्रान्तच्युतलोललोचनपयोवन्याभिरन्यादृशी ॥

(आ) Skm (Skm [B] 1590, Skm [POS] 3. 44. 5) (a. Kavirāja-Soma).
(*b*) °व्यालास्ति Skm (POS).
(*d*) °लोचनद्वय° [°लोललोचन°] Skm (var.).

Śārdūlavikrīḍita metre.

Who are you ? We are ascetics. Why have you come here ? We desire for a place to perform penance. The Vindhya forest is full of the sprouts of wild grains and the hunters are checked. That forest, O king, has a different look now with the forest-growings (such as fruits etc.), due to the incessant watering of the region by the tears shed by the ladies of your enemies. (A. A. R.).

के यूयं वद नाथ नाथ see कोऽहं वत्स स आर्य.

11393*

के यूयं स्थल एव सम्प्रति वयं प्रश्नो विशेषाश्रयः
किं ब्रूते विहगः स वा फणिपतिर्यत्रास्ति सुप्तो हरिः ।
वामा यूयमहो विडम्बरसिकः कीदृक् स्मरो वर्तते
येनास्मासु विवेकशून्यमनसः पुंस्वेव योषिद्भ्रमः ॥

(आ) JS 356. 8, Sāh ad 10.641 (p. 261). पश्नो JS (printing error).

(*b*) ब्रूषे विहगस्य JS ; °पतेर्यस्यावतारो JS.

(*d*) °स्मिन् सुवि° JS ; मनसां पुंस्येव Sāh.

Śārdūlavikrīḍita metre.

"Who are you ?"—(playing upon the word '*ka*' which means water also, the addressees reply)—"Forsooth, we are on the ground just now." "Nay (my) question is touching the particularity [*viśeṣa* of your caste or country]." "What says the bird [*vi*] or the lord of the serpents [*śeṣa*] on whom Viṣṇu is sleeping ?" "You are perverse [*vāmā*]"—Aha, how fond is Cupid of deluding people—"this man, robbed of all discrimination, mistakes us men for women [*vāma*-s] !" (*Bibl. Ind.* 9).

11394*

केयूरं न करे पदे न कटकं मौलौ न माला पुनः
कस्तूरीतिलकं तथापि तनुते संसारसारश्रियम् ।
सर्वाधिक्यमलेखि भालफलके यत्सुभ्रुवो वेधसा
जानीमः किमु तत्र मन्मथमहीपालेन मुद्रा कृता ॥

(आ) SR 258. 51, SSB 71. 12, RJ 649, SG 75 (a. Bhānukara).

(*c*) यद्वेधया (*sic !*) सुभ्रुवो [य° वे°] SG.

Śārdūlavikrīḍita metre.

No bracelets in their hands, no anklets in their feet, no garland on their heads nor a mark of musk on their foreheads have been made (when they were created) ; none-the-less the charming eye-browed ones form the essence of worldly life. The creator has evidently written on their foreheads their all-round supremacy. Is it possible that King Cupid has stamped them as such ? (A. A. R.).

11395*

केयूराङ्गदहारकुण्डलकटीसूत्रोपवीतीभवद्-
भोगीन्द्रोद्भटफूत्कृतिव्यतिकरोन्मृष्टाङ्गरागो मुहुः ।
संवर्तोपचितैस्त्रिलोकभसितैर्भूयोपलिप्येत यः
स स्वामी मम दैवतं तदितरो नाम्नापि नाम्नायते ॥

(अ) Śivot 30.

Śārdūlavikrīḍita metre.

That (Lord Śiva) the holy ash on whose person is repeatedly swept away by the breeze produced by the hissing of mighty serpents that adorn him as armlets, bracelets, garlands, ear-pendents, waist-band and sacred thread and who again gets smeared with ashes of the three worlds (destroyed) which are swept on unto him by the winds of Doomsday—that master alone is my god ; as for others they are not (worthy of even being) mentioned by name. (A.A.R.).

11396

केयूरा न विभूषयन्ति पुरुषं हारा न चन्द्रोज्ज्वला
न स्नानं न विलेपनं न कुसुमं नालंकृता मूर्धजाः ।
वाण्येका समलंकरोति पुरुषं या संस्कृता धार्यते
क्षीयन्ते खलु भूषणानि सततं वाग्भूषणं भूषणम् ॥

(अ) BhŚ 76. Cf. भूषणं नरके and नक्षत्रभूषणं.

(आ) SR 85. 14 (a. BhŚ), SSB 366, 32, SuB 3. 30-31, SuM 11. 1, SRK 110. 1 (a. BhŚ), VP 3. 27, SSkṛ 62, Pras 10. 2, IS 1910, Subh 287, SH 374, SSJ 57. 1, SK 6. 115, SU 1412, SSD

2f. 110a, JSub 67. 1, Sadācā 194. 9, SRS 2. 2. 75, Sama 1 क 66 and 2 व 27, SRM 2. 2. 668.

(*a*) केयूराणि न BhŚ (var.); °राणि वि° BhŚ (var.); °रा न (हि) भू° BhŚ (var.); सततं [पु°] BhŚ (var.), Pras; हरं च [हारा न] SH; हारो न (°राश्च SuB) चंद्रोज्ज्वलो (°न्द्रप्रभा SuB) BhŚ (var.), SuB, SuM (but some texts as above), Sama 1.

(*b*) कुसुमैर्नालंकृता BhŚ (var.); कुसुमैश्चालंकृता BhŚ (var.); कुसुम (printing error for कुसुमं) न कुञ्चिता SuB (*contra metrum*).

(*c*) एका वाणि ह्यलं° SuB; वागेका (°का:) BhŚ (var.); सा वाणी [वा°] BhŚ (var.); तम् [सं] BhŚ (var.); नितरां or कृतिनं or विमला or सततं [पु°] BhŚ (var.); पठ्यते [धा°] BhŚ (var.); SuM (var.).

(*d*) सा वाग्वेव हि भूषणं भुवि नृणां वाग्भूषणं भूषणं BhŚ (var.); (ऽ)खिल° (°लं) [ख°] BhŚ (var.), SuB; किल [ख°] SRM; न क्वचित् [भू°] BhŚ (var.); चाक्षयं [भू°] SuB.

Śārdūlavikrīḍita metre.

Armlets do not adorn a person, / or necklaces luminous like the moon; / or ablutions, or ointments, / or blossoms, or beautiful hair. / Eloquent speech which is polished well/is the only true embelishment. / Other ornaments waste away, / while the jewels of eloquence last to grace a man. (B. Stoler Miller).

11397*

केयूरीकृतकङ्कणावलिरसौ कर्णान्तिकोत्तंसित-
व्यालोलालकपद्धति: पथि पुरो बद्धाञ्जलि: पृच्छति ।
यावत् किंचिदुदन्तमात्मकमितुस्तावत्स एवेत्यथ
व्रीडावक्रितकण्ठनालमबला कै: कैर्न भिन्ना रसै: ॥

(आ) SkV 713, Prasanna 139 a, Kav 426, Skm (Skm [B] 772, Skm [POS] 2. 60. 2) (a. Rājaśekhara), JS 193. 10 (a. Rājaśekhara); SbB 3. 51, 4. 721, 4. 824 and 4. 887, Kav p. 87.

(*a*) कर्णावतंसीकृत° Skm, JS; कर्णेऽर्पितोत्तं° Prasanna.

(*b*) °पक्षति: (*sic!*) Kav; पति SkV (var.); पुरोब° [पुरो ब°] SkV.

(*d*) °काण्डमबला JS; °वक्रितकंपनाल° SkV (var.); भि° न कै: कै: र° tr. JS.

Śārdūlavikrīḍita metre.

With bracelets slipping to her upper arm / and row of curls beside her ear atremble / she raises her clasped hands to ask upon the way/ for tidings of her lover./ When suddenly she realizes it is he / with whom she speaks, shamefacedly/ the flower stem, her neck bends low/ as the emotions crowd upon her. (D. H. H. Ingalls).

11398*

केयूरीकृतकङ्कणीकृतजटाजूटावतंसीकृत-
ज्यावल्लीकृतकुण्डलीकृतकटीसूत्रीकृताहीश्वर: ।
पायाद् वस्तिलकीकृतप्रियतमादर्शीकृताक्षीकृत-
द्यूतारम्भपणीकृतेन्दुशकल: कात्यायनीकामुक: ॥

(आ) SR 7. 82 (a. JS wrongly, see No. 11397), SSB 11. 74.

(*b*) °सूत्रा° SSB.

(*d*) °रम्य° SSB (printing error).

Śārdūlavikrīḍita metre.

May that lord, the fond lover of Kātyāyanī [Pārvatī], on whom mighty serpents form the armlets, bracelets, the tying string of his matted hair, the bow-string, ear-pendants and waist-band, and whose crescent moon in his crest-ornament, the mirror for his wife, the eye of his beloved and the pawn when commencing the game of dice with his wife, protect you all. (A. A. R.).

11399

केलिं कल्पय कोलबाल लवलीवल्लीदलान्याहर-
न्नुल्लासैरभिगर्ज सैरिभ भज त्वं पङ्कतल्पोत्सवम् ।
म्लानिं मुञ्च मयूर दूरय भयं दर्पाञ्चित: पञ्चतां
युष्मन्निर्मथनप्रपञ्चचतुर: प्राप्त: स पञ्चानन: ॥

(अ) Anymuk 44.

Śārdūlavikrīḍita metre.

Eating the tender leaves of the *lavalī*-creeper may you sport freely, O young boar; roar with pleasure, O buffalo and resort to the pleasure of your couch of mud; leave off your dejection, O peacock, and banish afar all fear; for, the proud lion who is efficient in the destruction of all of you, has met with his death. (A. A. R.).

11400

केलिं कुरुष्व परिभुङ्क्ष्व सरोरुहाणि
गाहस्व शैलतटनिर्झरिणीपयांसि ।
भावानुरक्तकरिणीकरलालिताङ्ग
मातङ्ग मुञ्च मृगराजरणाभिलाषम् ॥

(आ) ŚP 920 (a. Ānandavardhana), AP 9, VS 623 (a. Ānandavardhana), PV 703 (a. Ānandavardhana), SR 231. 68 (a. VS), SSB 625. 19 (a. Ānandavardhana), Pad 102. 63 (a. Ānandavardhana), SuSS 623, SRK 177. 4 (a. ŚP), Any 32.61, RJ 445, Regnaud VII 108 (a. Ānandavardhana).

(*a*) परीधुंक्ष PV (MS).

(*b*) माहस्व [गा°] PV (MS).

(*d*) °वधाभि° [°रणाभि°] PV.

Vasantatilakā metre.

Sport (as you please), eat in plenty the lotuses, plunge into the waters of rills that come down through the mountain slopes, O elephant, who are fondled by the trunk of the she-elephant, full of love; but leave off all desire to battle with the king of beasts [the lion]. (A. A. R.).

11401

केलिं विहाय नववल्लिमतल्लिकायां
त्वत्सौरभाहृतमना: समुपागतस्त्वाम् ।
हे मालति प्रणय संवलितं वदामो
नायं मधुव्रतयुवा समुपेक्षणीय: ॥

(आ) PV 700 (a. Śaṅkaramiśra).

(*a*) °मनाल्लिकायां PV (MS).

(*b*) °हृतमानार° [°हृ स°] PV (MS).

(*c*) प्रलय° [प्रणय] PV (MS); वादमो (*sic !*) PV (MS) (*contra metrum*).

(*d*) नायां (*sic !*) PV (MS).

Vasantatilakā metre.

Leaving off his sports with excellent fresh creepers the bee has come to you, O *mālatī*-[jasmine] creeper, attracted by your fragrance. I tell you this in all affection for you: this young bee should not be discarded by you. (A. A. R.).

11402

केलि: प्रदहति मज्जां
शृङ्गारोऽस्थीनि चाटव: कटव: ।
बन्धक्या: परितोषो
न स्यादनभीष्टदंपत्यो: ॥

(अ) P (Pts 1. 175, PtsK 1. 191). Cf. No. 11403.

(आ) SR 352. 14 (a. P), SSB 232. 14, IS 1914.

(*a*) लज्जां [म°] PtsK.

(*c*) बन्धक्या PtsK.

(*d*) किंचिदिष्टं भवेत् प° PtsK.

Āryā metre

The play (of her husband) burns her marrow, his love her bones, his kind words are harsh for the adulteress; husband and wife who are both not fond of each other are not happy. (F. Kielhorn, in Pts I *Notes*, p. 16).

11403

केलि: प्रदहति मज्जां
शृङ्गारोऽस्थीनि चाटव: प्राणान् ।
न करोति मनस्तुष्टि
दानमभव्यस्य गृहभर्तु: ॥

(अ) Kuṭṭ (Kuṭṭ [BI] 816, Kuṭṭ [KM] 794). Cf. No. 11402.

(*a*) यज्ञ: Kuṭṭ (KM); लज्जां Kuṭṭ (KM) (var.).

(*b*) कटव: [प्रा°] Kuṭṭ (KM) (var.).

Āryā metre.

When the husband, the lord of the house is uncultivated, the sports of the lady (with that husband) burns the marrow, love-sports the bones, coaxing words the very vital breath; it gives no satisfaction to the mind at all. (A. A. R.).

11404–08*

केलिकाननशकुन्तकूजित-
च्छाद्यमानगलकन्दलस्वना: ।
प्राप्नुवन्ति न विदग्धतागुणं
यत्र दर्शयितुमेणलोचना: ॥

यत्र तिष्ठति विरोधमुद्वहन्
दाहत: प्रभृति तेजसा सह ।
मेचकक्रमुककाननावली-
मीलितोष्णकिरणार्चिषि स्मर: ॥

यत्र मारुतविधूतकेतक-
व्रातधूलिधवलासु भूमिषु ।
कामिनीशरणमाश्रिते स्मरे
भर्गवह्निरिव भस्मसादभूत् ॥

नारिकेलफलखण्डताण्डव-
क्षुण्णतत्कुहरवारिवीचय: ।
यत्र यान्ति मरुत: स्मरास्त्रतां
धूतपक्वकदलीसमृद्धय: ॥

अध्युवास वनवासमण्डलं
तद्दिनानि कतिचिन् नृपात्मज: ।
योषितामुपवनस्थलीभुव:
कर्तुमद्भुतविलाससाक्षिणी: ॥

(अ) Vikram 5. 19-23.

Rathoddhatā metre.

The prince, in order to make pleasure-gardens of the ladies witness to the strange sports, lived for a few days in that *vanavāsamaṇḍala* where the gazelle-eyed women, with their voices eclipsed by the songs of the birds of pleasure-groves, do not attain the merit of those who are skilful; where hearing hostility towards fire, since (his) being burnt up, Cupid lives in the rays of the sun obstructed by the multitude of the forests of the blue areca-nuts; where Cupid having taken shelter with women on the lawns whitened by the pollens of a host of *ketaka*-flowers, shaken by the wind, the fire of Śiva was as if reduced to ashes; where the winds making the water inside the coconuts agitated by their movement and shaking the host of mature banana-plants assume the form of Cupid's weapon. (S. C. Banerji).

11409*

केलिचलाङ्गुलिलम्भित-
लक्ष्मीनाभिर्मुरद्विषश्चरणः ।
स जयति येन कृता श्रीर्
अनुरूपा पद्मनाभस्य ॥

(आ) SR 14. 10, SSB 24. 10.

Āryā metre.

That foot of Lord Viṣṇu whose toe touched playfully the navel of his wife Lakṣmī is victorious, in as much as she was made a fitting wife to him that has a lotus at his navel. [The leg of Viṣṇu played the lotus to her navel]. (A. A. R.)

11410*

केलिद्रुमाः क्ष्मातलमागतासु
संगृह्य पुष्पाणि नितम्बिनीषु ।
भारान्न भङ्गः समजायतेति
गर्वादिवोच्चैः शिरसो बभूवुः ॥

(अ) Vikram 10. 45.

Indravajrā metre.

The ladies with heavy buttocks, having come down to the ground after gathering flowers, the pleasure-trees held their heads alofts as if out of pride that there has been no breach under the weight. (S. C. Banerji).

11411*

केलिनिलयं सखीमिव
नयति नवोढां स्वयं न मां भजते ।
इत्थं गृहिणीमर्ये
स्तुवति प्रतिवेशिना हसितम् ॥

(अ) ĀrS 2. 150.

Āryā metre.

She leads the newly married wife to the chamber of love-sports, as if she were a lady-friend : but she herself has no dalliance with me. When the young man thus praises his wife, the neighbour only laughed. (A. A. R.).

11412*

केलिप्राङ्गणकुट्टिमेषु न पुनः क्रीडन्ति पृथ्वीभृतां
यद्गण्डस्थलदानदुर्दिनपयःपङ्केषु मग्नाः श्रियः ।
उन्मीलत्क्रमशृङ्खलाकलकलप्रेङ्खोलखेलैः पदैर्
उत्तिष्ठन्ति परागपुञ्जशयनात् त्वत्कुञ्जराग्रेसराः ॥

(अ) Vikram 11. 82.

(*d*) °त्कुञ्जराग्रेसराः Vikram (KM) (printing error).

Śārdūlavikrīḍita metre.

Those (elephants) in the mud of the flow of ichor on whose cheeks goddesses of royalty are plunged, belonging to kings, do not play on the paved grounds of pleasure-compounds; your principal elephants are rising from their bed of heaps of pollens with their legs sporting with the gradually increasing jingling of chains. (S. C. Banerji).

11413*

केलीकन्दलितस्य विभ्रममधोर्धुर्यं वपुस्ते दृशोर्
भङ्गीभङ्गुरकामकार्मुकमिदं भ्रूनर्मकर्मक्रमः ।
आपातेऽपि विकारकारणमहो वक्त्राम्बुजन्मासवः
सत्यं सुन्दरि वेधसस्त्रिजगतीसारं त्वमेकाकृतिः ॥

(आ) KHpk 93 (p. 104), Dhv *ad* 3. 93 (p. 505).

(*a*) °मधो धुर्यं KHpk (var.); दृशौ Dhv.

(*b*) भङ्गी भ° KHpk (printing error); भ्रूर्नर्म° KHpk (but in some editions as above).

(*d*) °सारस् Dhv.

Śārdūlavikrīḍita metre.

Your body, charming lady, is the essence of wine to the eyes for the display of sportive movements; the knitting of the eye-brows is charming like the bow of Cupid; the wine of your lotus-face is a cause of the fluttering of the heart when it is seen; truly, your form is the essence of the three worlds created by the creator, Lord Brahmā. (A. A. R.).

11414*

केलीकलासु कुशला नगरे मुरारेर्
आभीरनीरजदृशः कति वा न सन्ति ।
राधे त्वया महदकारि तपो यदेष
दामोदरस्त्वयि परं परमानुरागः ॥

(आ) PG 191.

(*a*) निपुणा [कु°] PG (var.).

(*b*) °पङ्कजदृशः [°नीरज°] PG (var.).

(*d*) परमानुरागी PG (var.).

Vasantatilakā metre.

Are there not any number of damsels among the cowherds who are lotus-eyed, and clever in sportive fine arts, in the city of Śrī-Kṛṣṇa? You, Rādhā, must have done great penance, for, Kṛṣṇa is greatly in love with you. (A. A. R.).

11415*

केलीकौतुकमादराच्छ्रवणयोरालीभिराश्राव्यते
बालाभिस्तु पुरः पुरेव रजसि क्रीडार्थमाहूयते ।
चेतो याति न वा ततस्तदुभयोरेणीदृशः सांप्रतं
मध्ये चुम्बकयोरयःशकलवन्निष्पक्षपातं मनः ॥

(आ) SR 256. 54, SSB 67. 62.

(*d*) °वन्निःप° SR.

Śārdūlavikrīḍita metre.

Her friends were saying playful and interesting things into her ears with all solicitude, and young girls were playing in the dust in front of her and were inviting her to join them. But the mind of the deer-eyed one does not go now to either of them, but it remains with (strict) impartiality between the two like a piece of iron in the midst of two lodestones. (A. A. R.).

11416*

केलीगृहे वरतनौ शिशुता नताङ्गी
प्राणेश्वरस्तरुणिमा च परस्परेण ।
आलिङ्ग्य गाढमितरेतरलीनदेहौ
कस्यापि नैकतरनिश्चयमादधाते ॥

(आ) SH (II) fol. 19 b (7) (a. Raghunathopādhyāya).

(*b*) °स्तरुणीमा (*sic!*) SH; (editor's suggestion as above).

(*c*) गाटमि° (*sic!*) SH; (editor's suggestion as above); °लीनादहौ SH; (editor's suggestion as above).

Vasantatilakā metre.

In the pleasure-house, there is the young girl with her frame slightly stooping (due to the weight of her bosom), and there is the lord of her life [husband] united with youth; these two mutually embracing warmly have entered into the body of each other and are thus concealed and to no one is their separate identity clearly discernible. (A. A. R.).

11417*

केलीभिः कलहायमानवलयं सारावहारावलि
प्रेङ्खच्छृङ्खलमेखलाकलकलं शिञ्जानमञ्जीरकम् ।
व्यालोलालकमव्यलीकपुलकं स्वेदाम्भसां जालकैर्
आमीलत्तिलकं कलेवरमलंकारायते केवलम् ॥

(अ) Kṛkā 22.

Śārdūlavikrīḍita metre.

During her sports the bracelets are quarrelling with one another, the pearl-necklace is noisy, there is the confusing *kala kala* sound produced by the swinging girdle, the anklets jingle, the tresses are dishevelled, and the hairs on the

body stand on ends with drops of sweat; only the visible *tilaka*-mark on the forehead adorns her body. (A. A. R.).

11418*

केलीमन्दिरमागतस्य शनकैरालीरपास्येङ्गितैः
सुप्तायाः सरुषः सरोरुहदृशः संवीजनं कुर्वतः ।
जानन्त्याप्यनभिज्ञयेव कपटव्यामीलिताक्ष्या सखि
श्रान्तासीत्यभिधाय वक्षसि तया पाणिर्ममा-
सञ्जितः ॥

(अ) BhV 2. 83.

(आ) Rasagaṅgā 680. 11–14.

(*d*) °र्ममाधीयत [°र्ममास°] BhV (var.), Rasagaṅgā.

Śārdūlavikrīḍita metre.

When I came to the private apartment, and, after slowly dismissing the maid-servants by means of signs, began to fan the lotus-eyed one who was lying in bed in anger, she recognised me but pretending not to know; and therefore feigning to close her eyes, placed my hand on her bosom with the words: "O friend, you are tired" (H. D. Sharma).

11419*

केलीलोलमरालकं मधुरसास्वादोन्मदेन्दीवरं
स्वच्छस्वादुजलं विकासिकमलं संप्रीणनं
प्राणिनाम् ।
कासारं बत कासरः परिपतन्नाकस्मिकं दुर्भगश्
छिन्नाब्जं कलुषाम्बु वीतविहगं शून्यं चकार
क्षणात् ॥

(आ) Kavik *ad* 2. 46 (8).

Śārdūlavikrīḍita metre.

The lake had swans flitting about in sport, the blue lotuses had bees intoxicated by tasting honey, the water was clear and sweet, the red lotuses were in bloom and the whole thing was pleasing to all beings; then alas! all of a sudden a wretched buffalo came and plunged into it; in a moment the lotuses were broken, the water was muddied, the birds flew away and the whole lake had a deserted look. (A. A. R.).

11420*

केलीसद्मनि पद्मसुन्दरमुखी मन्दाक्षमन्देक्षितं
संप्राप्तेति समीक्ष्य निर्भरतराविर्भूतचेतोभुवा ।
प्रत्युद्गम्य जवादवारितघनाश्लेषालसा प्रेयसा
पर्यङ्कोपरि कार्यते सुकृतिना पादार्पणानुग्रहम् ॥

(आ) SMH 9. 27 (in KM edn. 9. 25)

(*b*) निर्भि° SMH (KM).

(*c*) °लसात् SMH (KM).

Śārdūlavikrīḍita metre.

Seeing that the lotus-faced charming one with glances exhibiting shyness had arrived at the pleasure-chamber, the lover, his love for her coming in a flood, advanced to meet her and closely embraced her quickly, with equal response from her and then the fortunate one placed her into the couch. (A. A. R.).

11421*

केवलं दधति कर्तृवाचिनः
प्रत्ययानिह न जातु कर्मणि ।
धातवः सृजतिसंहृशास्तयः
स्तौतिरत्र विपरीतकारकः ॥

(अ) Śiś 14. 66.

(आ) Sar 1. 89 (p. 64), Virat 55 (p. 22).

Rathoddhatā metre.

The three roots *sṛj* 'to create', *saṁhṛ* 'to destroy' and *śās* 'to rule' denote only the agent of the action in the case of the Lord Viṣṇu as creator etc., and never as the object as being created, destroyed or ruled; but in the case of the root *stu* 'to praise', it is just the opposite (for he praises none, but is praised by all). (A. A. R.).

11422

केवलं पाठमात्रेण यश्च संतुष्यते नरः।
तथा पण्डितमानी च कोऽन्यस्तस्मात् पशुर्मतः॥

(आ) Quoted in PAn as PdP, Sṛṣṭikh. 18.87 (but not found in PdP [ĀnSS] edn.).

That man who is completely satisfied by merely reading a few books and considers himself as all wise—is there anyone more considered as a beast than such a person ? (A. A. R.).

केवलं प्रियतमा दयलुना see तत्र हंसधवलोत्तरच्छदं.

11423

केवलं व्यसनस्योक्तं भेषजं नयपण्डितैः।
तस्योच्छेदसमारम्भो विषादपरिवर्जनम्॥

(अ) P (Pts 2. 181, PtsK 2. 196, PM 2.74).

(आ) SR 165. 539 (a. P), SSB 497. 539, IS 1912.

The only remedy for an addiction is effecting its (total) removal and, (thereby), warding off the (resultant) despair—so has been said by the prudent people. (S. Bhaskaran Nair).

11424

केवले कुम्भके सिद्धे रेचपूरकवर्जिते।
न तस्य दुर्लभं किंचित् त्रिषु लोकेषु विद्यते॥

(आ) ŚP 4385.

When a person has attained the power to hold his breath by closing the mouth and both the nostrils with the fingers of his right hand and has no need for exhalation and inhalation, then to such a person there is nothing in the three worlds which is unattainable. (A. A. R.).

11425*

केवलोऽपि स्फुरन् बाणः करोति विमदान् कवीन्।
किं पुनः क्लृप्तसंधान- पुलिन्दकृतसंनिधिः॥

(अ) Tilakamañjarī of Dhanapāla (KM 85) 26.

(आ) JS 45. 33 (a. Dhanapāla).

(*c*) °संधानः JS.

(*d*) पुलिन्ध्रकृत° Tilaka°.

Though the poet Bāṇa is single-handed he shines in such a manner that all other poets are deprived of their pride : What then when he is associated closly with (his son) Pulinda (in the completion of the latter part of the *Kādambarī*) ? [An arrow by itself is capable of putting down the pride of others; What then when it is well aimed having the proximity of a (cruel) hunter ?] (A. A. R.).

11426*

के वा न सन्ति भुवि तामरसावतंसा
हंसावलीवलयिनो जलसंनिवेशाः।
किं चातकः फलमपेक्ष्य सवज्रपातां
पौरंदरीमुपगतो नववारिधाराम्॥

(अ) Uttaracātakāṣṭaka 3. Cf. No 1824.

(आ) SR 385.337 (a. Cātaka), SSB 592.51, IS 1913.

(*a*) भुवि om. (sub-metric) SR (probably printing error).

(*c*) फलमवेक्ष्य Uttaracā°; सवग्रपातां (*sic !*) Uttaracā°.

(*d*) पौरंदरीं कलयते SSB; °धारि° [°वारि°] IS.

Vasantatilakā metre.

What collections of water on the earth are not crowned with lotuses and garlanded with lines of wild geese ? / But what reward can the *cātaka*-bird expect, when he follows eagerly the new main-stream from the sky with its attendant thunder bolts ? (Cowell, in JRAS of 1891, p. 603).

11427

के वा भुवि चिकित्सन्ते रोगार्तान् मृगपक्षिणः।
श्वापदानि दरिद्रांश्च प्रायो नार्ता भवन्ति ते॥

(अ) MBh (MBh [Bh] 12. 318. 33, MBh [R] 12. 331. 33, MBh [C] 12. 12544).

(आ) IS 1914.

(*a*) कैर्वाहुं(हु) विचिकित्संते or किं ते बहु चि° MBh (var.); कैर्वा or केवला (latter hypermetric) MBh (var.); चिकित्स्यंते (°ति) MBh (var.).

(*b*) रोगार्ता or रोगा पशुमृता इव MBh (var.).

(*c*) दरिद्राश्च प्रियो ह्यात्मा MBh (var.); श्वपदांश्च MBh (var.); दरिद्राश् MBh (var.).

(*d*) प्रायेणार्ता or विमुक्ताश्च MBh (var.); वांते or वार्तो or नार्ति or वर्ति or वार्ता or वाता or नार्ति or नाह्य or ह्यार्ता or नार्तान् MBh (var.); हरंति or वहंति MBh (var.).

When animals and birds and beasts of prey and poor men are afflicted by ailments, who treats them with medicines? Indeed, these are not seen to be ill. (P. C. Roy).

11428*

के वैकटनितंबेन गिरां गुम्फेन रञ्जिताः ।
निन्दन्ति निजकान्तानां न मौग्ध्यमधुरं वचः ॥

(आ) JS 47. 92 (a. Rājaśekhara), SH 452 (a. Vikaṭanitambā), Kav p. 87 and 104, SSB 284. 1.

(*a*) किं [के] JS (var.); कैकट° SSB.

(*c*) निजम्बिनीव [निन्द° निज°] JS (var.).

Who, being delighted by the poetry of the poetess Vikaṭanitambā, does not censure the innocently sweet words of their own wives? (A. A. R.).

11429*

केशः काशस्तबकविकासः
काय: प्रकटितकरभविलासः ।
चक्षुर्दग्धवराटककल्पं
त्यजति न चेतः काममनल्पम् ॥

(आ) Sāh *ad* 10. 637 (p. 259) (a. Viśvanātha), SR 371. 127 (a. Sāh), SSB 268. 13 (a. Śaṅkarācārya).

(*a*) °लास: [°कास:] SR, SSB.

Matrāsamaka metre.

The hair, (in whiteness)[1], bears the appearance of a bunch of the *kāśa*-grass; the body, (bent down and hunch-backed), displays the beauty of a young camel's frame; the eyes are facsimiles of a burnt cowry; yet the heart quits not its exorbitant desires. (*Blbl. Ind. 9*).

1. Supplied by the editor.

11430*

केशः कुन्दमिषादिवोपहसति द्रव्यैर्विहीनान् जनान्
यूनां ग्रन्थिधनं विलोकितुमिवोद्ग्रीवस्तन-स्तिष्ठति ।
प्रेमच्छेदकृपाणवल्लिसुषमां रोमालिरालम्बते
यस्याः सा कथमस्तु चेतसि चमत्काराय वाराङ्गना ॥

(आ) PV 321 (a. Bhānukara), Pad 51. 31 (a. Bhānukara), RJ 820 (Bhānukara), SR 355. 10, SSB 238. 10.

(*b*) °ग्रीव: स्त° Pad.

(*c*) सुषमा Pad.

(*d*) वामक्रमा [वारा°] PV; वामक्रम: [वारा°] PV (MS).

Śārdūlavikrīḍita metre.

Her tresses laugh at men [lovers] without wealth under the guise of the jasmine flowers (that adorn them), her bosom is high as if for the purpose of looking at the wealth secured in a knot by young (lovers), the line of hair on the belly has the brightness of a sword for cutting all (real) love; how then can a harlot create pleasure in the mind (when she has such traits of character)? (A. A. R.).

11431

केशकज्जलशालिन्यो दुःस्पर्शा लोचनप्रियाः ।
यस्मादग्निशिखा नार्यो दहन्ति तृणवन् नरान् ॥

(अ) PdP, Pātālakh. 100. 38.

(*b*) दुःस्पर्शालो° PdP; (editor's suggestion as above).

(*d*) नर: PdP; °रा: PdP (var.); (editor's suggestion as above).

The women are like the flames of lamps shining with soot in the form of their dark hair, and pleasing to the eyes but dangerous to touch; they burn [cause heart-burn to] men as grass. (A. A. R.).

11432*

केशप्रचुरलोकस्य पर्यस्कारि विकासिना ।
शेखरेणेव युद्धस्य शिरः कुसुमलक्ष्मणा ॥

(अ) Śiś 19. 22.

The front of the battlefield was filled with men who were in profusion as hairs and who were moving in various directions prompted by love, as heads of men with a profusion of hairs are adorned with garlands consisting of flowers. (A. A. R.).

केशयांकुरयान् दृशे see No. 11443.

केशलुञ्चनसाम्येऽपि see No. 11456.

11433*

केशवं पतितं दृष्ट्वा द्रोणो हर्षमुपागतः ।
रुदन्ति कौरवाः सर्वे हा केशव कथं गतः ॥

(अ) ŚP 527, SR 186. 1 (a. ŚP), SSB 532. 1, SuM App. III. 6, SRK 151.13 (a. Sphuṭaśloka), SRM 2. 2. 373[1].

(*a*) (के+शवं=केशवं).

(*b*) पाण्डवा हर्षनिर्भरा: SuM, SRK, SRM.

(*c*) रुरुदुः कौ° SRK, SRM.

(*d*) हा हा केशव केशव SuM, SRK, SRM.

1. A riddle of *Kūṭa*-variety. Cf. L. Sternbach, *Indian Riddles* ......, paras 60-66.

Seeing a dead body [*śavam*] fallen into the water [*ke*] a carrion crow [*droṇa*] is very pleased (that it can have feast); but the jackals [*kaurava*-s] howl in disappointment, 'Alas! O God Kṛṣṇa, how has it gone?' (A. A. R.).

11434

केशवगात्रश्यामः
कुटिलबलाकावलीरचितशङ्खः ।
विद्युद्गुणकौशेयश्
चक्रधर इवोन्नतो मेघः ॥

(अ) Mṛcch 5. 3.

Āryā metre.

Like Viṣṇu the cloud towers aloft; and it is black as the body of the Lord of the Discus[1]. The sinuous line formed by the flying birds outlines the conch[2] of the God; and by the lightnings he is clothed in a tunic of bright silk. (R. P. Oliver).

1. Keśava.
2. R. P. Oliver has: 'trumpet'.

11435*

केशस्तनादिग्रहणे हर्षादिभ्रमिते मुखे ।
दुःखाविष्करणं तन्व्या यत् तत् कुट्टमितं मतम् ॥

(अ) Padmaśrī's Nāgarasarvasva 13. 29.

(आ) ŚP 3181.

(*b*) हर्षादप्रतिमे Nāgara°.

When a (slim) young lady (pretends) to show pain when her hair is pulled (in love-sports) or bosom pressed, and when

the face is turned in the ecstasy of the moment, it is termed *kuṭṭamita* [the affected repulse of a lover's endearments on caresses]. (A. A. R.).

1 1436 Omitted

(Vidy 916, SSNL 108 ; extremely corrupt)

11437**

केशाः कालालिसंकाशा जायन्ते दशवत्सरम् ।
घृष्टं तु राजतं चूर्णं ताम्रं नागं विचूर्णितम् ॥

(आ) ŚP 3067.

Hair turns lustrous black like a swarm of bees and remains thus for ten years when the powder of silver, copper and tin is rubbed into it. (A. A. R.)

11438

केशाः काशनिभाः कपालफलके त्वग्भिस्तरङ्गायितं
काचेनोचिततारकेण खचिते पर्यश्रुणी लोचने ।
अङ्गानामवसादितापि च गिरां कम्पस्तथाप्येष मे
मोहः स्नेहमयो न मुञ्चति मनः कस्मै समावेद्यताम् ॥

(आ) Skm (Skm [B] 2253, Skm [POS] 5. 51. 3) (a. Suvrata).

(*a*) कपोल° Skm (POS).

Śārdūlavikrīḍita metre.

My hair is similar to (white) *kāśa*-flowers on the head, the skin has a wavy appearance, the tear-filled eyes seem to possess pupils of glass [glassy eyes], the limbs have become weak and emaciated, and there is a tremor in the words when speaking — none-the-less delusion of affection never leave my mind ; to whom shall I tell (all these for sympathy) ? (A. A. R.).

11439

केशाः किमपराध्यन्ति क्लेशानां मुण्डनं कुरु ।
सकषायस्य चित्तस्य काषायैः किं प्रयोजनम् ॥

(आ) VS 2294, SCSL 14 (p. 72).

What harm has your hair done ? Perform the tonsure on your sins. What earthly good is a monk's robe to a mind besmirched. (J. Brough, in SCSL).

11440

केशाः पाकमुपागताः शिथिलतामङ्गेऽप्यनङ्गो गतः
सर्वाङ्गं वलिवेष्टितं प्रियतमा सभ्यं जनत्वं गता ।
ये वान्ये गुणशालिनोऽपि सुहृदस्ते चापि याता दिवं
तन्मां मुञ्च घनागमं व्रज वनं चेतः कुतः स्थीयते ॥

(आ) Skm (Skm [B] 2252, Skm [POS] 5. 51. 2) (a. Taraṇika or Taralika[1]).

(*b*) सर्वाङ्गं वलिवेष्टितं om. Skm (POS) (instead suggested वार्धक्याद् वलिभङ्गिनी) ; प्रिय° [प्रिय°] Skm (POS) (printing error).

(*c*) चान्ये Skm (POS).

1. In Skm (POS).

Śārdūlavikrīḍita metre.

Hair has turned grey, all erotic passion has dried up in the limbs, all the limbs are covered with wrinkles, and the beloved wife has gone to a better world. The other friends, possessing virtues, have all gone to heaven. Therefore, O mind, leave me, go to the forest for scriptural study, why do you remain here ? (A. A. R.).

11441*

केशाः संयमिनः श्रुतेरपि परं पारं गते लोचने
अन्तर्वक्त्रमपि स्वभावशुचिभिः कीर्णं द्विजानां गणैः ।
मुक्तानां सतताधिवासरुचिरं वक्षोजकुम्भद्वयम्
इत्थं तन्वि वपुः प्रशान्तमपि ते रागं करोत्येव नः ॥

(अ) BhŚ 139.

(आ) SR 314. 69 (a. BhŚ), SSB 168. 69, SRK 285. 3 (a. BhŚ), SH 1794 (a. BhŚ), RJ 1106, SLP 5.27 (a. BhŚ), SG fol. 28a, IS 1916.

(*a*) कशो: संयमन: SH ; संयमिता: BhŚ (var.).

(*b*) ह्यन्तर् BhŚ (var.), SR, SSB, SRK; चांतर् BhŚ (var.), SH; (ऽ)प्यंतर् or त्वंतर् BhŚ (var.); °च्चिभि (*sic !*) SH; कीर्णा or पूर्णा BhŚ (var.); गुणै: or गणो BhŚ (var.).

(*c*) सुतनाधिकास° [सतता°] BhŚ (var.); सतताधिवासरुचिरौ वक्षोजकुम्भाविमौ BhŚ (var.); सततं निवा° SR, SSB, SRK; °शैल° [°कुम्भ°] SH.

(*d*) हृद्यं or हीत्थं or चित्रं [इ°] BhŚ (var.); चेत्थं [इ°] BhŚ (var.), SR, SSB; कं [ते] SH; रक्ति or क्षोभं or तापं [रा°] BhŚ (var.); करोत्युच्चकै: BhŚ (var.).

Śārdūlavikrīḍita metre.

Your bound up hair is restrained; / your eyes extend to your ears, / beyond the mundance pale; / the teeth of your mouth/are twice-born like noble men and pure; / your breasts which swell like water-pots[1] / are a splendid resting place for pearls / released from the oyster's hold. / But, slender lady, though your form bespeaks calm, / it only excites my passion for you. (B. Stoler Miller).

1. B. Stoler Miller has : 'elephants' bosses'.

11442

केशाकर्षणकर्मणि व्यवसिता वीर्यं हरन्ती परं
ग्लानिं कामपि तन्वती स्मितमुखी लग्ना च कर्णान्तिके ।
उत्कम्पं मतिविभ्रमं विदधती यूनां शनैर्निन्दिता
तारुण्यस्य जनापवादविषया वेश्या स संदृश्यते ॥

(अ) Mugdhopadeśa (KM VIII) 37.

(आ) GVS 218.

(*d*) 3 syllables (◡◡–) after जनापवाद om. in Mugdhopadeśa, GVS; (the same are supplied by the editor as °विषया, above).

Śārdūlavikrīḍita metre.

Engaged in the (frolicsome) activity of pulling the hair (during love-making) she drains away all energy (of the love-longing men) and makes (them) languid though with smiling face clinging ever to the ear [whispering sweet nothings]; the licentious one gradually causes tremor and confusion of mind to young lovers; thus, the horlet is seen to be the subject of public censure on account of youthfulness. (S. Bhaskaran Nair).

केशानाकलयन् दृशौ see No. 11443.

केशानाकुरयन् दृशौ see No. 11443.

11443*

केशानाकुलयन् दृशो मुकुलयन् वासो बलादाक्षिपन्न्
आतन्वन् पुलकोद्गमं प्रकटयन्नावेगकम्पं गते: ।
वारं वारमुदारसीत्कृतिकृतो दन्तच्छदान् पीडयन्
प्राय: शैशिर एष सम्प्रति मरुत् कान्तासु कान्तायते ॥

(अ) BhŚ 145.

(आ) ŚP 3944, VS 1854, JS 237. 8 (a. Bankalāvartaka), SR 348. 18 (a. VS), SSB 226. 1, IS 1915, Pr 367, SLP 5. 36 (a. BhŚ), SU 821, SG fol. 27a, RJ 1298, SuSS 457.

(*a*) कोशा° BhŚ (var.); केशयांकुरयान् or केशानाकुरयन् or केशानाकलयन् BhŚ (var.); दृशौ BhŚ (var.), ŚP, VS, SR, SSB;

कुमुल° [मु°] BhŚ (var.); वस्त्रं [वा°] BhŚ (var.); बलादाच्छिदन् or बलादक्षिपन् or स्तानादाक्षिपन् BhŚ (var.).

(b) गात्रन्वन् or सर्वांगे [आ°] BhŚ (var.); (व्या°) तन्वन् JS; पुलकोद्गमैः or °कोद्गमान् or कोद्गमं or अलकोद्यमं [पु°] BhŚ (var.); प्रगटयम् BhŚ (var.); अंगेषु (एगे°) कंपोद्गमं or आवेगकंपं गतौ or स्तोकं प्रकंपं गतेः or आवेगकंपं गते or °कंपं गतः (°तैः) or अंगेषु कंपं गतैः or आलिंग्य कंपं शनैः or आवेग (°श or °ष) कंपं शनैः or आवेगतां कंपनैः BhŚ (var.); °यन्नङ्गे मुहुर्वेपथुम् JS.

(c) °शीत्कृतिकृतो (°कृत°) or °सीत्कृतकृतो (°ते or °वतो) or शीत्कृतमुखो or सीत्कृतिमुखो (°भृतो) BhŚ (var.); °सीत्कृरवैर् ŚP, VS, JS, SR, SSB; दंतच्छटान् BhŚ (var.); दंतच्छदं BhŚ (var.), VS; पातयन् BhŚ (var.); भिदयन् (भिन्न°) [पी°] BhŚ (var.).

(d) प्रायं or प्रायः BhŚ (var.); शौशिर BhŚ (var.); एव [एष] BhŚ (var.); मरुत्कांतः स कांतायते BhŚ (var.).

Śārdūlavikrīḍita metre.

Dishevelling the hair, closing the eyelids, forcibly throwing away the cloths causing a distinct thrill throughout the body, embracing their slightly trembling persons, making them repeatedly utter the low but audible sounds of fear and joy, and kissing the lips, the cool breezes of winter are frequently acting the part of wanton husband or lovers with women. (P. G. Nath).

11444*

केशान्धकारादथ दृश्यभाल-
स्थलार्धचन्द्रा स्फुटमष्टमीयम् ।
एनां यदासाद्य जगज्जयाय
मनोभुवा सिद्धिरसाधि साधु ॥

(अ) Naiṣ 7. 23.

(आ) SR 258. 40 (a Naiṣ), SSB 70. 2, RJ 646.

(a) दृश्यफाल° Naiṣ (var.).

(c) एतां Naiṣ (var.).

Upajāti metre (Indravajrā and Upendravajrā).

She[1] is clearly the *aṣṭamī*-night with the gloom of her hair and then the half-moon of her forehead coming into view; it is, therefore, well that Cupid, having acquired her, should attain a supernatural power to conquer the world. (K. K. Handiqui).

1. Damayantī.

11445*

केशान् नितान्तघननीलविकुञ्चिताग्रान्
आपूरयन्ति वनिता नवमालतीभिः ।
कर्णेषु च प्रवरकाञ्चनकुण्डलेषु
नीलोत्पलानि विविधानि निवेशयन्ति ॥

(अ) Ṛtu 3. 19. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4; p. 187).

(a) °निकुञ्चि° [°विकु°] Ṛtu (var.).

(c) प्रचुर° or प्रबल° or प्रव्रल° [प्रवर°] Ṛtu (var.); °कुड्मलेषु Ṛtu (var.).

(d) रुचिराणि [विवि°] Ṛtu (var.).

Vasantatilakā metre.

Maids decorate their mass of curly hair, / dark like the rain-cloud, / with the fresh buds of the trailing *mālatī*-flowers / and add to the exquisite trinkets of gold / fresh blue lily-buds on the ears. (R. S. Pandit).

11446*

केशान् वामकरावलम्बितशिखान् भूयो रणत्कङ्कणं
व्याधूयाथ कनिष्ठिकानखमुखेनाकुञ्चिता-
न्याङ्गुलि ।
सीमन्तं विरचय्य तस्य करभेणोन्मृज्य पार्श्वद्वयं
तान् पश्चाद् युगपत्प्रणीय करयोर्युग्मेन
बध्नात्यसौ ॥

(अ) Pañcāyudha-prapañca-bhāṇa of Trivikrama 103.

(आ) SR 258. 37, SSB 70. 8, SRK 274. 2 (a. Pañcāyudha-prapañca-bhāṇa).

Śārdūlavikrīḍita metre.

Holding the tresses with her left hand and combing them, with the bracelets jingling, and slightly bending the fingers she parted the hair in the middle with the nail of her little finger and having patted gently both the sides of the head to smoothen the hair she binds them with the help of both her hands (A. A. R.).

11447*

केशान् संस्कुरु मा कपोलफलके मा पत्रभङ्गिं कृथाः
ताम्बूलं च विमुञ्च किं च सुभगे मा
वक्रमालोकय ।
पल्लीं नागरिपामरीपरिवृतां प्राप्तासि दुर्दैवतो
वैदग्ध्यं न गुणाय किन्त्विह परीवादाय संजायते ॥

(आ) Vidy 330.

Śārdūlavikrīḍita metre.

Do not adorn your hair, do not have variegated painting on your broad cheeks, leave off chewing betel roll, O charming girl, and do not cast sidelong glances. By bad luck you have come to the hamlet inhabited by the vile boorish girls ; here culture is not a merit but results only in a scandal. (A. A. R.).

11448

केशान् सुमनसां सेव्यान् वामा बध्नन्ति निर्दयम् ।
स्थाने तथाविधानां वा प्रमदानां समीहितम् ॥

(आ) SSB 70. 1 (a. Saṁgrahītṛ).

Tresses which should be served [adorned] by flowers the (perverted) lovely women bind mercilessly ; or it is but proper to things of that kind that the desire of women is such as it is. (A.A.R.)

11449**

केशाश्मभस्मोल्मुकजीर्णवस्त्राण्य-
ङ्गाररज्ज्वन्धनकर्पराणि ।
वक्त्रे समासाद्य च याति यातुर्
दृग्गोचरे भूरिभयावहः श्वा ॥

(आ) ŚP 2623.

Indravajrā metre.

If a dog comes carrying in its mouth human hair, a stone, ashes, firebrand, piece of worn out cloth, charcoal, rope, firewood or a potsherd and faces the person who sets out on a journey, then such a dog [omen] forebodes great fear to that person. (A. A. R.).

11450**

केशे कीटावपन्ने च गोघ्राते मक्षिकान्विते ॥
मृदम्बु भस्म वा तद्वत् प्रक्षेप्तव्यं विशुद्धये ॥

(आ) SH fol. 55a (492).

(*b*) गोध्राते SH (MS) ; (editor's suggestion as above).

(*d*) प्रक्षेप्तत्वं SH (MS) ; (editor's suggestion as above).

If the hair of a person is invaded by a worm or is smelt by cattle or a fly settles on it, then a little earth, water or ashes should be thrown over it for purifying it. (A. A. R.).

11451*

केशेषु प्राक्प्रदीपस् त्वचि विकटचटत्कारसारोऽतिमात्रं
मांसे मन्दायमानः क्षरदसृजि सृजन्नस्थिषु
ष्ठात्कृतानि ।
मज्जाप्रायेऽङ्गभागे झगिति रतिपतेर्जाज्वलन्
प्रोज्ज्वलश्रीर्
अश्रेयो व्यस्यताद् वस् त्रिनयननयनोपान्तवान्तो
हुताशः ॥

(आ) SkV 51, Prasanna 17b.

(*a*) °सारोत्तिमात्रं Prasanna.

(*b*) स्फुरदसृजि [क्ष°] Prasanna.

(*c*) झटिति रतिपरे Prasanna ; ज्वालनश्रीर् [प्रोज्ज्व°] Prasanna.

(*d*) अश्रेयांसि स्य° Prasanna ; °पांतरांतो SkV (var.).

Sragdharā metre.

With flaming glory it consumed the god of love, / first lighting up within his hair / and crackling loud upon his skin, / then idling over the bleeding flesh / until, exploding in the bones, / it incandesced the marrow that was left : / such was the eye-fire of the three-eyed god[1], / the which I pray dispel, your imperfections. (D. H. H. Ingalls).

1. Lord Śiva.

11452*

केशेषु मुक्ताफलके च भाले
तस्याः सुशोभां विकरोति नित्यम् ।
यथा तु चन्द्रः परितो विभाति
सुरम्यचेष्टेव विभाति तद्वत् ॥

(अ) PdP, Bhūmikh. 102. 47.

Upajāti metre (Indravajrā and Upendravajrā).

In her tresses and the forehead resembling a pearl-slab it always disfigures her fine effulgence ; but when the moon shines all around her it shines well like a pleasing action. (A. A. R.).

11453*

केशैः केसरमालिकामपि चिरं या बिभ्रती खिद्यते
या गात्रेषु घनं सुचन्दनमपि न्यस्तं न सोढुं क्षमा ।
दीपस्यापि शिखां न वासभवने शक्नोति या वीक्षितुं
तापं सा विरहानलस्य महतः सोढुं कथं शक्ष्यति ॥

(अ) Amar (Amar [S] 97 [p. 144]).

(आ) ŚP 3458, VS 1345, SR 277.56 (a. ŚP), SSB 104. 58, SRK 132. 23 (a. Sphuṭa-śloka), IS 7846.

(*a*) कोमलमालि° SR, SSB ; खिद्यति Amar (S) (var.).

(*b*) गात्रेषु प्रघनं [या गा° घ°] Amar (S) ; विलेपनमपि ŚP, VS, SR, SSB, SRK ; वोढुं SR, SSB.

(*c*) न चापि भवने स्वप्नेऽपि [न वा° श°] SR, SSB ; न वास्त्रभवने Amar (var.), SRK.

(*d*) ता° सा tr. VS ; शिक्षति Amar (var.).

Śārdūlavikrīḍita metre.

She who is affected even by wearing the garland of *kesara*-flowers for long, who is unable to bear even the thick paste of excellent sandal applied on her person, who is unable to face even the flame of a lamp in the living room, how will she then be able to bear the heat of the great fire of separation ? (A. A. R.).

केशैः कोमलमालिकामपि see No. 11453.

11454*

केशैः शिरसो गरिमा
मरणं पीयूषकुण्डपातेन ।
दयितवहनेन वक्षसि
यदि भारस्तदिदमचिकित्स्यम् ॥

(अ) ĀrS 2. 167.

Āryā metre.

Great is the weight on the head of the lover's hair, the fall of nectar into the *kuṇḍa* is equal to death : if bearing the lover on the bosom is such a load then indeed it is beyond any medical treatment ! (A. A. R.).

11455*

केशैरुन्नमिताम्बुदं स्मितकरैर्ज्योत्स्नान्वितं वीक्षितैर्
भृङ्गालीललितं पयोधरतटाघातोच्छलन्मौक्तिकैः ।
ताराराजिविराजितं मुखरुचा चन्द्रावदातं नभस्
तन्वत्या ननु कोऽप्ययं विजयते दोलारसः सुभ्रुवः ॥

(आ) PV 535 (a. Rāmacandrāgamin), SuSS 109.

(*d*) तन्वन्त्या PV (MS).

Śārdūlavikrīḍita metre.

By her dark tresses clouds are raised in the sky, moonlight is provided by the rays of her smiles, the sport of swarms of bees by her glances, stars are shining by the pearls flying up when pressed heavily by her bosoms, and thus the sky was rendered white by moonlight by the glow of her face; the interest in the sport of the swing indulged in by the charming eye-browed slim one is indeed victorious in an extra-ordinary manner. (A. A. R.).

11456

केशोल्लुञ्चनसाम्येऽपि हन्त पश्यैतदन्तरम् ।
उपस्थाः कीटमश्नन्ति घृतभक्तं दिगम्बराः ॥

(आ) JS 308. 18, ŚP 4060, SR 364. 6, SSB 254. 6.

(*a*) केशोल्लुञ्छन° JS ; केशलुञ्चन° SR, SSB.

(*c*) काट° (कटि°) [कीट°] JS (var.).

MS-VI. 44

Though the cutting of the hair in both is the same, look, O wonder, at the difference in result ; the female organs of generation take spermatozoa, the direction-clad mendicants [*digambara*-s] relish cooked rice mixed with clarified butter. (S. Bhaskaran Nair).

केशोल्लुञ्छनसाम्येऽपि see No. 11456.

11457

केषांचिच्छितिकण्ठे
वैकुण्ठे प्रीतिरन्येषाम् ।
मम तु द्वावपि तुल्यौ
हस्तद्वयोदकन्यायात् ॥

(आ) SH 257 (a. Gopinatha-paṇḍita) (v. ABOR 17. 3 ; p. 306).

Upagīti-āryā metre.

Some are devoted to the Lord Śiva, others take delight in the Lord Viṣṇu, but to me both the gods are equal, by the maxim of holding water with both the palms. (A. A. R.).

11458*

केषांचित् कुसुमोदयादनु विना तेनापि केषांचन
स्फायन्ते धरणीरुहामिह दिनैर्द्वित्रैः फलश्रेणयः ।
पुष्पश्रेणिषु पद्मरागपदवीपात्रेषु कान्ताकर-
श्रीरित्येव फलादृते बत गतः कङ्केलिजन्मग्रहः ॥

(आ) Skm (Skm [B] 1909, Skm [POS] 4. 54. 4) (a. Umāpatidhara).

(*c*) °पात्रेषु Skm (var.).

Śārdūlavikrīḍita metre.

Some trees bear rows of fruits after two or three days of puting forth flowers, some others do so even without this [the bearing of flowers] ; but in the case of the *aśoka*-tree, its existence goes on without fruits, though it heightens

the beauty of the hands of charming women by its flowers as well as tender leaves resembling rubies. (A. A. R.).

11459

केषांचित् संबलं विद्या केषांचित् संबलं धनम् ।
विद्यमाने हि तारुण्ये योषितां भगसंबलम् ॥

(आ) IS 1917, Subh 214, Pr 367.

(*a*) भगम् or भग: IS *Zus.*

To some people their learning is the source of their strength [*or* : viaticum], to some others it is their wealth ; but in the case of women, when youth is present, their viaticum is their dalliance. (A.A.R.).

11460*

केषांचिद् धवलाश्चिरं निवसिताश्चित्ते परेषां पुनर्
नीलो वा कपिलोऽथवा वरवृषो रक्तोऽथवा मेचक: ।
ग्रामीणैरवधीरितोऽपि शिथिलस्कन्धोऽप्यनुच्चै:श्रवा:
स्वान्ते मे परतन्त्रतुन्दिलतनुर्जागर्त्ययं कर्बुर: ॥

(आ) SR 235. 147, SSB 630. 11, SRK 182. 4 (a. ŚP, but not found three).

(*a*) °सितश्चित्ते SRK.

Śārdūlavikrīḍita metre.

To some people this excellent ox is white in colour for a long time in their minds, to others he is dark blue, or grey, or red or black ; though disregarded by villagers, his shoulders worn out (by long work) and ears not erect, this one who nourishes his belly by others' help is in my heart variegated in colour. (A. A. R.).

11461

केषांचिद् वाचि शुकवत् परेषां हृदि मूकवत् ।
कस्याप्या हृदयाद् वक्त्रे वल्गु वल्गन्ति सूक्तय: ॥

(आ) VS 143 (a. Arcitadeva or Acimtadeva or Amṛtadeva), SR 40. 22 (a. VS), SSB 293. 22 (a. Arcitadeva).

To some people sweet words are in their mouths like parrots, to others they get stuck up in their hearts as in the case of dumb people ; but to some one good words dance from their hearts up to their mouths (resulting in the expression of excellent sayings). (A. A. R.).

11462

केषांचिन् निजवेश्मनि स्थितवतामालस्यवश्यात्मनां
दृश्यन्ते फलिता लता इव चिरं संपन्नशाखा: श्रिय: ।
अब्धिं लङ्घयतां खनी: खनयतां क्षोणीतलं क्षुन्दताम्
अन्येषां व्यवसायसाहसधियां तन्नास्ति यत् पच्यते ॥

(अ) BhŚ 465.

(आ) SR 95. 126, SSB 380. 135.

(*a*) °निद्रावतां [°वश्या°] SR, SSB.

(*b*) or पलिता BhŚ ; फलैराचूलमूलं [चि° सं°] SR, SSB.

(*c*) अद्रिं [अ°] SR, SSB ; गिरिं प्रयततां पृथ्वीतले धावताम् SR, SSB.

(*d*) उद्योगव्य° [अ° व्य°] SR, SSB.

Śārdūlavikrīḍita metre.

To some people wealth comes in plenty like creepers bearing fruits when they remain in their homes and are full of laziness ; but to other people who cross the seas, dig mines and tramp the earth and are full of industry and daring, there is not even that which can be cooked (for the day). (A. A. R.).

11463*

केषां त्वच्चरितैर्निसर्गशुचिभिश्चेतो न विलीयते
नान्यस्यापि मनाङ् मलीमसतया यैः संस्तवः सह्यते ।
पश्योल्लासितसन्तताश्रुसरितामेषां द्विषन्नायिका-
नेत्रेष्वञ्जनमञ्जुतामलिनतां मार्ष्टुं क्रियानुद्यमः ॥

(आ) JS 336. 12 (a. Muktākaṇa).

Śārdūlavikrīḍita metre.

Whose mind is not struck with wonder by your exploits that are pure by nature and which hence cannot tolerate the praise of any other when it is (really) possessed of blackness ? See, how little effort is put forth by you to wipe off the charming blackness caused by collyrium in the eyes of ladies, the wives of your rival princes, by setting in motion a flow of tears incessantly (at the death of their husband) ? (A. A. R.).

11464*

केष्ठा मानगजायुक्ता वार्चवीश्वरगोजगाः ।
शं नो ददतु काजेशा वेदेलास्वर्धुनीधराः ॥

(आ) SSB 535. 39, SuM 19. 15.

(*b*) वाश्ववीश्वरगोगजाः SuM (var.).

(*c*) वो [नो] SSB.

(*d*) वेदलास्वधुनीरधराः (hypermetric) SuM (var.).

May the gods Brahmā, Viṣṇu and Śiva who are respectively united with Sarasvatī, Lakṣmī and Pārvatī whose vehicles are the swan, Garuḍa and the bull Nandin and who are bearers of the Veda-s, earth and the Gaṅgā grant you all auspicious welfare. (A. A. R.).

11465**

केसरं च जटाहीनं मृदु दीर्घं प्रशस्यते ।
अनावर्तो दृढश्चैव स्कन्धो वाहस्य पूजितः ॥

(आ) ŚP 1624 (a. Śālihotra, but not found in his Aśvaśāstra). Cf. AP 92.

The mane of a horse is praised as good if it is not twisted or clotted and is soft and long; its shoulder is thought highly of if it is free from circlets of hair and is quite firm. (A. A. R.).

11466*

केसरद्रुमतलेषु संस्थितः
कीदृशो भवति मत्तकुञ्जरः ।
तत्त्वतः शिवमपेक्ष्य लक्षणैर्
अर्जुनः समिति कीदृशो भवेत् ॥

(अ) VMM 2. 40.

(आ) SR 201. 58, SSB 558. 59[1].

1. A riddle of *Bahirālāpa*-variety.

Rathoddhatā metre.

What happens to a rut-shedding elephant when it dies in the vicinity of a *kesara*-tree ? [*dāna-vakula-bhramara-hitaḥ* : beneficial to the bees in the *kesara*-tree by its ichor]. Having propitiated Lord Śiva by his true characteristics, how does Arjuna fare in the battlefield ? [*dānava-kula-bhrama-rahitaḥ* : free from the worry of hordes of demons]. (A. A. R.).

11467*

के स्थिराः के प्रियाः स्त्रीणां कोऽप्रियो नक्तमाह्वय ।
नृत्यभूः कीदृशी रम्या नदी कीदृग् घनागमे ॥

(आ) SR 198. 9, SSB 554. 9[1].

1. A riddle of *Bahirālāpa*-variety.

Which are firm ? [*agāḥ* : mountains]. Who are beloved of women ? [*dhavāḥ* : husbands]. Who is disliked ? [*ripu* : enemy]. Address the night [*rajani* : O night]. When is a dancing floor

pleasing ? [*tataranga* : when the floor is broad]. How is a river in the season of clouds ? [*Agādha-vāri-pūra-janita-taranga* : having waves in the deep waters]. (A.A.R.).

11468*

कः कैर्नमिरमौलिवन्दितपदैर्भुक्ता नरेन्द्रश्रियः
को वास्मिन् नरकोदरे न कुथितः कोटीभवन् कोटिशः ।
इत्थं तत्सुखदुःखयोरपि गतः सर्वप्रकर्षं तथाप्य-
ज्ञानावृतचेतसां न हृदयं व्यावर्तते सर्वतः ॥

(आ) JS 452. 47 (a. Indrakavi).

(*a*) or भुक्त्वा JS.

(*b*) or कीटीभवन् JS.

Śārdūlavikrīḍita metre.

Which people have not enjoyed the prosperity of kingship having crowned heads falling at their feet (in submission) ? Who has not experienced pain in the interior of hell becoming insignificant innumerable times ? The people have thus experienced the limit of happiness and misery ; none-the-less their hearts, even filled with ignorance, do not desist from all actions. (A. A. R.).

11469

कः क्लान्तैस्तरुवीरुदादिभिरदःप्रत्याशया न स्थितं
केषां वा न पुनः प्ररोहमकरोदम्भोभिरम्भोधरः ।
एतैरत्र कथं मनोरथमहाभारोऽयमारोपितः
कस्मादेष समादधे किमथवा संभाव्यते नोन्नते ॥

(आ) SMH 11. 50 (in KM ed. 11. 41).

(*a*) नास्थितं SMH (var.).

Śārdūlavikrīḍita metre.

Which fading trees and creepers have not remained with hopes (of succour) from him ? Whom among them has not the cloud assisted in their growth by his showers ? How did they all put the heavy burden of hopes in him ? And how does it happen that he responds (to them) favourably ? Or what is impossible in the case of the lofty ones ? (A. A. R.).

11470*

कः सुरः केन शैलेन कुतोऽब्धेर्मथनादियम् ।
अजायत नवा लक्ष्मीर् अमृतेन्दुकलामयी ॥

(आ) JS 167. 6 (a. Indulekhā ; but in Bhaṇḍarkar's Report a. Ākāśapoli).

Which are the gods, what is the mountain and which is the ocean, by churning which this new Lakṣmī has been produced, consisting of nectar and the moon's digit ? (A. A. R.).

11470 A*

कैतवेन कलहेषु सुप्तया
स क्षिपन् वसनमात्तसाध्वसः ।
चोर इत्युदितहासविभ्रमं
सप्रगल्भमवखण्डितोऽधरे ॥

(अ) Jānakī 8. 52 (in Ceylonese edn. also 8. 52).

(*b*) विक्षिपन् Jānakī (Ceyl. edn.).

(*c*) चौर Jānakī (var.) ; °संभ्रमं Jānakī (var.).

(*d*) प्रगल्भ (*sic !*) Jānakī (var.) ; °मधरे विखण्डितः Jānakī (Ceyl. edn.) ; अधरेपि Jānakī (var.).

Rathoddhatā metre.

In their love-quarrels she pretended sleep and when he, full of fear, was taking off her garment she in a sportive laughter calling him a thief boldly bit his (nether) lip (G. R. Nandargikar).

11471*

कैतवेन शयिते कुतूहलात्
पार्वती प्रतिमुखं निपातितम् ।
चक्षुरुन्मिषति सस्मितं प्रिये
विद्युदाहतमिव न्यमीलयत् ॥

(अ) Kum 8.3. (Cf. A. Scharpé's Kālidāsa Lexicon I. 3; p. 118).

(आ) RAS 118.

(*b*) प्रति मुखं Kum (var.).

(*d*) विद्युताहितम् Kum (var.).

Rathoddhatā metre.

When the Lord out of curiosity used to close his eye-lids as if in sleep, Pārvati used to fix her eyes on him. Afterwards, smiling a little he used to open his eyes and she, as if struck by a lightning, used to close her own. (H. H. Wilson).

11472**

कैरपि निरधारि यथा
मुक्तिर्वाराणसीमरणात् ।
निरधारि मयापि तथा
सहस्रभगदर्शनान् मुक्तिः ॥

(आ) SSB 255. 41.

Upagīti-āryā metre.

Just as some peole have determined that there is release [final beatitude] by dying at Banaras, I too have determined that there is release by the sight of a thousand *bhaga*-s[1] ! (A. A. R.).

1. Enjoying with a thousand women or at the sight of Sahasra-bhaga [Lord Indra].

कैर्वा भुवि चिकित्सन्ते see No. 11427.

कैर्वाहि विचिकित्संते see No. 11427.

कैलाश° see also कैलास°.

11473*

कैलासः क्वचिदुद्वहन्नपि पुरारातिं यदाप्यायताम्
उर्वीमेष बिभर्ति सागरसरिद्गुर्वीं गिरिग्रामणीः ।
लीलाकन्दुकविभ्रमेण तमपि प्रागेतमेकः करे
चक्रे विक्रमभासुरः सुरचमूविद्रावणो रावणः ॥

(अ) Anymuk 83.

(*a*) यदप्यायताम् Anymuk (KM II, Sec. edn., 1932) (printing error).

(*b*) ऊर्वीमेष (*sic !*) Anymuk.

Śārdūlavikrīḍita metre.

Though the mountain Kailāsa bears the Lord Śiva in a part of him (being his abode) still this best of mountains supports the earth which is long and weighty by reason of the seas and rivers. Rāvaṇa, resplendent with valour, formerly held it in one hand as if it were a sport with a ball when routing the forces of the gods. (A. A. R.).

11474*

कैलासगौरं वृषमारुरुक्षोः
पादार्पणानुग्रहपूतपृष्ठम् ।
अवेहि मां किंकरमष्टमूर्तेः
कुम्भोदरं नाम निकुम्भमित्रम् ॥

(अ) Ragh 2. 35. (Cf. A. Scharpé's Kālidāsa Lexicon I. 4; p. 37).

(आ) Kāvyān 10. 25–26, Cit 25. 17–18, KāvR 15. 17 (p. 85), KHpk 100 (p. 28).

(*a*) कैलाशगौरं Ragh (var.).

(*c*) अवैहि Ragh (var.).

(*d*) निकुम्भतुल्यम् Ragh (var.), Cit; निकुम्भपुत्रम् KāvR.

Upajāti metre (Indravajrā and Upendravajrā).

Be it known to thee O king, that my name is Kumbhodara, a friend of Nikumbha; and I am a servant of the eight-formed God[1], and my back is sanctified by the favour of placing his footsteps, when wishing to mount his bull white as the mount Kailāsa. (G. R. Nandargikar).

1. Lord Śiva,

11475*

कैलास रे पशुपतिस्थितिपात्रमात्र-
संरूढगर्वमिह पर्वत संत्यजाशु ।
दृष्टोऽसि किं नहि सलीलसमुत्थितैक-
पौलस्त्यहस्तकमलोपरि पुष्करामः ॥

(आ) Skm (Skm [B] 1801, Skm [POS] 4. 33. 1) (a. Dāmodara), Kav p. 43.

(*a*) कैलाश Skm (POS).

Vasantatilakā metre.

Oh you Kailāsa mountain, leave off quickly your pride born of being the abode of Śiva, the lord of all beings. Were you not seen resembling a *puṣkara* [a lotus *or* sword-blade] held in one lotus-hand by Rāvaṇa [the son of Pulastya] having lifted you up sportively ? (A.A.R.).

11476*

कैलासस्य प्रथमशिखरे वेणुसंमूर्च्छनाभिः
श्रुत्वा कीर्तिं विबुधरमणीगीयमानां यदीयाम् ।
स्रस्तापाङ्गाः सरसबिसिनीकाण्डसंजातशङ्का
दिङ्मातङ्गाः श्रवणपुलिने हस्तमावर्तयन्ति ॥

(आ) Kpr 4. 64, SR 136. 34 (a. Kpr), SSB 448. 34 (a. Kpr), KāP 105. 2–5, AIS 40. 1–4 and 118. 4–7.

(*a*) °मूर्छं° Kpr.

(*c*) °शंका: AIS 40.

Mandākrāntā metre.

Hearing whose fame being sung by the goddesses on Kailāsa's highest peak, accompanied by the melody of the flute, the Elephants of the Quarters, casting sidelong glances, take it to be the stem of sweet lotus (from its pure whiteness), and hence extend their trunks to their ear. (G. Jhā).

11477*

कैलासाचलकर्णिकेयमलका नेत्रैकपेया पुरी
देवस्य द्रविणप्रभोः किमपरं शृङ्गारसारस्थभूः ।
अस्यामस्तमिते हि राक्षसपतौ यक्षाङ्गनानाममी
वर्तन्ते प्रतिचत्वरं प्रतिगृहं प्रत्यापणं चोत्सवाः ॥

(आ) JS 381. 27 (a. [?] Rājaśekhara).

Śārdūlavikrīḍita metre.

This city of Alakā, pleasing to the eyes, is the ear-ornament of the Kailāsa mountain and (the capital) of Kubera, the lord of wealth and is, moreover, the place of the essence of amorous amusements. When the lord of the demons [Rāvaṇa] was no more, there are festive celebrations by the *Yakṣa*-ladies in every quandragular place, in every home and every street [market place]. (A.A.R,).

11478*

कैलासाद्रावुदस्ते परिचलति गणेषूल्लसत्कौतुकेषु
क्रोडं मातुः कुमारे विशति विषमुचि प्रेक्षमाणे
सरोषम् ।
पादावष्टम्भसीदद्वपुषि दशमुखे याति पातालमूलं
क्रुद्धोऽप्याश्लिष्टमूर्तिर्भयघनमुमया पातु हृष्टः
शिवो नः ॥

(आ) SR 7. 101, SSB 12. 88, RAS 166.

(*d*) भयधन° SR (printing error).

Sragdharā metre.

When the mountain Kailāsa was lifted up and whirled (by Rāvaṇa) the *gaṇa*-followers of Śiva were hilarious,

the baby Kumāra crept into the lap of his mother [Pārvatī], the serpents looked on in anger; and when the ten-headed Rāvaṇa was languishing under the pressure of Śiva's foot and sinking into the nether regions, Śiva, though angry, was pleased when Pārvatī tightly embraced him in her fear. May this Lord Śiva protect us all! (A. A. R.).

11479*

कैलासाद्रितटीषु धूर्जटिजटालंकारचन्द्राङ्कुर-
ज्योत्स्नाकन्दलिताभिरिन्दुदृषदामद्भिर्नदीमातृकाः ।
गौरीहस्तगुणप्रवृद्धवपुषः पुष्यन्ति धात्रेयक-
भ्रातृस्नेहसहोढषण्मुखशिशुक्रीडासुखाः शाखिनः ॥

(अ) Anar 7. 48.

(आ) SkV 1584, Almu 60. 13--16.

(*c*) पुष्ट्यन्ति Anar (var.).

Śārdūlavikrīḍita metre.

The trees that grow upon Kailāsa's slope, / being watered by the streams from moonstones caused to flow / by the beams of the sickle moon in Śiva's locks / and being brought to greater stature / by the kindly hands of Gaurī, flourish greatly / and take a pleasure, natural to the love one bears / to nurse's child and brother, in the childhood games of Skanda. (D. H. H. Ingalls).

11480*

कैलासाद्रितुषारभूधरकुचा हाराम्बरालङ्कृता
सत्कुन्दायवतिप्रलम्बिबलभिद्दन्तीन्द्रसद्दोर्यता ।
चन्द्रास्या सुरनिम्नगा सहचरी नागाधिपोरूत्तमा
ब्रह्माण्डाङ्गनकेऽभिखेलतितरां कीर्त्यङ्गना ते प्रभो ॥

(आ) SSS 79 (a. Sundaradeva).

(*c*) °वषारभूधरकुचा (?) SSS; (editor's suggestion as above).

Śārdūlavikrīḍita metre.

The damsel of your fame, O king, has for her bosoms the mountains Kailāsa and the Himālayas, she has her necklace of the wide sky, her hands are the hanging trunks of the mighty elephant of Indra white like fine jasmine [*kunda*-] flowers, she is moon-faced, has for her companion the aerial Gaṅgā, and the mighty serpent [Śeṣa] for her thighs and she dances sportively in the stage of the universe. (A. A. R.).

11481*

कैलासायितमद्रिभिर्विटपिभिः श्वेतातपत्रायितं
मृत्पङ्केन दधीयितं जलनिधौ दुग्धायितं वारिभिः ।
मुक्ताहारलतायितं व्रततिभिः शङ्खायितं श्रीफलैः
श्वेतद्वीपजनायितं जनपदैर्जाते शशाङ्कोदये ॥

(अ) Nalacampū 7. 28.

(आ) JS 262. 16 (a. Trivikrama), VS 2002 (a. Bhaṭṭa-Trivikrama), ŚP 3641 (a. Trivikrama-bhaṭṭa), AP 33, SG 390 (a. Trivikrama), SR 302. 96 (a. VS), SSB 149. 99 (a. Trivikrama). Cf. ZDMG 27. 631.

(*b*) जलनिधेर् VS.

Śārdūlavikrīḍita metre.

When the moon rose all the mountains were turned into the (silvery) Kailāsa mountain, the trees into white umbrellas, mud into curds, and the waters of the ocean into milk; the creepers became pearl-necklaces, the *bilva*-fruits into conch-shells, and all the people were turned into the people of the 'white island.' (A. A. R.).

11482*

कैलासालयभाललोचनरुचा निर्वर्तितालक्तक-
व्यक्तिः पादनखद्युतिर्गिरिभुवः सा वः सदा
त्रायताम् ।
स्पर्धाबन्धसमृद्धयेव सुदृढं रूढा यया नेत्रयोः
कान्तिः कोकनदानुकारसरसा सद्यः समुत्सार्यते ॥

(आ) Kpr 5. 117, SR 12. 39 (a. Kpr), SSB 20. 36 (a. Kpr), Amd 126. 293, KāP 135. 14–136. 2.

(*c*) श्रद्धाब° [स्प°] Amd (var.); °समिद्धयेव [°समृ°] Amd.

Śārdūlavikrīḍita metre.

May the sheen of the foot-nails of Pārvatī ever protect you,—the sheen having its painting of *alaktaka* manifested, as it were, by the brightness of the eye of the Dweller of Kailāsa and which exerted by emulation instantly removes the fully developed brightness of the eyes, resembling the red lotus and as such having reached perfection. (G. Jhā).

11483*

कैलासीयति केतकीयति हसत्कुन्दीयति प्रोच्छलत्-
क्षीरोदीयति चन्दनीयति लसत्कर्पूरपूरीयति ।
पीयूषीयति शर्करीयति शरच्चन्द्रीयति क्ष्मापते
स्वर्गङ्गीयति शङ्करीयति भवत्कीर्तिः करीन्द्रीयति ॥

(आ) SSS 70 (a. Bhayyā-bhaṭṭa), SR 137. 70, SSB 451. 70. Cf. No. 11484.

(*c*) शरच्चन्दीयति SSS (printing error).

Śārdūlavikrīḍita metre.

Your fame, O king, resembles the Kailāsa mountain, the *ketakī*-flower, smiling jasmines [*kunda*-flowers], the spreading waves of the milky ocean, sandal paste, shining dust of camphor, nectar, sugar, autumnal moonlight, the heavenly Gaṅgā and (the body of) Lord Śiva. (A. A. R.).

11484*

कैलासीयति कैरवीयति लसत्कर्पूरपुञ्जीयति
क्षीरोदीयति मौक्तिकीयति नभोगङ्गातरङ्गीयति ।
हंसौघीयति मानसीयति शरन्मेघीयति क्षोणिभृन्-
नाथीयत्यमृतीयति क्षितितले देव त्वदीयं यशः ॥

(अ) Sama 1 क 68, SR 136. 53. Cf. No. 11483.

(*a*) लसन् SR.

(*d*) स्वदीयं Sama (printing error for स्वकीयं).

Śārdūlavikrīḍita metre.

Your fame on the earth, O king, resembles the Kailāsa mountain, white lilies, a mass of shining camphor, the milky ocean, pearls, the waves of the heavenly Gaṅgā, a flock of swans, the Mānasa lake, the clouds of the autumn season and the Himālayas. (A. A. R.).

11485*

कैलासे निह्नुतश्रीः परिपिहितवपुः पार्वणः श्वेतभानुः
शेषः प्रच्छन्नवेशः कलयति न रुचिं जाह्नवी-
वारिवेणिः ।
पीतः क्षीराम्बुराशिः प्रसभमपहृतः कुञ्जरो देवभर्तुर्
यत्कीर्तीनां विवर्तैरजनि स भगवानेकदन्तो-
ऽप्यदन्तः ॥

(आ) Skm (Skm [B] 1628, Skm [POS] 3. 52. 3) (a. Śrīmat-Keśavasenadeva).

(*a*) °मिलित° [°पिहित°] Skm (var.).

Sragdharā metre.

The white-rayed moon has his lustre dimmed as his form is eclipsed by another's [Śiva's] body, the residence of Śeṣa is concealed (under the waters), the stream of the Gaṅgā has no effulgence (as it is enclosed within the matted hair of Lord Śiva), the milky ocean was drained (by Agastya), the white elephant Airāvata was forcibly carried away; thus, by the fame of all these transformed is born the god, who though an *ekadanta* [one-tusked] is still *adanta* [without tusk *or* has his name ending in '*a*']. (A. A. R).

11486

कैवर्तकर्कशकरग्रहणच्युतोऽपि
जाले पुनर्निपतितः शफरो वराकः ।
जालात् पुनर्विगलितो गिलितो बकेन
वामे विधौ बत कुतो व्यसनान्निवृत्तिः ॥

(अ) P (PtsK 2. 87), BhŚ 466.

(आ) SkV 1351, Sama 2 व 1, Vidy 296, SG 34a, SH fol. 79a (65), AAS 10.2, Any 47. 72, SRK 219. 30 (a. Kalpataru), SR 92. 75, SSB 377. 83, SRM 2. 1. 124 and 2. 2. 141, IS 1918, Subh 68.

(*a*) °कर्कशरग्रहविच्युतोऽसौ BhŚ (submetric); (°श्चुतो) IS.

(*b*) जालान्तरे [जाले पुनर्] Sama, SRK, SR, SSB, SRM; सफरो Subh.

(*c*) दैवात् ततोऽपि चलितो गि° Vidy; दैवात्ततो विगलितो (°त्ततोऽपि गलि° SkV) गिलि° SkV, Sama, SRK, SR, SSB, SRM; जालात् ततो विग° SH; जलादपि प्रगलितो AAS; जालच्युतो विग° AAS (var.).

(*d*) वामे विधौ क्व नु सुखं व्यसनागमेषु Any; दैवाहतो व्रजति यत्र विपत्पुरस्तात् BhŚ; वक्रे [वामे] Sama, SRK, SR, SSB, SRM; वद कथं व्यवसायसिद्धिः (पुरुषार्थसि° Vidy) Sama, Vidy, SRK, SR, SSB, SRM; वद कथं व्यसनस्य शान्तिः SkV; °न्निवृत्तः PtsK.

Vasantatilakā metre.

From a fisherman's hands a fish escaped / only to fall within a net; / from which the poor fish slipped again, / but was swallowed by a heron. / When fate is set against a man / there is no end to his disasters. (D. H. H. Ingalls).

11487-89**

कैशिकः केशमूले चेच् शरः शृङ्गे च सात्त्विकः ।
श्रवणे वत्सकर्णश्च ग्रीवायां भरतो भवेत् ॥
अंसके स्कन्धनामा च व्यायाः पञ्च प्रकीर्तिताः ।
कैशिकश्चित्रयुद्धेषु अधोलक्ष्येषु सात्त्विकः ।
वत्सकर्णः स विज्ञेयो भरतो दृढभेदने ।
दृढभेदे च दूरे च स्कन्धनामानमुद्दिशेत् ॥

(आ) ŚP 1804-06.

The way of stretching a bow before shooting an arrow is of five kinds: *Kaiśika* when stretched up to the hair, *Sāttvika* if up to the crest, *Vatsakarṇa* up to the ear, *Bharata* up to the neck and *Skandha* up to the shoulder. The *Kaiśika* is employed in confused battles, the *Sāttvika* when the target is low, *Vatsakarṇa* and *Bharata* when striking hard, and *Skandha* when striking hard and at a great distance. (A. A. R.).

11490*

कैशोरे वयसि क्रमेण तनुतामायाति तन्व्यास्तनाव्-
आगामिन्यखिलेश्वरे रतिपतौ तत्कालमस्याज्ञया ।
आस्ये पूर्णशशाङ्कता नयनयोस्तादात्म्यमम्भोरुहां
किं चासीदमृतस्य भेदविगमः साचिस्मिते तात्त्विकः ।

(अ) BhV (BhV [POS] 2. 65, BhV [C] 2. 64, BhV [H] 4).

(आ) Rasagaṅgā 322. 8-11, AlK 234. 6-9.

(*a*) तस्याः [तन्व्याः] AlK.

(*b*) बाल्ये मनागञ्चति [तत्कालम°] AlK.

(*d*) सर्वदा [तात्त्वि°] AlK.

Śārdūlavikrīḍita metre.

When the childhood of the slender one was gradually waning away from her body, and the husband of Rati[1], the lord

of all, was about to come[2] there, there at once appeared by his[1] order an identity with the full moon in the face, with lotuses in the eyes and a real absence of difference between nectar and an oblique smile. (H. D. Sharma).

1. Cupid.
2. To reside.

11491*

कैश्चिद् वीतदयेन भोगपतिना निष्कारणोपप्लुत-
प्रक्षीर्णैर्निजवंशभूरिति मितैरत्यज्यमाना: कुलै: ।
ग्रामा निस्तृणजीर्णकुड्यबहुला: स्वैरं भ्रमद्बभ्रव:
प्राय: पाण्डुकपोतकण्ठमुखरारामेण यान्त्युत्कताम् ॥

(आ) SkV 1175.

(*d*) °रारामे न या° SkV; °रारामेनयन्त्युत्कुतां (*sic !*) SkV (var.); (D. H. H. Ingalls's suggestion in his *Notes* [p. 548] as above).

Śārdūlavikrīḍita metre.

When villages are left by all but a few families / wasting under undeserved disaster / from a cruel district lord / but still clinging to ancestral lands, / villages without grass, where walls are crumbling / and the mongoose wanders through the lanes; / they yet show their deepest sadness / in a garden filled with the cooing of gray doves. (D. H. H. Ingalls).

APPENDICES

I—IV

APPENDIX I

ABBREVIATIONS-CUM-BIBLIOGRAPHY

Note : While Volume I of the *Mahā-subhāṣita-saṁgraha* includes the main list of Abbreviations used in the Project, three lists of additional Abbreviations are prefixed to Volumes II, III and IV. Even then there are some omissions. Therefore, with a view to making the Abbreviations complete, the reference easier and also the Volume self-sufficient, a consolidated list of the same, in its complete form, is appended hereto, which may serve the purpose of Bibliography as well.

a.	ascribed to.
AA	Alaṅkārasaṅgrahaḥ of Amṛtānanda Yogin. Veṅkaṭeśvara Or. Ser. 19. *Also* AL edition (Adyar Library 70).
A. A. R.	A. A. Ramanathan's translation.
AAS	Anyoktyaṣṭaka-Saṁgraha. Ed. by P.D. Trivedi, Bhāratīya Vidyā Series 11.
AAus	Th. Aufrecht. Auswahl von uneditierten Strophen verschiedener Dichter, ZDMG 16. 749-51 ; 25. 238-243 and 25. 455-463.
AB	Th. Aufrecht. Beiträge zur Kenntmis Indischer Dichter. ZDMG 36. 361-383 and 509-559.
ABayA	Abhandlungen der Bayerischen Akademie der Wissenschaften, Phil. Kl.
ABORI	Annals of the Bhandarkar Oriental Research Institute.
Acharya M. C. N.	See Hams.
Acharya M. K.	See Kṛṣṇa.
AGGW	Abhandlungen der phil.-histor. Klasse der kön. Gesellschaft der Wissenschaften zu Göttingen.

AKM	Abhandlungen für die Kunde des Morgenlandes, herausg. von der Deutschen Morgenländischen Gesellschaft.

Akṣayanīti of Akṣaya Singh Varma, Gaṅgāviṣṇu Śrīkṛṣṇadāsa, Bombay 1982.

AL	Sanskrit Manuscripts in the Adyar Library, Vol V. The Adyar Library. Madras 1951.
Al	Alaṅkṛti-maṇi-mālā. Ed. by G. V. Devasthali. Keshav Bhikaji Dhawale, Bombay 1948.

Alaṁkārasaṁ(graha) of Amṛtānandayogin. The Adyar Library Series 70.

Alaṁkāra-śekhara of Keśavamiśra. Ed. by Pt. Śivadatta, KM 50.

ALB	The Adyar Library Bulletin, Adyar.
AlK or Alk	Alaṁkāra-Kaustubha of Viśveśvara Pt. KM 66.
Alkeś	Alaṁkāraśekhara of Keśavamiśra, KM 50.
Alm	See Al.
Alṁm	See Al.
Almu	Alaṁkāramuktāvalī. HSS 54.
AlR	Alaṁkāra-ratnākara of Śobhākara-mitra. POS 77.
AlS	Alaṁkārasūtra. Ed. by Śrīcandrakānta Tarkālaṁkāra. Calcutta 1900 (1957).
Amar	Amaruśataka.
Amar (A)	Anthologie érotique d'Amarou par A. L. Apudy, Paris 1881.
Amar (D)	The Text of the Amaruśataka by S. K. De. In OH. 2.1; pp. 9-25.
Amar (K)	Amaruśataka with the Commentary of Kokasaṁbhava by C. R. Devadhar. In ABORI 39. 227-265 and 40. 16-55.

Amar (NSP) — Amaruśatakam. Third edition. NSP. 1954. (Main reference is made to this edition).

Amar (POS) — Amaruśatakam. Ed. and transl. by C. R. Devadhar. POS 101.

Amar (RK) — The Amaruśataka with the Commentary of Rudramadeva-Kumāra. In OH. 2. 2; pp. 265-316.

Amar (S) — Das Amaruśataka ... Von R. Simon. Kiel 1893.

Western Recension : Arj = Arjunavarman ; Koka = Kokasaṁbhava ; Catur = Caturbhuja ; Sūrya = Sūryadāsa.

Southern Recension : Vema = Vemabhūpāla ; Rāman = Rāmānandanātha.

Eastern Recension : Ravi = Ravicandra ; Rudr = Rudramadeva (BrMM = MS in the British Museum ; BORI I and II = MSS in BORI Nos. 457 of 1891-95 and No. 366 of 1887-91, respectively) ; Rām = Rāmarudra (as quoted in Amar [D]).

Ambaḍa — Amarasūri's Ambaḍacaritra, Jāmnagar 1919.

Amd — Alaṁkāramahodadhi of Narendraprabha Sūri. GOS 95.

an. — quoted anonymously.

Anar(gharāghava) of Murāri. Ed. by Pt. Durgāprasād and W. L. Ś. Paṇśīkar. KM 5.

Ānas — Ānandasāgarastava of Śrī Nīlakaṇṭha Dīkṣita. KM XI, 91-111.

ĀnSS — Ānandāśrama Sanskrit Series, Poona.

Any — The Anyoktimuktāvalī of Haṁsavijayagaṇīśa. Ed. by Pt. Kedārnātha and W. L. Ś. Paṇśīkar. KM 88.

Anymuk — Anyoktimuktālatā of Śambu. In KM II (1886), pp. 61-79. Sec. edn. (1932).

AnyS	Anyoktistàbaka of Vaṁsīdhara Miśra by J. T. Parikh and R. S. Asti, Surat 1955.
AnyŚat or Anyśat	Anyoktiśataka of Bhaṭṭavīreśvara. In KM V (1937); pp. 101-19.
AnyT	Anyoktitaraṅgiṇī, Vārāṇaseya-Saṁskṛta-Viśvavidyālaya.
AOS	American Oriental Series.
AP	Th. Aufrecht, *Über die Paddhati Von Śārṅgadhara*, ZDMG 27. 1-120.
Ap	Āpastambīya-dharmasūtram. Ed. by G. Bühler. BSS 40. 50. Translated by G. Bühler in SBE 2.
Apar	See Y.
APK	Alaṁkāramuktāvalī by Parvatīya Śrī Viśveśvara Pāṇḍeya. KSS 54.
APMBS	J. Gray. Ancient Proverbs and Maxims from Burmese Sources, London 1886.
Ar	Arabic. Pañcatantra translated into Arabic.
AR	Alaṁkārasarvasva of Rājānaka Ruyyaka. KM 35. Translated by H. Jacobi in ZDMG 62. 289-458 and 597-628.
Arabic	See Ar.
Ariel	See Caur (A).
ARJ	Alaṁkāra-sarvasva of Ruyyaka by K. S. S. Jānakī. Meharchand Lachhmandas, Delhi 1965.
ARR	Alaṅkārasūtram of Ruyyaka. TSS 40.
ĀrS	Āryāsaptaśati of Govardhana. KM 1.
Āry	The Āryā-śataka.
Āry (F)	L' Āryāśataka d'Appayadīkṣita (Text and transl.) by P.-S. Filliozat. In JA. 253 of 1965; pp. 51-82.

Āry (G) — The Āryā-śataka of Appaya-dīkṣita. Ed. by N. A. Gore, Poona 1944.

AS — Amitagati's Subhāṣitasaṁdoha. Sanskrit und Deutsch von R. Schmidt. Sonderabdruck aus Band LIX und LXI der ZDMG. Leipzig 1908.

Āś — Āścaryacūḍāmaṇi of Śaktibhadra. Ed. by C. Sankararāma Śāstri. ŚBS 9.

Translated the same by C. Sankararāma Śāstrī. ŚBS 10.

ASB — Asiatic Society of Bengal, Calcutta.

Asiatica — Asiatica. Festschrift Friedrich Weller. Leipzig 1954.

ASS — See AAS.

Aśvaśāstra — Aśvaśāstram of Nakula. Ed. by S. Gopalan. TSMH 56.

Aśvavaidyaka of Jayadatta.

Āśv.-Gṛh — Āśvalāyana-gṛhyasūtra. Indische Hausregeln. Sanskrit und Deutsch, herausg. von A. F. Stenzler. AKM 3. 4.

Auc — Aucityavicāracarcā of Kṣemendra. KM I. 115. *Also* Kṣ (RP). Translation in KṣS by Dr. Sūryakānta.

Aufrecht Th. — See AB and AP.

Ava — Avaśiṣṭānyokti of Paṇḍitarāja in Paṇḍitarāja-kāvya-saṁgraha, pp. 121-190. Sanskrit Academy Series 2, Hyderabad 1958.

Avimāraka — Avimāraka of Bhāsa. Ed. by C. R. Devadhar. In POS 54. *Also* in Vidyābhavana S. S. 73. ChSS 1962.

B — Das Baudhāyana-dharmasūtra, herausg. von E. Hultzsch. Zweite Verbesserte Auflage. AKM 16. 2. Translated by G. Bühler in SBE 14.

Bae B. K. See SHP.

Bahud(arśana), as quoted in IS.

Bālarāmāyaṇa of Rājaśekhara.

Banerji S. C. (*and* Gupta A. K.) See Vikram.

Banerji S. Ch. See Banerji S. C.

Bartoli E. See SuB.

BBĀ Bālambhaṭṭi on Mitākṣara (on Y) Ed. by J. R. Gharpure, CHLT 5. Ācāra-khaṇḍa.

Benfey Th. See PtsK.

Bhāgavṛtti Ed. by Yuddhishthira Mimamsaka, Ajmer, Bharatiya Pratisthan, 2021 V.

Bhaktirasa(-amṛtasindhu), as quoted in PG.

Bhallaṭakāvya See Bhallaṭaśataka.

Bhallaṭaśataka of Bhallaṭa in KM IV pp. 169-188.

Bhandare M. S. See Bhāratamañjarī *and* Śiś.

Bhār(atamañjarī of Kṣemendra) Ed. by Mm. Pt. Śivadatta *and* K. P. Parab. KM 64. *Also* : Ādi- and Sabhā-parvans. Ed. and transl. by M. S. Bhandare. The Standard Publishing Co. Bombay 1918.

Bhaṭṭikāvya of Bhaṭṭi Ed. by V. N. S. Joshi and V. L. S. Paṇśīkar. 8th edition. NSP, Bombay 1934. *Also* : Ed. by S. Ray *or* S. *and* K. Ray (with translation), Calcutta.

BhC Bhojarāja's Cārucaryā in Malayamārutaḥ II; pp. 79-95.

BhG Bhagavad-Gītā, (see MBh), Ed. and transl. by F. Edgerton. HOS 38-39.

Bhikṣāṭana-kāvya of Utprekṣāvallabha.

BhKā — See Bhaṭṭikāvya.

BhL — A list of the Inscriptions of Northern India by D. R. Bhandarkar, EI. 20, Appendix.

Bhojacaritra (*or* °carita) of Rājavallabha. Ed. by B. Ch. Chhabra *and* S. Sankara Narayanan, Bhāratīya Jñānapeeṭha, Varanasi 1964.

BhPañ — Bhāsa's Pañcarātram. Ed. and transl. by S. Rangachar. Saṁskṛta Sāhitya Sadana, Bangalore–Mysore 1956.

BhPṇ — Bhāgavata-purāṇa.

BhPṇ (B) — Le Bhāgavata Purāṇa traduit et publîé par M. E. Burnouf (Vol. I-III) and by M. Hauvette-Besnault and P. Roussel (Vol. IV–V). Imprimene Nationale, Paris 1884-1898.

BhPṇ (NSP) — Edited in MS form NSP 1950. (Translated by J. M. Sanyal, Calcutta).

BhPr — Bhojaprabandha of Ballāla.

BhPr (B) — BhPr. Ed. and transl. by J. Shastri. Motilal Banarsidass, Patna 1955.

BhPr (NSP) — BhPr. NSP 1932.

The Narrative of Bhoja by Ballāla of Banares, translated by Louis H. Gray. AOS 34.

BhŚ — Śatakatrayādi-subhāṣita-saṁgraha of Bhartṛhari. The Epigrams attributed to Bhartṛhari......Ed. by D. D. Kosambi. SJS 23. The first 200 epigrams translated by B. S. Miller, New York–London 1967.

The Nītiśataka, Śṛṅgāraśataka and Vairāgyaśataka of Bhartṛhari. Ed. and transl. by P. G. Nath. Śrī Veṅkaṭeśvara Press, Bombay 1896.

BhV — Bhāratīya Vidyā, A Monthly Research Organ of the Bhavan, Bombay.

BhV Journal	Bhāratīya Vidyā, Bhavan's Journal (Fortnightly), Bombay.
Bhv *or* BhV	Bhāminī-Vilāsa of Paṇḍitarāja-Jagannātha.
BhV (C)	Bhāminīvilāsam. Ed. by Pt. A. B. Vidyābhūṣaṇa *and* Pt. N. B. Vidyāratna. Vāchaspatya Press. Calcutta 1936.
BhV (H)	Trente stances du Bhāminī-vilāsa par V. Henry. Paris 1885.
BhV (POS)	Bhāminī-vilāsa. Ed. and transl. by H. D. Sharma. POS 50.
BI.	Bibliotheca Indica.
Bibl. Ind.	See BI.
Bilhaṇa Kāvya of Bilhaṇa	See Caur (KM).
Bloomfield	See BPC.

Bodhicaryāvatāra of Shantideva, Asiatic Society, Calcutta 1960.

Böhtlingk O.	See IS *and* KāD.
BORI	Bhandarkar Oriental Research Institute, Poona.
BORS *or* JBORS	Bihar and Orissa Research Society, Journal of.
Botto O.	See CRC.
BP	Brahmavaivarta-purāṇam ... ... Ed. by J. Vidyāsāgara, Calcutta 1888.
BPC	Śrī Bhāvadevasūri's Pārśvanātha-caritra. Ed. by Pt. Becaradāsa. Vārāṇasī VS. 2048 (=A. D. 1912); transl. in The Life and Stories of the Jaina Savior Pārśvanātha by M. Bloomfield, Baltimore 1919.

BPS — Bhojaprabandhaśloka, MS BORI, Viśrambag I 248, as quoted in BhŚ (as BPS) and in SkV (as BPS).

Brāhmadharma — In Pratna Kamranandinī. Benares.

Br.Dh. — See Brāhmadharma.

Brahmap(urāṇa) — In MS form, Veṇkaṭeśvara Press, 1906. Also ĀnSS 28.

Bṛhadāraṇyakopaniṣad-bhāṣya-vārttika of Ānandapūrṇa, Tirupati, Kendriya Sanskrit Vidyapeeth, Pt. I—1971, Pt. II—1975.

Bṛh — Bṛhaspati-smṛti, reconstructed by K. V. Rangaswami Aiyangar. GOS 85. Partly translated by J. Jolly in SBE 33.

Brough J. — See SCSL.

BṛSaṁ — Bṛhatsaṁhitā of Varāhamihira, Vidyābhavana Saṁskṛta-granthamālā 41, Vārāṇasī 1959. Translated by H. Kern in JRAS (NS) 4. 430-79 ; 5. 45-90 and 231-288 ; 6. 6-91 and 279-338 ; 7. 81-134.

BSOAS — Bulletin of the School of the Oriental (and African) Studies, London.

BSOS — See BSOAS.

BSS — Bombay Sanskrit Series. (Bombay Sanskrit and Prakrit Series). Bombay.

Buddhacarita of Aśvaghoṣa. Bombay, 1912.

Bühler G. — See Āp, B, G, Mn *and* Vās.

Burnouf E. — *And* M. Hauvette-Besnault *and* P. Roussel; See BrPṇ (B).

C — Cāṇakya's apporisms.

Camatkāracandrikā of Viśveśvara Kavicandra. Meharcandra, Delhi 1972.

Can	Candrāloka of Jayadeva. ChSS 458-59.
Cand	Caṇḍīśataka of Bāṇa-bhaṭṭa with the Commentary of Kumbhakarṇa. Ed. by Gopal Narayan Bahura. Rajasthan Prācya Vidyā Pratishṭhān, Jodhpur in May 1968.

Caṇḍakauśika of Kṣemīśvara, Chawkhamba, Varanasi 1965.

Capeller C.	See Kir.
Cār	Cārudattam of Bhāsa. Ed. and transl. by C. R. Devadhar. POS 65. *Also* : transl. by A. C. Woolner and L. Sarup in PAB.
Cāruc(aryā) of Kṣemendra.	In KM II ; pp. 128-138. *Also* : in Kṣ (RP) 135-44.
Caur	Caurapañcāśikā of Bilhaṇa Kavi.
Caur (A)	Tchorapantchaśat, publié, traduit et commenté par M. Ariel. JA XI of 1848 ; pp. 469-534.
Caur (B)	Bhartriharis Sententiae et carmen quod Chauri nomine circumfertur eroticum. Ed. and transl. into Latin by P. a Bohlen, Berlin 1833 ; (pp. 1-20 and 77-83).
Caur (KM)	Bilhaṇakāvya. In KM Gucch. XIII ; pp. 145-169.
Caur (POS)	Caurapañcāśikā. An Indian Love Lament of Bilhaṇa Kavi. Ed. and transl. by S. N. Tadpatrikar. POS 86.
	The Secret Delights of Love by the Pundit Bilhaṇa. Rendered into English by G. C. Schwebell. The Peter Pauper Press, 1966.
CC	Catalogus Catalogorum by Th. Aufrecht, rep., Wiesbaden 1962 (Parts I-III).
Chaudhuri J. B.	See SkṛP.
CHLT	The Collection of Hindu Law Texts. Ed. by J. R. Gharpure, Bombay.

ChSS — Chowkhamba Sanskrit Series, Banaras.

CII — Corpus Inscriptionum Indicarum.

Cit(ramīmāṁsā) of Appaya-dīkṣita *and* Cit(ramīmāṁ)s(ākhaṇḍana) by Paṇḍitarāja-Jagannātha. KM 38.

CitV — Citramīmāṁsā with the *Vṛtti* (Commentary) of Dharānanda. Ed. by K. P. Shukla, Vārāṇasī 1965.

CKl — J. Klatt. De trecentis Cāṇakyae poetae indici Sententis. Halis Saxonum.

CKr — Stimmen indischer Lebensklugheit. Die unter Cāṇakya's Namen gehende Spruchsammlung in mehreren Recensionen untersucht und nach einer Recension (CV) übersetzt bei O. Kressler. *Indica* 4. Leipzig 1907.

CL — Laghu-Cāṇakya Version. See Cr. I. 2.

CLA — CL; Rājanīti. Cāṇakyamuniviracitam. Agra 1920.

CLB — E. Bartoli. Un secondo Codice fiorentino inedito di Cāṇakya (parts 2 and following) in RIGI, III. 3-4; pp. 151-66 (first *adhyāya*); *also* E. Bartoli. Il codice napolitano di Cāṇakya in RIGI IV. 3-4; pp. 129-33 and V. 3-4; 115-19 (second to eighth *adhyāya*-s).

CLH — CL; MS H. 250 in the Harvard University Library. Cambridge, Mass. (first part).

CLI — CL; MS 2411 in the Library of IO.

CLL I — CL; MS A. 445 in the Karl-Marx Universität, Universitätsbibliothek, Leipzig.

CLL II — CL; MS A. 446 in the Karl-Marx Universität, Universitätsbibliothek, Leipzig.

CLLd — CL; MS Cod. 8859; UB/123 in the University Library, Leiden.

CLP II	CL; MS 17072-2 (C) in UPICI.
CLP IV	CL; MS 17072-4 (D) in UPICI.
CLP V	CL; MS 17072-5 (E) in UPICI.
CLṢ	CL; Ṣoḍaśa-Cāṇakya. Ed. by Śrīdhara Śiva Lāl, Jñāna Sāgara Press, Bombay, Saṁvat 1932.
CLT	CL; Laghucāṇakyam. Sentenze ... di Cianaco il Furbo publucate e trad. E. Teza. In Annali delle Università Toscane XVI; pp. 352-404; Pisa 1878.
CLTb	CL; MS *or* fol. 1037 in the Universitätsbibliothek in Tübingen.
CM	Cāṇakya. Recension de cinq receuils de stances morales ...par E. Monseur, Paris 1887.
CN	Cāṇakya-nīti-śāstra Version. See Cr. I. 1. Translated by Kalee Krishen Bahadur in NS and by J. C. C. Kaviratna in CNNSS.
CNB	CN; Bṛhat-Cāṇakya-ślokāḥ with Utkala Padyānuvāda by Śrī Arjuna Mahārānaṅka. Utkal Press, Calcutta 1919.
CNF	CN; Cāṇakyam. Codice indiano edito dal Dre E. Bartoli. Napoli 1911.
CNG	CN; The Recension of Cāṇakya used by Galanos for his 'Ek διαφορῶν ποιητῶν by G. B. Bolling. In Studies in Honor of M. Bloomfield, New Haven 1920.
CNHU	CN; MS H. 250 in the Harvard University Library, Cambridge, Mass.
CNI I	CN; MS 1518a (Eggeling 3990) in the Library of IO.
CNI II	CN; MS Keith 7204 (Tagore 40 b) in the Library of IO.

CNJV — CN ; Cāṇakyaśatakam. Ed. by Jīvānanda Vidyāsāgara, Calcutta 1926. The same text is reprinted in at least 78 editions. See Cr. I. 1 ; pp. cxl–cxlvi.

CNL — CN ; MS A 447 in the Universitätsbibliothek of the Karl-Marx Universität, Leipzig.

CNM — CN ; Rājanītau Cāṇakyamuni-viracitam. No place ; no date.

CNMN — CN ; Cāṇakyamuni-kṛtaṁ nīti-sāra. Allahabad 1880.

CNN — CN ; E. Bartoli. Un secondo codice fiorentino inedito di Cāṇakya. (See CLB ; first part).

CNNM — CN ; Cāṇakya-nīti-mālā. Ed. by Śrī U. M. Caudhurī. Bengal Printing Press. Calcutta 1324 (1917).

CNNSS — CN; Cāṇakya-nīti-sāra-saṁgraha. Ed. and transl. by J. C. C. Kaviratna. Midnapore 1318 (1911-12).

CNP I — CN ; MS 17072-3 (A) in UPICI.

CNP II — CN ; MS 17072-1 (B) in UPICI.

CNPh — CN ; MS 1566 in the University of Pennsylvania Library, Philadelphia, U. S.

CNPN — CN ; MS Sanskrit 684 (Cabaton 684) in the Bibliothèque Nationale de Paris.

CNS — CN ; Cāṇakya-nīti-vyavahāra-sāra-saṁgrahaḥ. Ed. with a Marāṭhī transl. by G. S. Sardesai. Pos. 71.

CNŚ — CN ; Cāṇakya-ślokāḥ. Ed. by Śrī R. S. Bhaṭṭācāryya. Ghose Press, Calcutta 1319 (1912-13).

CNSap — CN ; Cāṇakya-saptati. Ed. by K. V. Sarma, Vishveshvaranand Vedic Research Institute. Hoshiarpur 1965.

CNŚC — CN; Cāṇakya-śloka-saṁgrahaḥ, Publ. by T. Mṛtyunjaya, Ist. ed. Calcutta 1915.

CNŚK	CN ; Cāṇakya-ślokāḥ New Sanskrit Press. Calcutta 1887.
CNŚL	CN ; Aṣṭottaraśata-Cāṇakya-ślokāḥ. Ed. G. A. Datta with a Beṅgālī transl. Lakṣmī Printing works. Calcutta 1322 (1915).
CNŚI	CN ; Cāṇakya-śloka-saṁgrahaḥ. Compiled and trans. into Hindi by Caṭṭopādhyāya. Rudra Printing Press. Calcutta 1918.
CNŚIV	CN ; Cāṇakya-ślokāh. Ed. by Vijayakṛṣṇanātha, 2nd edn. Girīśa Printing Works. Calcutta 1320 (1914).
CNŚPK	CN ; Cāṇakya-śataka, with Beṅgālī transl. by P. Ś, Bhaṭṭācāryya. Shastra-prachar Press. Calcutta 1316 (1909),
CNŚT	CN ; Cāṇakya-śatakam with Beṅgālī transl. by R. C. Cakravartti. Svarṇa Press. Dacca–Calcutta 1319 (1912).
CnT	Etc. See below.
CNT IV	CN ; MS No. 5119, as quoted in CKr as TjD.
CNW	CN ; A. Weber. Über 100 Sprüche des Cāṇakya. In Monatsberichte der kön. Preuss. Akademie der Wissenschaften zu Berlin aus dem jahre 1864. Berlin 1865; pp. 400-31.

CnT	Note-book MSs.
CnT I	CnT ; MS No. 5031, as quoted in CKr as TjA.
CnT II	CnT ; MS No. 5117, as quoted in CKr as TjB.
CnT III	CnT ; MS No. 5118, as quoted in CKr as TjC.
CnT V	CnT ; MS No. 5120, as quoted in CKr as TjE.

CnT VI — CnT ; MS No. 5121, as quoted in CKr as TjF.

CnT VII — CnT ; MS No. 5122, as quoted in CKr as TjG.

Comfort A. — See Ratirahasya.

Cowell E. B. — See Vik.

Cowell E. B. *and* F. W. Thomas. See Harṣ.

CPS — Vṛddha-Cāṇakya, Cāṇakya-praṇita. Ed. by Pt. Śrī Rāma Śāstrī. Calcutta 1332 (1925).

Cr — L. Sternbach. Cāṇakya-Nīti-Text-Tradition (Cāṇakya-Nīti - Śākhā - Saṁpradāyaḥ. Vol. I-II, in five parts. Six versions of collections of Cāṇakya Maxims reconstructed and critically edited. Vishveshvaranand Vedic Research Institute, Hoshiarpur. Vishveshvaranand Indological Series 27-29. (The numbers refer to Vol. II).

CR — Cāṇakya-rāja-nīti-śāstra Version. See Cr I. 2.

CRB — CR ; MS Sansk. fo. 15 in the Bodleian Library in Oxford.

CRBh I — CR ; MS 347 of 1892-95 in BORI.

CRBh II — CR ; MS 348 of 1892-95 in BORI.

CRC — CRC ; Cāṇakya-rāja-nīti-śāstram. Ed. by Pt. Īśvara Chandra Śāstrī. Calcutta 1912. Calcutta Or. Ser. No. 2. *Adhyāya*-s IV and V translated by O. Botto in Dal trattato di scienza politica di Cāṇakya. Rivista di Filosofia, Vol. XLI. Terza serie. Fasc. 3, 1950.

Crca — L. Sternbach. A new Abridged Version of Bṛhaspati-Saṁhitā of the Garuḍa-Purāṇa. Vārāṇasī 1966.

CRCa I	CR ; MS. Add. 2525 in the University Library in Cambridge.
CRCa II	CR ; MS Add. 1040 in the University Library in Cambridge. See Crca.
CRP	CR ; MS 1959 in the Library of the Pennsylvania University in Philadelphia, Pa. See L. Sternbach. A new Cāṇakya-rāja-nīti-śāstra Manuscript. Bhāratīya Vidyā Bhavan. Bombay 1958.
CRT	CR ; Cāṇakya-rāja-nīti-śāstram (Tibetan and Sanskrit). Ed. by Suniti Kumar Pathak. Viśva-Bhāratī Annals S. Śāntiniketan 1958.
Crn	L. Sternbach. Cāṇakya-rāja-nīti. Adyar Library Series No. 92. Madras 1963.
CS	Cāṇakya-sāra-saṁgraha Version. See Cr I. 1.
CSB I	CS ; MS Or. fol. 598 in the Universitätsbibliothek in Tübingen.
CSB II	CS ; MS Or. fol. 599 in the Universitätsbibliothek in Tübingen.
CSBD	CS ; Bodhī Cāṇakyam *or* Cāṇakya-sāra-saṁgraha. Ed. and transl. by Bh. C. Dutt. Calcutta 1888.
CSC I	CS ; MS Add. 1539 in the University Library in Cambridge.
CSC II	CS ; MS Add. 1346 in the University Library in Cambridge.
CSJ	CS ; MS belonging to Australian National University, Canberra ; previously to Prof. J. W. de Jong, Leiden.

CSLD	CS; MS Cod. Or. 8857; Lub/D 122 in the University Library, Leiden.
CV	Vṛddha-Cāṇakya, *textus ornatior* Version. See Cr I. 1. Translated into English by K. Raghunathji : Vriddha-Chāṇakya *or* Maxims of Chāṇakya. Family Printing Press, Bombay 1890 and into German by O. Kressler (CKr).
CVAh	CV; Vṛddha-Cāṇakya-nīti-samuccaya. Ed. and transl. into Gujarātī by Bh. M. Ch. Paṭel. Haribhāī Dalpatrām. Ahmedabad 1969 (1913).
CVM	CV; Vṛddha-Cāṇakya, NSP. Bombay 1874.
CVND	CV; Cāṇakya-nīti-darpaṇa (numerous editions). Cf. Cr. I. 1. Introduction III. 5.
CVNS	CV; Vṛddha-Cāṇakya-nīti-samuccaya. Ed. and transl. into Gujarātī by Bh. M. Ch Paṭel. Ahmedabad 1969 (1913). See CVAh.
Cv	Vṛddha-Cāṇakya, *textus simplicior* Version. See Cr I. 1. Selected Verses translated by D. H. H. Ingalls in JAOS 86. 1; pp. 1-4.
CvA	Cv; Rāja-nīti, Cāṇakya-muni-viracitā. Agra 1920.
CvGt	Cv; MS Cod. MS Sanscr. 64 in the Niedersächsische Staats- und Universitätsbibliothek in Göttingen.
CvH	Cv; MS H 250 in the Harvard University Library, Cambridge, Mass.
CvI	Cv; MS 2411 in the Library of IO.
CvL I	Cv; MS A 445 in the Universitätsbibliothek in Leipzig.

CvL II	Cv ; MS A 446 in the Universitätsbibliothek in Leipzig.
CvP IV	Cv ; MS 17072-4 (D) in UPICI.
CvP V	Cv ; MS 17072-5 (E) in UPICI.
CvṢ	Cv ; Ṣoḍaśa-Cāṇakya. Ed. by Ś. Ś. Lal. Jñāna Sāgara Press. Bombay, Saṁvat 1932 (1875).
CvTb	Cv ; MS Or. fol. 1037 in the Universitätsbibliothek in Tübingen.
CvW	Cv ; MS Walker 205c in the Bodleian Library in Oxford.
Da	Daśarūpāvaloka. Daś with Commentary on it. Ed. by K.P. Parab, NSP 1941.
Dakṣa	Dakṣa-Smṛti in Smṛtīnāṁ samuccaya, ĀnSS 48 ; (pp. 72-84). *Also* : in Smṛti-sandarbhāḥ. Gurumandal Series 9, Vol. I ; (pp. 569-590). *Also* : in Aṣṭādaśa-smṛtayaḥ, Vikrama 1998 (1941) ; (pp. 53-63). *Also* : Dakṣa-Saṁhitā in the Dharmaśāstra Texts by M. N. Dutt, Vol. I. Calcutta 1908. This text was translated in the same edition, Vol. I, Calcutta 1906 ; (pp. 433-458) ; by M. N. Dutt.
Damayantīkathā in Proben	in Verzeichmiss der Oxforder Handschriften, herausg. von Th. Aufrecht.
Dampatīś(ikṣānāmaka) in Beṅgālī characters n. p. 1840.	
Dar	Darpadalana of Kṣemendra.
Dar (KM)	Darpadalana of Kṣemendra in KM VI ; pp. 66-118.
Dar (RP)	Darpadalana in Kṣ (RP) ; pp. 145-206. Translated into German by R. Schmidt in ZDMG 69. 1-51.

Daś(arūpaka)	Daśarūpaka. A Treatise on Hindu Dramaturgy by Dhanañjaya. Ed. and transl. by G. C. O. Haas. Columbia University Indo Iranian Series 7, New York 1912. *Also* : Hindī : Daśarūpakam, Vidyābhavana Saṁskṛ.-Granthamālā 7. Vārāṇasī 1952.
Daśāvatāra-Khaṇḍapraśasti.	See Khaṇḍapraśasti.
Dasgupta S. N.	See De (*or* De S. K.).
David K. N.	See Veṇī.
DCA	A Descriptive Catalogue of Poets quoted in Sanskrit Anthologies and Inscriptions by L. Sternbach in 2 Volumes. Otto Harrassowitz. Weisbaden 1978-80.
De (*or* De S. K.)	A History of Sanskrit Literature, Vol. I, by S. N. Dasgupta and S. K. De. Calcutta 1947.
Deś	Deśopadeśa and Narmamālā of Kṣemendra. Ed. by M.K. Shāstrī in Kashmir Series of Texts and Studies, No. 40. *Also* : in Kṣ (RP) ; pp. 273-306. Third lesson translated by L. Sternbach in PO 25. 8-19.
Devadhar C. R.	See Amar *and* Dramas of Kālidāsa.
Deva Shastri Ch.	See Vik.
Dh	Dharmakośa. Ed. by L. Jośī. Prājñapāṭhaśālā-maṇḍala-granthamālā. Wai 1937-47.
Dhaśa	Dhanadarāja's Śatakatraya. KM XIII ; pp. 33-80 (Śṛṅgāra°).
DhD	See Daś.
DhN(P)	The Dhammanīti (Pāli). In PMB.
Dhv	Dhvanyāloka of Ānandavardhana in HSS 66. *Also* : KM 25.

DikAny	Anyāpadeśaśataka of Nīlakaṇṭha Dīkṣita. KM Gucch. VI ; pp. 143-158.
Dillon M.	See Nāṭyalakṣa.
Dixit S. V.	See Kir(D) *and* Nais(D).
DK	See Kuṭṭ.

Dṛṣṭāntaśataka of Kusumadeva in KSH ; pp. 217-226.

Dūt(āṅgada) of Subhaṭa. Ed. by Pt. Durgāprasād and K. P. Parab. KM 28. Transl. by L. H. Gray. JAOS 32. 58-77.

Dūtaghaṭotkaca of Bhāsa,	Oriental Book Agency, Poona 1957.
Dutt B. C.	See CSBD.
Dutt M. N.	See Dakṣa, GG, KN *and* R.
Dūtavākya of Bhāsa	Chowkhamba. Varanasi 1960.
Dvi	Nītidviṣaṣṭikā of Sundarapāṇḍya. Ed. and published by K. Mārkaṇḍeya Śarmā, 1928.
Dvivedi R. C.	See Kpr.
Edgerton F.	See BhG, Megh, PRE *and* VC.
EI	Epigraphia Indica.
Ek	Ekāvalī of Vidyādhara by K. P. Trivedi. BSS 63.
Emeneau M. B.	See Śāk.
EU	Ekādaśa-dvāranibhandha-Upadeśa in Malayamāruta II ; pp. 96-107.
Fauche H.	See Śiś *and* Śṛṅg.
Filliozat P.-S.	See Āry.
Fritze L.	See Pts.

G	The Institute of Gautama. Ed. by A. F. Stenzler. Sanskrit Text Society. London 1876. Translated by G. Bühler in SBE 2.
G (in Introduction)	Descriptive Catalogue of the Government Collection of Manuscripts deposited at the BORI. Compiled by P. K. Gode, Vol. XIII. Kāvya. Poona 1940-42.
GDH	L. Sternbach. Subhāṣita : Gnomic and Didactic Literature in A History of Indian Literature, ed. by J. Gonda, Vol. IV. Otto Harrassowitz. Weisbaden 1974.
GG	Gītagovinda of Jayadeva.
GG (NSP)	Gītagovinda of Jayadeva. NSP 9th edn. Bombay 1949.
GG (RS)	Gītagovinda of Jayadeva. Ed. and transl. by S. Lakṣmī-narasimha Śāstrī. Publ. by V. Ramaswamy Sāstrulu. Madras 1956. Translated also by E. Arnold in Indian Poetry. Trübner and Co. London 1881.
Gharpure J. R.	See Y *and* CHLT.
Ghaṭakarpara	Vivek Publishers. Aligarh 1975. *Also* : See GhN.
GhN	Ghaṭakarpara-Nītisāra in KSG I. 374 and KSH 120-24.
Ghosh M.	See Nāṭyaśāstra.
GIL	Geschichte der Indischen Literature by M. Winternitz.
GMBh	Gautama-dharmasūtra with Maskarī Bhāṣya. Ed. by L. Śrinivāsāchārya. OLPSS 50.
GMLM	Government Manuscripts Library. Madras.
Gore N. A.	See Āry.
Gorresio G.	See R(G).

GOS	Gaekwad's Oriental Series. Baroda.
Goswami B. Bh.	See Ratnāvalī.
GP	Garuḍa-purāṇam. Ed. by J. Vidyāsāgara. Calcutta 1890. Transl. by M. N. Dutt in Wealth of India. Calcutta 1908.
GPy (*or* GPY)	Garuḍa-purāṇam. Vaṅgavāsī Press. Calcutta 1890. *Also* : in Kāshī Sanskrit Series 165.
GR	Guṇaratna of Bhavabhūti. KSG I. 299 and KSH 523-25.
Gray L. H.	See BhPr *and* Dūt.
GSAI	Giornale della Societa Asiatica Italiana.
GSL	Gems from Sanskrit Literature. Compiled and translated by Dr. A. Sharma and Vidvān E. V. Vīra Rāghavāchārya. Sanskrit Academy Series 5. Osmania University. Hyderabad 1959.
Gupta A. K.	See Vikram.
GVS	Gaṇikā-Vṛtta-saṁgrahaḥ. Compiled and presented by L. Sternbach. Vishveshvaranand Indological Series No. 4. Hoshiarpur 1953.
H	Hitopadeśa.
Haas G. C. O.	See Daśarūpaka.
Hamb(urg)	Hamburg MS of P.
Hams	Haṁsasandeśa of Śrīmad Vedānta Deśika. Ed. by S. Nārāyaṇa Śāstrī. Transl. by M. C. N. Acharya. Publ. V. Ramaswamy Sāstrulu. Madras 1937.
Han	Hanumannāṭaka. HSS 271.

Handiqui K. K. — See Naiṣ.

Haravijaya — Haravijaya-kāvya. Ed. by Goparaju Rama, Prayag, Ganganatha Jha Kendriya Sanskrit Vidyapeeth, Khaṇḍa I—1982, Khaṇḍa II—1983.

Hariv — The Harivaṁśa. Publ. by the Asiatic Society of Bengal. Calcutta 1839.

Harivaṁśapurāṇa, as quoted in Purāṇa (Journal) 3. 1.

Harṣ — Harṣacarita of Bāṇabhaṭṭa.

Harṣ (BSS) — Harṣacarita-mahākāvyam. Ed. by A. A. Führer. BSS 66.

Harṣ (NSP) — Harṣacaritam. Ed. by K. P. Parab. 7th edition. NSP 1946. Transl. by E. B. Cowell and F. W. Thomas in the Harṣacarita of Bāṇa. Oriental Translation Fund, New Series 2. London 1897.

Hauvette-Besnault — See BhPṇ.

HC — Hitopadeśa...Daśa Cumāra Charita and Three Śatacas of Bhartri Hari. Ed. by H. T. Colebrooke. Serampöre 1804.

HC (in Introduction) — Haraprasāda Śāstrī's, A Descriptive Catalogue of the Sanskrit Manuscripts in the Collections of the ASB, Vol. VII. Calcutta 1934.

HDh — Halāyudha's Dharmaviveka in KSG I. 381 and HSH 507-09.

HeK — Hemavijaya, Kathāratnākara by Śrī-Hemavijayagaṇī in MS form. Pt. Śrāvak Hīrālāl Haṁsarāj. Jāmnagar 1911.

HemCvc — *Hemādri's Caturvargacintāmaṇi. Ed. by Pt. Bh. Śiromaṇi and others. Bibl. Ind. 72., Vol. I.*

Hertel J. — See PT.

HH	The Hitopadeśa in Sanskrit language. Library East-India House. London 1810.
HIL	History of Indian Literature.
HJ	Hitopadeśa. The Sanskrit Text ed. and transl. by F. Johnson. 2nd edn. Hartford-London 1864.
HK	The Hitopadeśa of Nārāyaṇa. Ed. with Commentary and Notes by M. R. Kale. 5th edn. Bombay 1924.
HM	The First Book of Hitopadeśa. Ed. by M. Müller. London 1865. The Second, Third and Fourth Books of the same also ed. by M. Müller. London 1865.
HN	Nārāyaṇa, Hitopadeśa. nach der nepalischen Handschrift N neu herausgegeben von H. Blatt. Berlin 1930.
HP	Hitopadeśa. of Nārāyaṇa. Ed. by P. Peterson, BSS 33. Bombay 1887.
HS	Hitopadeśas, id est Institutio Salutaris. Textum codd. mss. collatis ef annotationes criticas...... A. G. a Schlegel *et* Ch. Lassen. Parts I–II. Bonnae ad Rhenum 1831.
HOS	Harvard Oriental Series. Cambridge, Mass.
HSL	A. B. Keith. A History of Sanskrit Literature. London 1953 (reprint edn.).
HSS	Haridās Sanskrit Series. Banaras.
IA	Indian Antiquary (Journal).
IHQ	Indian Historical Quarterly (Journal). Calcutta.
IIJ	Indo-Iranian Journal. The Hague.

Ingalls D. H. H. — See SkV *and* Cv.

IO — India Office. London.

IS — Indische Sprüche. Sanskrit und Deutsch herausg. von O. Böhtlingk. Zweite vermehrte und verbesserte Ausgabe. I-III. St. Petersburg 1870-73. *Also* : Erster und Zweiter Nachtrag zu meinen Indischen Sprüchen von O. Böhtlingk in Bull. de l' Académie des Sciences de St. Pétersbourg. XXI. 401-09 and XXIII. 401-432. *Also* : Zur Kritik und Erklärung verschiedener indischer Werke von O. Böhtlingk in Bull. de l' Academie des Sciences de St. Pétersbourg. XXI. 93-132; 200-242 and 370-409. *Also* : August Blau. Index zu Otto Böhtlingks Indischen Sprüchen in AKM IX. 4. Leipzig 1893. *Also* : Th. Aufrecht, Bemerkungen zu Böhtlingks Indischen Sprüchen in ZDMG 52. 255. *Also* : Supplement to O. Böhtlingk's Indische Sprüche by L. Sternbach in AKM XXXVII. 1. Wiesbaden 1965. *Also* : Revised Supplement to O. Böhtlingk's Indische Sprüche by L. Sternbach, Part I, Verses 1-500. Instituto di Indologia. Torino 1974. *Also* : See Pr.

ISPP — Indian Studies, Past and Present. Calcutta.

JA — Journal Asiatique. Paris.

Jacobi H. — See AR.

Jainarājataraṅgiṇī — See RT (VVRI).

Jāna(kī) — Jānakīharaṇam of Kumāradāsa. Ed. and transl. by S. G. Nandargikar. Bombay 1907.

Janśṛṅg — Śṛṅgāraśataka of Janārdana. KM XI; pp. 157-72.

JAOS — Journal of the American Oriental Society. Baltimore, Maryland.

JASB	Journal of the Asiatic Society of Bengal.
JAS (Calcutta)	Journal of the Asiatic Society. Calcutta.
JBBRAS	Journal of the Bombay Branch of the Royal Asiatic Society.
JBORS	See BORS.
JBRAS	Journal of the Bombay Branch of the Royal Asiatic Society. Bombay.
JGJRI	Journal of the Ganganatha Jha Research Institute. Allahabad.
Johnson F.	See HJ.
Jhā G.	See Kpr.
JM	Jalhaṇa's Mugdhopadeśa. KM VIII ; pp. 125-135.
Joh	Johannus de Capua's Lation Version of Pañcatantra.
JOIB	Journal of the Oriental Institute. Baroda.
Jolly J.	See Bṛh, N *and* Vi.
JOR	Journal of the Oriental Institute. Madras.
Joshi C. N.	See Uttara.
JRAS	Journal of the Royal Asiatic Society of Great Britain and Northern Ireland. London.
JS	The Sūktimuktāvalī of Bhagadatta Jalhaṇa. Ed. by Embar Krishṇamācārya. GOS 82. Baroda 1938.
JSAIL	L. Sternbach. Juridical Studies in Ancient Indian Law. Vols. I-II. Motilal Banarsidass 1965-67. The Numbers of the Studies refer to the original studies, as listed at pp. 24-28 of Vol. I.

JSS — Journal of the Siam Society.

JSu — Subhāṣitāvalī. MS BORI 1424 of 1887-91 as quoted in BhŚ (as JS) and SkV (as Js).

JSub — Jain Anthology. MS BORI 1495 of 1887-91 as quoted in BhŚ (as JSV) and SkV (as Jsv).

JSV *and* Jsv — See JSub.

K *or* KA — Kauṭilya's Arthaśāstra.

K(G) — The Arthaśāstra of Kauṭilya. Ed. by Mm. T. Gaṇapati Śāstrī. TSS 79, 80 and 82.

K(J) — Arthaśāstra of Kauṭilya. Ed. by J. Jolly. PSS 4.

K (K) — The Kauṭilya Arthaśāstra. A Critical edn. by R. P. Kangle. University of Bombay; Studies Sanskrit, Prakrit, and Pali. No. 1. Translated by R. P. Kangle in the University of Bombay Studies...... No. 2.

K (P) — Kauṭilīyam Arthaśāstram. Ed. by Pāradeya Rāmateja Śāstrī. Vārāṇasī.

K (S) — Kauṭilīyam Arthaśāstram. Ed. and translated by R. Shama Sastry. OLPSS No. 37/64 and Part 2. *Also*: Index verborum. OLPSS No. 65, 66 and 68.

K (V) — Kauṭilīyārthaśāstram. Ed. by V. N. S. Veṅkaṭanāthācharya. Oriental Research Institute Sanskrit Series No. 103. University of Mysore. Mysore 1960.

KāBh — Kāvyalaṅkāra of Bhāmaha. Bihar-Rāṣṭrabhāṣā-Pariṣad. Patna 1932.

KāD — Kāvyādarśa of Daṇḍin.

KāD (B) — Daṇḍin's Poetik (Kāvyādarśa). Sanskrit und Dentsch. Herausg. von O. Böhtlingk. Leipzig 1890.

KāD (Bh) — Kāvyādarśa of Daṇḍin. Ed. by Vidvān Pt. Rangacharya Reddi Shastri. Government Oriental Series, Class A, No. 4. BORI. Poona 1938.

KāD (M) — Kāvyādarśa in Mangolian. Cf. Sh. Bira in Indological Studies in the Mangolian People's Republic; pp. 03-17. Ulan Bator 1979.

KāD (R) — Daṇḍin's Kāvyādarśa. Ed. and transl. by K. R. Ray. Calcutta 1961.

KāD (T) — Kāvyādarśa, Sanskrit and Tibetan Text. Ed. by A. C. Banerjee. University of Calcutta. Calcutta 1939.

Kal — Kalāvilāsa of Kṣemendra.

Kal (KM) — Kalāvilāsa. KM I; pp. 34-79. Translated by R. Schmidt in Zum 70 Geburtstage des Professor Ernst Mehliss in Eisleben Festgabe. Eisleben 1914; pp. 1-33 (parts 1-4); in WZKM 28. 406-35 (parts 5-10).

Kal (RP) — Kalāvilāsa. In Kṣ (RP); pp. 219-272.

Kālā — Kāvyālaṅkārasārasaṁgraha of Udbhaṭa. GOS 55.

Kale M. R. — See Ragh *and* Pra.

Kalee Krishen Bahadur — See NS, CN *and* Moh.

Kalivi(ḍambana) of Nīlakaṇṭha-dīkṣita. KM V; pp. 132-142.

Kāmasūtra of Vātsyāyana NSP. Bombay 1900.

Kane P. V. — History of Sanskrit Poetics. Bombay 1951.

Kangle R. P. — See K(K).

KāP — The Kāvya-Pradīpa of Mm. Govinda. Ed. by Pt. Durgāprasāda and W. L. Ś. Paṇśīkar. KM 24.

Kapp(hiṇābhyudaya) of Bhaṭṭa Śivasvāmin. Ed. by Gauri Shankar. Lahore 1937.

Kar — Karṇabhāram of Bhāsa. Ed. and transl. by C. R. Devadhar. POS 98.

Karmarkar R. D. — See Māl, Mālatī, Kum *and* Ragh.

KāRU — Kāvyālaṁkāra Rudraṭa-praṇīta. Ed. by Satyadeva Caudharī, Vāsudeva Prakāśan. Dillī (Delhi) 1960.

KāRu — See RK.

Kāty — Kātyāyana-smṛti-sāroddhāraḥ *or* Kātyāyana-smṛti on Vyavahāra......Text (reconstructed), Translation, Notes and Introduction, by P. V. Kane......Reprint from the Hindu Law Quarterly. Bombay 1933.

Kav — Kavīndravacana-samuccaya. A Sanskrit Anthology of Verses. Ed. by F. W. Thomas. Bibl. Ind. 1309. (See SkV).

KāVa — Kāvyālaṁkārasūtrāṇi of Vāmana. Ed. by Mm. Pt. Durgāprasāda *and* K. P. Parab. KM. 15.

Kāva — See KāvR.

Kavi(kaṇṭhābharaṇa) of Kṣemendra.

Kavi (KM) — Kavikaṇṭhābharaṇa in KM IV ; pp. 149-169. Translated by Dr. Sūryakānta in KṣS.

Kavi (RP) — Kavikaṇṭhābharaṇa in Kṣ(RP) 63-84.

Kavik — Kavikaumudī of Kalya Lakṣmīnarasiṁha. Ed. by Dr. K. Krishnamoorthy. Dharwar 1965.

Kaviratna J. C. C. — See CNNSS.

KāvR	Kāvyamīmāṁsā of Rājaśekhara. GOS 1.
Kāvyakalāpa	Kāvya-kalāpa, Gunpat Krishnaji Press. Bombay 1864.
Kāvyālaṁkārasūtrāṇi	See KāVa.
Kāvyān	Kāvyānuśāsana of Vāgbhaṭa. Ed. by Pt. Śivadatta *and* K. P. Parab. KM 43.
Keith A. W.	A History of Sanskrit Literature (HSL). Oxford University Press. Reprint, 1953. *Also* : The Sanskrit Drama. Oxford University Press, 1959.
KH	Kāvyānuśāsana of Hemacandra. KM 71.
Khaṇḍapraśasti	Also known as Daśāvatāra-Khaṇḍa-praśasti. A Kāvya on the ten incarnations of Viṣṇu ascribed to one Hanumān or Hanumat-kavi. Rājasthāna Purātana Granthamālā No. 124, Jodhpur 1975.
Khaṇḍapraśasti-prārambha.	See Khaṇḍapraśasti.
KHpk (*or* KHpK)	Kāvyānuśāsana of Ācārya Hemacandra. 2nd edn. by R. S. Parikh and V. M. Kulkarni, Śrī Mahāvīra Jaina Vidyālaya. Bombay 1964.
Kir	Kirātārjunīyam of Bhāravi.
Kir (D)	Kirātārjunīyam. Ed. and transl. by S. V. Dixit. (Cantos I-III). Thalakwadi—Belgaum 1954.
Kir (NSP)	Kirātārjunīyam. 4th edn. NSP. 1954.
Kir (R)	Kirātārjunīyam. Ed. and transl. by K. Ray *or* S. Ray *and* K. Ray. Calcutta.
Kir (V)	Kirātārjunīyam. Ed. by Pt. Jīvānand Vidyāsāgara. Calcutta 1875. Translated into German by C. Cappeller. HOS 15.

KK — Kṛtyakalpataru of Bhaṭṭa Lakṣmīdhara in GOS.

Kk — See Kt.

Klatt J. — See CKl.

KM — Kāvyamālā Series. NSP. Roman numbers refer to the fourteeen Gucchaka-s. Arabic numbers refer to the 95 Kāvyamālā booklet Series.

KN — Kāmandakīya-Nītisāraḥ.

KN (BI) — Kāmandakīya-Nītisāraḥ. Ed. by Pt. Rāmanārāyaṇa Vidyāratna, Jaganmohana Tarkālaṅkāra *and* Kāmākhyānātha Tarkabāgīśa. The text ed. by Rajendralāla Mitra. Bibl. Ind. 4. Translated by M. N. Dutt. Calcutta 1896.

KN (ĀnSS) — Kāmandakīya-Nītisāraḥ in ĀnSS 136 (two volumes).

KN (TSS) — Kāmandakīya-Nītisāraḥ. in TSS 14.

Kpr — Kāvyaprakāśa of Mammaṭa. Ed. by R. D. Karmarkar. BORI, 1950. *Also* : in ĀnSS 89. Translated by Gaṅgānātha Jhā. (Reprint from the Pant. D. I. Benaras 1898 *and* by R. C. Dvivedi in the Poetic Light, Vol. I (Ullāsas I-VI). Motilal Banarsidass. Delhi 1966.

KR — Kathāratnākara of Hemavijaya. Pt. Ś. Hīrālal Haṁśarāj. Jāmnagar 1911.

Kr — M. Krishnamachariar. History of Classical Sanskrit Literature. Reprinted. Motilal Banarsidass. Delhi etc. 1970.

Kressler O. — See CV and CKr.

Krishnamacharya V. — See Lau.

Krishnamoorthy K. — See Kavikaumudī.

Kṛkā — Kṛṣṇavallabha Bhaṭṭa's Kāvyabhūṣaṇaśataka. KM VI; pp. 31-46.

Kṛṣṇa(karṇāmṛta) of Līlāśuka. Ed. and translated by M. K. Acharya. Madras 1958. *Also* : Ed. by S. M. De, Dacca University Or. Publ. Series 5. Dacca 1938.

KRSS — Kāvya-ratna-sāra-saṁgraha. Compiled by Bholānātha Mukhopādhyāya. Calcutta 1876.

KṣB — The Bṛhatkathāmañjarī of Kṣemendra. Ed. by Pt. Śivadatta and K. P. Parab. KM 69.

KSG — Kāvya-saṁgrahaḥ......Ed. by Jīvānanda Vidyāsāgara. 3rd edn. Saraswati Press (3 Volumes). Calcutta.

KSH — Kāvya-saṁgraha. A Sanskrit Anthology......Ed. by Pr. J. Haeberlin. Calcutta 1847.

Kṣ (RP) — Kṣemendra-laghu-kāvya-saṁgrahaḥ. Ed. by Dr. A. Sharma. Sanskrit Academy Series No. 7. The Sanskrit Academy, Osmania University. Hyderabad 1961.

KṣS — Kṣemendra Studies together with an English translation of his Kavikaṇṭhābharaṇa, Aucitya-vicāracarcā *and* Suvṛttatilaka by Dr. Sūryakānta. POS 91.

KSS — Kathā-Sarit-Sāgara of Somadeva-bhaṭṭa.

KSS (AKM) — Kathā-Sarit-Sāgara. Ed. by H. Brockhaus. AKM 2. 5 and 4. 5. Translated by C. H. Tawney. Calcutta 1880 and 1884 and in the Ocean of Story with explanatory notes and terminal essay by N. M. Penser. London 1924-1928. (10 volumes). *Also* : Reprinted by Motilal Banarsidass, Delhi.

KSS (NSP) — Kathā-Sarit-Sāgara Ed. by Pt. Durgāprasāda *and* K. P. Parab. 4th edition. NSP. 1930.

KSSKP — See SSK *or* SSKR.

Kt — Kavitāmṛtakūpa with a translation in Beṅgālī. School Book Society Press. Calcutta 1828.

KtR — Kavitāmṛtakūpam in Malayamāruta ; pp. 34-46.

KU — Kāvyālaṅkārasārasaṁgraha of Udbhaṭa. GOS 55.

Kum — Kumārasambhava of Kālidāsa.

Kum (K) — Kumārasambhava. Ed. and translated by R. D. Karmarkar. Cantos I-V. 2nd edn. Poona 1951.

Kum (NSP) — Kumārasambhava. 14th edn. Re-edited......by Nārāyaṇa Rāma Ācārya Kāvyatīrtha. NSP 1955.

Kum (R) — Kumārasambhava. Ed. with transl. by Pt. Rangachar, (6 Sarga-s). Saṁskrita Sāhitya Sadana. Mysore 1962.

Kum (SA) — Kumārasambhava. Critically ed. by Sūryakānta. Sāhitya Akademi. Delhi 1962. Translated by R. T. H. Griffith in the Birth of the War God. London. Trübner and Co., 1879 *and* by H. H. Wilson. Varanasi 1966.

Kuṭṭ — Kuṭṭanīmatam of Dāmodaragupta.

Kuṭṭ (BI) — Kuṭṭanīmataṁ Kāvyam. Ed. by M. Kaul. Bibl. Ind. 1551.

Kuṭṭ (KM) — Kuṭṭanīmatam. KM III ; pp. 32-110. Translated by J. J. Meyer in Altindische Schelmenbücher 2. Lotus Verlag, Leipzig. In English by E. Powys Mathers in Eastern Love, Vol. I. John Rodker. London 1927. In French by L. de Langle in Le livre de l'amour de l'orient. Paris 1920.

Kuv	The Kuvalayānanda of Appaya Dīkṣita. NSP 1947. *Also* : Vidyā Bhavana Saṁskṛta Granthamālā No. 24. ChSS, 1956.
KV	See Kāvyān.
Lacy Johnstone de P.	See Ragh.
Lakṣmīnarasiṁha Śāstrī S.	See GG.
Langle de L.	See Kuṭṭ *and* Sam.
Lau	Laukikanyāyaślokāḥ. Ed. and transl. by Krishnamacharya. The Adyar Library and Research Centre. Adyar Library. Pamphlet Series 34.
Lāu	Initial List of Lāu Proverbs. Appendix D to "On Siamese Proverbs and Idiomatic Expressions" by Col. G. E. Gerini, JSS 1.
LN (P)	The Lokanīti (Pāli) in PMB. Also in JASB 47. 239.
Lok	Lokoktimuktāvalī of Dakṣiṇāmūrti. KM XI; pp. 78-91.
Madana	The Madanapārijāta. Ed. by Pt. M. Smṛtiratna. Bibl. Ind. 114.

Madhyamavyāyoga of Bhāsa. Chowkhamba. Vārāṇasī 1960.

Mandāra	Mandāra-maranda-campū. KM 52.
Mahān	Mahānāṭaka of Dāmodara Miśra, also known as Hanumannāṭaka. Ed. and transl. by Mahārāja Kali Krishna Bahadur, Calcutta 1840. *Also* : Veṅkaṭeśvara Press. Bombay Saṁvat 1966 (1909).

Mahāvīra — Mahāvīracaritam of Bhavabhūti. Ed. by T. R. Ratnam Aiyar *and* S. Rangachariar. 4th edn. NSP 1926. Translated by John Pickford. Trübner and Co. London 1871.

Mahim — The Mahimnastava (*or* Praise of Shiva's Greatness). Ed., translated and presented...... by W. Norman Brown. American Institute of Indian Studies. Publication No. 1. Poona 1965.

Māl — Mālavikāgnimitra of Kālidāsa.

Māl (K) — Mālavikāgnimitra. Ed. and transl. by R. D. Karmarkar. 4th edn. Poona 1950.

Māl (NSP) — Mālavikāgnimitra. Ed. by Nārāyaṇa Rāma Ācārya Kāvyatīrtha 9th edn. NSP. Translated by C. H. Tawney. 2nd edn. Calcutta 1891.

Mālatī — Mālatīmādhava of Bhavabhūti.

Mālatī (K) — Mālatīmādhava. Ed. and transl. by R. D. Karmarkar. Poona 1935.

Mālatī (NSP) — Mālatīmādhava. Ed. by M. R. Telang. 6th edn. NSP. 1936.

Malaya — Malayamārutaḥ, Part 1, 2 and 3. Ed. by V. Raghavan. The Central Sanskrit Institute, Tirupati 1966, 1971 and New Delhi 1973.

Mānasollāsa of Someśvara, Pt. I—Baroda Central Library, 1925. Part II—Oriental Institute. Baroda 1939.

Mārk-p(ur) — The Mārkaṇḍeya-purāṇa. Ed. by Rev. K. M. Banerjee. Bibl. Ind. 29. Translated by F. E. Pargiter. Bibl. Ind. 125. *Also* : by M. N. Dutt in Wealth of India. Calcutta 1896.

Mathers Powys E.	See Kuṭṭ and Sam.
Matsya-p	Matsya-purāṇam in ĀnSS 54. Chapters I-128. Translated by Taluqdar of Oudh in Oudh. SBH 17.
May	The Sanskrit Poems of Mayūra. Ed. with a translation......together with the text and translation of Bāṇa's Caṇḍīśataka by G. P. Quackenbos. Columbia University Indo-Iranian Series 9. New York 1917.
Mayūrāṣṭaka	An unedited Sanskrit poem by Mayūra. Ed. by G. P. Quackenbos. In JAOS 31. 343-354.
MBh	Mahābhārata.
MBh (Bh)	Mahābhārata. BORI edition. Poona 1927-66.
MBh (C)	Mahābhārata. Asiatic Society of Bengal. Calcutta 1834-39.
MBh (Cit)	Mahābhārata. (Anuśāsana-parvan). Citraśālā Press. Poona 1933.
MBh (R)	Mahābhārata. Ed. by P. C. Roy, Calcutta 1886-88. Translated by P. C. Roy. Oriental Publishing Company. Calcutta. *Also* : Mahābhārata, Vidura-nīti. (In MBh [Bh] 5. 33 sqq.) Ed. and transl. by V. P. N. Menon. The Scholar Press, Palghat 1955. *Also* : Translated by M. N. Dutt, Calcutta 1897-1901.
MBh (Ju)	Mahābhārata in Old Javanese, Udyogaparvan. (In MBh [Bh] Udyogaparvan, App. II). Published by H. H. Juynboll.
Megh	Meghadūta of Kālidāsa.
Megh (D)	Meghadūta. Ed. by S. K. De. Sāhitya Akademi. New Delhi 1957.

Megh (E) — Meghadūta. Ed. and transl. by Franklin *and* Eleanor Edgerton. Ann Arbor. Paperback Original 2 A.

Megh (ES) — Meghadūta. Ed. and transl. into French by R. H. Assier de Pompignan. Collection Émile Senart. Paris 1938.

Megh (G) — Kalidasae Meghaduta……ex recensione J. Gildemeisteri. Bonnae 1841.

Megh (K) — Meghadūta. Ed. and transl. by M. R. Kale. Booksellers Publishing Co. Bombay. 5th edn.

Menon V. P. N. (*or* P. N.) — See MBh.

Meyer J. J. — See Kuṭṭ and Sam.

MhN (P) — The Mahārahanīti (Pāli) in Dhammanīti und Mahārahanīti. Zwei Texte der Spruchliteratur aus Birma von H. Braun. Göttingen 1975.

Miller B. S. — See BhŚ.

MK — Mādhavānala-Kathā.

MK (C) — Mādhavānalakāmakandalā-carita. Ed. by Balbir Singh. Uttam Chand Kapur, Delhi, no date.

MK (D) — Mādhavānala - Kathā of Damodara. GOS 93; (pp. 443-509).

MK (G) — Mādhavānalakāmakandalā-Kathā by Pia Guerrini. Estr. dagli Annali della R. Scuola Norm. Sup. di Pisa, Vol. XXI, 1908. Pisa, tip. Nistri 1908.

MK (GOS) — Mādhavānalakāmakandalā-prabandhaḥ. Ed. by M. R. Majumdar. Pariśiṣṭha I. (Mādhavānalākhyānam). GOS 93; (pp. 342-379).

MK (K)	Mādhavānala - Kāmakandalā - caupāī. GOS 93; (pp. 381-442).
MK (P)	Mādhavānala-Kathā. Published from three London and three Florentine MSS with a translantion of Prakrit passages by P. E. Pavolini, XI. International Congress of Orientalists, London, I; (pp. 430-53).
MK (S)	H Schöhl. Die Strophen der Mādhavānala-Kathā. Halle a. d. S. 1914.
Mn	Mānava-dharmaśāstra.
Mn (J)	Mānava-dharmaśāstra. Ed. by J. Jolly. Trübner and Co. London 1887. Translated by G. Bühler in SBE 25.
Mn (Jh)	Mānava-dharmaśāstra. Ed. and transl. by Mm. Gaṅgānātha Jhā. Bibl. Ind. 256.
Moh	Mohamudgara ascribed to Śrī-Śaṅkarācarya.
Moh (KSG)	Mohamudgara in KSG I. 352-57.
Moh (KSH)	Mohamudgara in KSH; 265-68.
Moh (NS)	Mohamudgara in NS (pp. 47-50) with English translation by Kalee Krishen Bahadur.
Monier-Williams, Sir M.	See Śāk.
Monseur E.	See CM.
MP	See Mark-p(ur).
Mṛcch	Mṛcchakaṭika of Śūdraka.
Mṛcch (K)	Mṛcchakaṭika. Ed. and transl. by R. D. Karmarkar. 2nd edn. Poona 1950.

Mṛcch (NSP) — Mṛcchakaṭika. Ed. by Nārāyaṇa Rāma Ācārya Kāvya-tīrtha. 8th edn. NSP. Translated by A. W. Ryder in the Little Clay Cart. HOS 9; by R. P. Oliver, University of Illinois Press, Urbana 1938; and by J.A.B. van Buitenen, Delhi 1971.

MŚ (*or* Śiś) — Māgha's Śiśupālavadha. See Śiś.

MS (MSS *or* MSs) — Manuscript(s).

Mudr — Mudrārākṣasa by Viśākhadatta.

Mudr (BSS) — Mudrārākṣasa. Ed. by K. T. Telang. BSS 27.

Mudr (K) — Mudrārākṣasa. Ed. and transl. by M. R. Kale. 4th edn. Bombay 1927.

Mudr (W) — Mudrārākṣasa. Ed. and transl. by R. S. Walimbe, The Royal Book Stall, Poona—2; by M. R. Kale, 5th edn. Delhi 1965; and by J. A. B. van Buitenen, Delhi 1971.

Mugdhopadeśa of Jalhaṇa. A *kāvya*-work of 66 verses dealing with prostitutes. KM VIII; pp. 125-35.

Muir J. — Metrical translations from Sanskrit Writers. Trübner and Co. London 1879.

N — The Institutes of Nārada......Ed. by J. Jolly. Bibl. Ind. 102. Translated by J. Jolly in SBE 33.

Nāg — Nāgānanda of Śrīharṣa. Ed. and transl. by R. D. Karmarkar. 3rd edn. Poona 1953. *Also* : Ed. and transl. by C. S. R. Sastri in Śrī Bālamanoramā Series No. 18. 5th edn. *Also* : See ŚHP.

Nāgara-sarvasva of Padmaśrī, also quoted in ŚP. For details see DCA II, entry No. 783.

Naiṣ	Naiṣadha of Śrīharṣa.
Naiṣ (D)	Naiṣadha. Ed. with transl. by S.V. Dixit. (I–III *Sarga*-s). Belgaum 1954.
Naiṣ (NSP)	Naiṣadhīyacaritam. Ed. by Nārāyaṇa Rāma Ācārya Kāvyatīrtha. NSP 9th edn. Translated by K. K. Handiqui in Naiṣadhacarita of Śrīharṣa, Deccan College Building Centenary and Silver Jubilee Series 33. Poona 1965.

Nalacampū of Trivikrambhaṭṭa. Chowkhamba Sanskrit Series. Banaras 1932.

Nālaḍyār(°ṭiyār)	An anthology in Tamil. For details see Mahā° Vol. II; pp. 946.
Nambiar S. K.	See Prab.

Nānāsaṁhitā, as quoted in ŚP.

Nārada-smṛti	Ascribed to Śrī-Nārada *or* Puruṣottamadeva. Quoted in PV and other sources. *Also* : See N.
Nandargikar G. R.	See Jānakī *and* Ragh.
Nāradīya-pur	Nāradīya-purāṇa in Purāṇasubhāṣitāni. Purāṇa (Journal) Vol. I; pp. 61-63.
Nariman G. K. etc.	See Priy.
Nāṭyalakṣa	The Nāṭyalakṣaṇaratnakośa of Sāgaranandin. Ed. by M. Dillon. Oxford Univ. Press. London 1937. Translated by M. Dillon, M. Powler *and* V. Raghavan in Transactions of the American Philosophical Society, New Series 50. 9. Philadelphia.
Nath P. G.	See BhŚ.

Nāṭyadarpaṇa of Ram Candra. Oriental Institute. Baroda 1959.

Nāṭ(yaśāstra) — The Nāṭyaśāstra ascribed to Bharata-Muni. Ed. and transl. by M. Ghosh. Bibl. Ind. 272 (Vols. I-II). *Also* : Chapters XV and XVI ed. by P. Regnaud. Paris 1880.

Navaratnaya (C) — Ceylonese Navaratna in H. Bechert. Sanskrit texte aus Ceylon. I. München 1952.

Navasāha(sāṅka-carita) of Padmagupta *alias* Parimala, Part I. Ed. by Pt. V. Ś. Islāmpurkar. BSS 53.

NBh — Narābharaṇam in Malayamāruta, Part I; pp. 47-83.

NCC — New Catalogus Catalogorum by V. Raghavan, and others. Madras......(incomplete).

Nerurkar V. R. — See Ṛtu.

NIA — New Indian Antiquary (Journal).

Nīsam — Nītisaṁgrahaḥ. Veṅkaṭeśvara Press. Bombay Saṁvat 1994 (1937).

Nīt.Ghaṭa — Nītisāram of Ghaṭakarpara in KSH ; pp. 504-06.

Nītidviṣaṣṭikā of Sundarapāṇḍya, as quoted in *subhāṣita-saṁgrahas*. See Mahā° Vol. I; p. 370.

Nītipradīpa of Vetālabhaṭṭa. Short collection of gnomic verses included in KSH.

Nītiratna ascribed to Vararuci included in KSH.

Nītisāra of Kāmandaki — See KN.

Nītisāra of Ghaṭakarpara — See Nīt.Ghaṭa.

Nītiveṇpā(°bā) — A Tamil work on *nīti*. See Mahā° Vol. I, Intro. para. 78. 1.

Nītiyukti	A part of Yuktikalpataru. For details see Yuktikalpataru.
NKy (B)	Nīti Kyan. Translation of a Burmese Version of the Nīti Kyan, a Code of Ethics in Pāli (Burmese). JRAS 17, 252.
NMS	Nāradīya-Manu-Saṁhitā. Ed. by K. Sāmbaśiva Śāstri. TSS 97.
NM (T)	Nītiśāstra of Masūrākṣa. Tibetan and Sanskrit with an Introduction in English. By S. Pathak. Viśva-Bhārati Annals X. 1961.
NPR	The Nārada-Pañca-Rātra. Ed. by Rev. K. M. Banerjee Bibl. Ind. 38. Calcutta 1865.
NPr	Nīti-Prakāśikā. Ed. by G. Oppert. Madras–London 1882.
NŚ *or* NS	The Neeti Sunkhulun *or* Collection of the Sanskrit Ślokas......with a transl. in English by Mahārāja Kalee Krishen Bahadur. Serampore Press. 1831.
NŚ (OJ) *or* NS (OJ)	Nītiśāstra (Old Javanese). Oud-Javaansche text met vertaling uitg. door R. Ng. Dr. Poerbatjaraka. Bibliotheca Javanica 4. Bandoeng 1933.
NSP	Nirṇaya Sāgara Press. Bombay.
NT	Nītiśāstra in Telugu, as quoted in IS.
NV	Nītivākyāmṛta by Somadeva Sūri. Ed. by Pt. Pannālāla Soni. Māṇikacandra Digambara Jaina Granthamālā 22. Bombay 1922. Translated by O. Botto in Il Nītivākyāmṛta di Somadeva Sūri. Università di Torino. Torino 1962.
OH	Our Heritage (Journal), Calcutta.

Old Syriac	Pañcatantra in Old Syriac. Kalila und Dimna. Syrisch und Deutsch von F. Schulthess (Vols. I-II). Berlin 1911.
OLPSS	Oriental Library Publications. Sanskrit Series. Mysore.
P	Pañcatantra.
PAB	Thirteen Trivandrum Plays attributed to Bhāsa. Translated into English by A. C. Woolner and L. Sarup. Panjab University Oriental Publications No. 13. Oxford University Press. London 1930.
Pad	The Padyaracanā of Lakṣamaṇa Bhaṭṭa Āṅkolakara. Ed. by Pt. Kedāranātha *and* W. L. Ś. Paṇśīkar. KM 89.
Padmaprābhṛtaka-bhāṇa	Ascribed to Śūdraka-kavi. MS No. 4377 of VVRI Collection.

Padyakādambarī of Kṣemendra, as quoted in his Kavikaṇṭhābharaṇa.

Padyasaṁgraha	In KSH ; pp. 529-532.
PAn	The Purāṇic Anthology. (Purāṇa-kāvya-stotra-sudhā). Ed. by R. D. Karmarkar. Thalakwadi, Belgaum 1958.
Pañcaratna	As included in KSG.
Pañcarātra of Bhāsa	Ed. by S. Rangacharya. Saṁskṛta Sāhitya Sadana. Mysore 1958.
Pañcarātra of Nārada.	See NPR.

Pañcarātra-rakṣā of Rāmānuja. AL Series 3936; p. 105.

Pañcārthabhāṣya of Kauṇḍinya on Pāśupata-sūtra. Cf. Brahmavidya (Journal), Vols. 31-32 ; p. 397.

Pañcasāyaka of Jyotirīśvara. Cf. R. Schmidt : Beiträge zur indischen Erotik ; pp. 48-55.

Pañcastavī of unknown authorship. KM III ; pp. 9-31.

Pañcāyudha-prapañca-bhāṇa of Trivikrama. Lithographic Print. Ed. by Vishnu Vasudeva Godebale. Śaka 1786 (1864 A. D.).

Pandit R. S. — See Ṛtu.

Pargiter F. E. — See Mārk-p.

Pārśv — See BPC.

Pathak S. — NM (T).

Pavanadūta of Dhoyī — Ed. by Umesh Chandra Sharma *and* Girish Chandra Sharma. Vivek Publications. Aligarh 1978.

PC — Prabhāvakacarita of Prabhācandrācārya. Ed. by J. Vijaya Muni. SJS 13.

PD — The Pañcatantra of Durgasiṁha by A. Venkatasubbiah. In Zeitschrift für Indologie und Iranistik 6, 225.

PdP — Padma-Purāṇa. Ed. by V. N. Maṇḍalika. 4 vols. ĀnSS extra-1.

PdT — Padyāmṛta-Taraṅgiṇī of Haribhāskara. Ed. by J. B. Chaudhuri. Śaṁskṛta-kośa-kāvya-saṁgraha 4. Calcutta 1941.

PG — The Padyāvalī of Rūpa Gosvāmin. Ed. by S. K. De. Dacca University Oriental Publication Series No. 3, Dacca 1934.

Pickford J. — See Mahāvīra.

PJain — J. Hertel. Über die Jaina Recensionen des P. Bericht über die Verhandhungen des kön, sächs. Gesell. der Wiss. zu Leipzig, Phil.-hist. Klasse; pp. 23-134. 1902.

PJKS — Paṇḍitarāja-kāvya-saṁgraha. Sanskrit Academy Series 2. Osmania University. Hydrabad.

PKS — J. Hertel. über einige HSs von Kathāsaṁgraha-strophen. ZDMG 64. 58.

PM — J. Hertel. Eine vierte Jaina Recension des Pañcatantra (Meghavijaya). ZDMG 67.639.

PMB — J. Gray. Ancient Proverbs and Maxims from Burmese Sources *or* The Nīti Literature of Burma. Trübner and Co. London 1886.

PN — Pañcatantra, Nepāli text, as quoted in PS XXXIX and 100-26; PT I, pp. 117-35; and PRE 2. 192-258.

PO — Poona Orientalist (Journal). Poona.

POS — The Poona Oriental Series *or* Punjab Oriental Series, as the case may be.

Powys Mathers — See Kuṭṭ and Sam.

PP — The Pañcatantra, a Collection of Ancient Hindu Tales in the Recension called Pañcākhyānaka......The Jaina monk Pūrṇabhadra. Ed. by J. Hertel. HOS 11-12. Translated by A. W. Ryder in the Pañchatantra. The University of Chicago Press. Chicago 1925.

Pr — Pt. Durgā Prasāda. Böhtlingk's Indische Sprüche. In Journal of the Bombay Branch of the Royal Asiatic Society 16. 361.

Pra (*or* Pranā) — See Pranā.

Prab — Prabodha-candrodaya of Kṛṣṇamiśra.

Prab (B) — Prabodha-candrodaya. Sanscrite et latine edidit H. Brockhaus. Lipsiae 1835.

Prab (NSP) — Prabodha-candrodaya. Ed. by V. L. Ś. Paṇśīkar. 6th edn. NSP. 1935.

Prab (TSS) — Prabodha-candrodaya. Ed. by K. Sāmbaśiva Śāstrī. TSS 72. Trivandrum 1936.

Prab (V) — Prabodha-candrodaya. Ed. by Pt. Rāmacandra Miśra. Vidyābhavana-Saṁskṛta-Granthamālā 14. ChSS. Vārāṇasī 1955.

Translated by J. Taylor, London 1812 ; by S. K. Nambiar, Delhi 1971 ; and into German by K. Rosenkrantz, Königsberg 1842.

Prabhā — See PC.

Prajñāśataka-prakaraṇa (Tibetan).

Pranā — Pratimānāṭaka of Bhāsa. Edn. and transln. Saṁskṛta Sāhitya Sadana, Bangalore 1950. *Also* : Pratimā of Bhāsa. Ed. and transl. by M. R. Kale.

Pras — Prasaṅgābharaṇam of Śrīmatkavikulatilaka. Gopal Nārāyan and Co. Bombay. (No date).

Prasanna — Prasanna-sāhitya-ratnākara of Nandana, as quoted in SkV.

Prasannarāghava of Jayadeva. NSP. Bombay 1922.

Praśnottara-ratnamālā — In Monetsberrichte der kön. preuss.

Prati — Pratijñāyaugandharāyaṇam ascribed to Bhāsa. Ed. and transl. by C. R. Davadhar. POS 61. *Also* : Transl. in PAB.

Prāyaścittaviveka — A Dharma-śāstra text of Śūlapāṇi. MS No. 4638. Alphabetical Index of Sanskrit Manuscripts, Vol. II., University of Kerala. Trivandrum 1965.

PrC — Prabandha-cintāmaṇi of Merutuṅgācārya. Ed. by Jinavijaya Muni SJS 1. Translated by C. H. Tawney. Bibl. Ind. 141.

PRE — The Pañcatantra reconstructed. Ed. and transl. by F. Edgerton. AOS 2-3. 1924.

Priy — Priyadarśikā by Harṣa. Ed. and transl. by G. K. Nariman, A. V. Williams Jackson *and* Ch. J. Ogden. Columbia University Indo-Iranian Series 10. New York 1923. *Also* : Ed. and transl. by N. G. Suru. Poona 1928. *Also* : See ŚHP.

PrK — Prabandhakośa of Rājaśekhera Sūri. SJS 6.

PrŚ, PrŚ(C) — Pratyaya-Śataka. Ed. by P. J. Karmadhara. Pandura Press, Ceylon. Candy 1941. Translated by A. V. Perera. Candy 1942. *Also* : See L. Sternbach. Adyar Library Bulletin 33. 88-116.

PS — Das Südliche Pañcatantra. Sanskrittext der Recension β mit den Lesearten der besten HSs der Recension *a*; herausg. von J. Hertel. Abh. d. phil.-hist. Klasse d. kön. sächs. Ges. d. Wiss XXIV. 5. Leipzig 1906.

PSb — Das südliche Pañcatantra. Sanskrittext der Recension *a* mit erstmaliger Verwertung der HS. K., herausg. von H. Blatt. Leipzig. Otto Harrassowitz. Wiesbaden 1930.

PSDh — Parāśara-Dharmasaṁhitā *or* Parāśara-smṛti. Ed. by Pt. V. Ś. Islamapurkar. BSS 47, 48, 59, 64, 67, 74.

PSh — M. Herberland. Zur Geschichte des Pañcatantra. Text der südlichen Recension. SWA. 107. 397-476 (1884).

PSS — Punjab Sanskrit Series.

PT } PTem } — The Pañcatantra. A collection of ancient Hindu Tales in its oldest Recension, the Kashmīrian entitled Tantrākhyāyikā...... Ed. by J. Hertel. HOS 14., 1915 (PT); Tantrākhyāyikā......die älteste Fassung des Pañcatantra aus dem Sanskrit übersetzt......von J. Hertel I-II. Leipzig *und* Berlin 1909. *Also* : Über das Tantrākhyāyikā, die Kaśmīrische Rezension des P. Mit dem Text der HS, Decc. Coll. VIII. 145 von J. Hertel. Abh. d. phil.-hist. Klasse der kön. sächs. Ges. der Wiss. V. Leipzig 1904. (PTem).

Pts — Pañcatantra (*textus simplicior*). Ed. by. E. Kielhorn (I) *and* G. Bühler (II-V) BSS 1, 3, 4. Bombay 1891-96. Translated by L. Fritze. Otto Schulze. Leipzig 1884.

PtsK — Pantchatantrum......Ed. I. O. Godofr. Ludov. Kosegarten. Bonnae ad Rhenum 1848. Translated in Pantschatantra : fünf Bücher indischer Fabeln......aus dom Sanskrit übersetzt......von Th. Benfey. 2 Vols. Leipzig 1859; in French by E. Lancereaux. Paris 1871 (*and* 1965).

PTu — Tantropākhyānam. Ed. by K. Sāmbaśiva Śāstrī. TSS 132.

PT_2 — J. Hertel. Eine zweite Recension des Tantrākhyāyikā. ZDMG 59. 1-30.

PuPra — Purātana-Prabandha-saṁgraha. Ed. by J. Muni. SJS. 2. Calcutta 1936.

Purāṇa — Purāṇa. Half-yearly Bulletin of the Purāṇa Department. All-India Kāshirāj Trust. Fort Ramnagar. Varanasi.

Purāṇārtha(saṁgra) — Rājanīti Section of Purāṇārtha. Ed. by V. Raghavan. Purāṇa VII. 2; pp. 370-89.

PV — The Padyaveṇī of Veṇīdatta. Ed. by J. B. Chaudhuri. Prācyavāṇī-Mandira-Saṁskṛta-Granthamālā 1. Calcutta. 1944.

PW — Pearls of Wisdom by D. S. Sarma. Bhavan's Book University 104.

PWW — Purāṇic Words of Wisdom by Dr. A. P. Karmarkar. Bhāratī Vidyā VII. 11-12 and VIII. 1-2.

PX — J. Hertel. Über einen Südlichen *textus amplior* des Pañcatantra. ZDMG 60. 769-81 and 61. 18-72.

PY — Yaśodhara's Pañcākhyāna. MSS 424 of 1879-80 and 289 of 1882-83, Deccan College, Poona, as quoted in J. Hertel's Das Pañcatantra, Seine Geschichte und Seine Verbreitung. Leipzig-Berlin 1914.

Quackenbos G. P. — See May *and* Mayūrāṣṭaka.

R — Rāmāyaṇa.

R (B) — Rāmāyaṇa. Bombay edition. Reprinted in MS form. Bombay. No date.

R (Bar) — The Vālmīki-Rāmāyaṇa. Critical Edition. Oriental Institute, Baroda 1960-75.

R (G)	Rāmāyaṇa. poema indico di Valmici......della Scuola Gauḍana. per G. Gorresio. (Text and Italian translation). 1843-50.
R (Kumbh)	Rāmāyaṇa. Kumbhakonam edition. (Southern Recension).
R (L)	Rāmāyaṇa. North-Western Recension. D. A. V. College Sanskrit Series. Lahore.
R (R)	Rāmāyaṇa. Published by N. Ramaratnam. 2nd edn. M. L. J. Press. Mylapore, Madras 1958. Translation by M. L. Sen. Oriental Publishing Co. Calcutta. *Also* : by M. N. Dutt, Calcutta 1892 *and* Hari Prasad Shastri, London 1959. *Also* : Gems from Rāmāyaṇa by T. Śrīnivāsa Rāghavāchārya. Bhavan's Book University 119.
RA	Rasaratnapradīpikā of Allarāja. Ed. by R.N. Dandekar. Bhāratīya Vidyā Series 8.
Radhakrishan S.	The Principal Upaniṣads. Edn. and transln. Harper and Brothers Publishers 1953.
Ragh	Raghuvaṁśa of Kālidāsa.
Ragh (C)	Raghuvaṁśa. Ed. with a prose interpretation of the text by Pandits of the Committee of Public Instruction. Calcutta 1832.
Ragh (K)	Raghuvaṁśa. Ed. and transl. by R. D. Karmarkar. Poona 1925-54.
Ragh (S)	Raghuvaṁśa. Sanscrite et latine edn. A. F. Stenzler. Oriental Translation Fund. London 1832. Translated by P. de Lacy Johnstone. London 1902. *Also* : by G. R. Nandargikar. Delhi 1971. *Also* : by L. Renou in Les Joyaux de l'Orient 6. Paris 1928.

Raghavacharya T. S. See R.

Raghunathji See CV.

Raghu Vira See SS (OJ).

Rāj See RT.

Rājendrakarṇapūra of Śambhu. Ed. with Hindi translation by Veda Kumari Ghai *and* Ram Pratap, Jammu Tawi 1973.

Rāmakṛṣṇa-Vilomakāvya of Daivajña-Śrī-Sūrya-Paṇḍita with an auto-commentary. Ed. with the Marmaprakāśikā Hindi commentary and Introduction by Dr. Kāmeśvara Nath Miśra, Chowkhamba Sanskrit Series, Varanasi 1970.

Rangachar(iar) S. See Kum *and* BhPañ.

RAS Royal Asiatic Society.

Ras Rasikarañjanam of Rāmacandra. Sanskrit und Deutsch herausg. von R. Schmidt. Stuttgart 1896. *Also* : in KM IV ; pp. 96-149.

Rasagaṅgā(dhara) of Jagannātha-Paṇḍita. Sixth edn. KM 12.

Rasamañjarī of Bhānukara *or* Bhānudatta. Harikṛṣṇa-nibandha-maṇimālā No. 4. Second edn. Banaras 1951.

Rasaratnahāra of Śivarāma Tripathi.

Ratirahasya of Kokkoka Srī-Kāñcināthakṛtayā dīpikākhyayā ṭīkayā sanātham. Śrī-Devīdattaśarmaṇā viracitayā ṭippaṇikayā viśadīkṛtya śodhitam. (No place ; no date). Translated by A. Comfort in the Koka Shāstra. London 1964.

Ratnāpaṇa The Pratāparudra-yaśobhūṣaṇa of Vidyānātha with the Commentary Ratnāpaṇa of Kumārasvāmin and......an Appendix containing the Kāvyālaṅkāra of Bhāmaha. Ed. by K. P. Trivedī. BSS 65.

Rat(nāvalī of Śrī-Harṣa)	*Also* : See ŚHP.
Rat (D)	Ratnāvalī. Ed. and transl. by C. R. Devadhar *and* N. G. Suru. Poona Oriental Book House. 2nd edn. 1954.
Rat (ES)	Ratnāvalī texte traduit par M. Lehot. Collection Émil Senart. Paris 1933.
Rat (G)	Ratnāvalī. Ed. and transl. by B. Bh. Goswami. Calcutta. (No date).
Rat (NSP)	The Ratnāvalī Nāṭikā. 4th edn. NSP. 1938.
Rav (T)	Ravigupta's Āryākośa in the Tanjur (Tibetan).
Ray K. *and* Ray S. and K }	See KāD, Kir, Uttara *and* Bhaṭṭikāvya.
Rdh (M)	Rājādhirāj. Preliminary Notes on Mōñ Proverbs. Appendix F to "On Siāmese Proverbs and Idiomatic Expressions" by Col. G. E. Gerini. JSS 1. 133.
Regnaud I. II, VI	P. Regnaud. Stances sanskrites inédités, Bibliothèque de la Faculté des Lettres de Lyon, Vol. I. 2; pp. 1-22 (I); II. 2; pp. 193-212 (II); Vol. VI; pp. 1-85 (VI). (Subhāṣita-Savaskṛta (?)-śloka).
Regnaud P.	See RJ *and* Nāṭyaśāstra.
Renou L.	See Ragh.
RIGI	Rivista Indo-greco-italica di Filologia-lingua-antichità.
RJ	The Rasika-jīvana of Gadādhara Bhaṭṭa. Ed. by J. B. Chaudhuri. Prācyavāṇī-Mandira-Saṁskṛta-Granthamālā 2. Calcutta 1944. *Also* : Rasikajīvana of Gadādhara. Stances Sanskrites inédités par P. Ragnaud. Annuaire de la Faculté des Lettres de Lyon. Paris 1884.

RK *or* KāRu	The Kāvyālaṁkāra of Rudraṭa. Ed. by Mm. Pt. Durgāprasāda *and* W. L. Ś. Paṇśīkar. KM 2. *Also* : See KāRu (Delhi 1960).
RN (P)	The Rājanīti (Pāli) in PMB.
RO	Rocznik Orientalistyczny. Publ. by Polska Akademia Nauk. Warszawa.
Roy P. C.	See MBh.
RP	See Kṣ (RP).
RR (*or* RRK)	The Rājanīti-Ratnākara by Caṇḍeśvara. Ed. by K. Jayaswal. Bihar and Orissa Research Society. Patna-Calcutta 1936.
RS ; RŚ	Rudraṭa's Śṛṅgāratilaka (RŚ) with Ruyyaka's Sahṛdayalīlā (RS). Ed. by R. Pischel. Kiel 1886.
RT *or* Rāj	Rāja-Taraṅgiṇī of Kalhaṇa.
RT (BSS)	Rāja-Taraṅgiṇī. Ed. by Durgāprasāda. BSS 45, 51 and 54.
RT (C)	Rāja-Taraṅgiṇī-s of Kalhaṇa, Jonarāja, Śrīvara *and* Prājña-bhaṭṭa. Ed. by the Paṇḍits of the Royal Asiatic Society of Bengal. Calcutta 1835.
RT (S)	Rāja-Taraṅgiṇī. Ed. by M. A. Stein, Vol. I. Text. Bombay *and* Leipzig 1892. Translated by M. A. Stein. Westminster Azchi bald Constable 1900.
RT (T)	Rāja-Taraṅgiṇī. Ed. and transl. in French by M. A. Troyer. (*Taraṅga-s* I-VI only). Paris 1852.

RT (VVRI) — Rāja-Taraṅgiṇī. Critically ed., in two Parts, by Vishva Bandhu, Bhima Dev, K. S. Ramaswami Sastri *and* S. Bhaskaran Nair. Woolner Indological Series 5-6. Vishveshvaranand Vedic Research Institute Publication Nos. 273, 357. Hoshiarpur 1963-65.

Ṛtu — Ṛtusaṁhāra of Kālidāsa.

Ṛtu (ES) — Ṛtusaṁhāra. Ed. and transl. by Assier de Pompignan. Collection Émile Senart. Paris 1938.

Ṛtu (NSP) — Ṛtusaṁhāra. Ed. by Nārāyaṇa Rāma Ācārya Kāvyatīrtha. 8th edn. NSP. 1952.

Translated by R. S. Pandit in Ritusaṁhāra *or* the Pageant of the Seasons. The National Information and Publications Ltd. Bombay 1947. *Also* : by M.R. Kale, Delhi 1967; H. H. Wilson, Vārāṇasī 1965; *and* V. R. Nerurkar, Bombay 1916.

Ru — W. Ruben. Das Pañcatantra und seine Morallehre. Berlin 1959.

Rudraṭa-Kāvyālaṁkāra — See RK.

Ryder A. W. — See PP *and* Mṛcch.

Śa }
Sa } — Śaṅkha-smṛti, as quoted in the *nibandha*-s. Subhāṣitārṇava, ascribed to Śubhacandra. MS BORI 1486 of 1886; 1156 of 1884-88; 1965 of 1875-76, as quoted in BhŚ as SA and in SkV as Sa *or* SA.

Sabh — Anthology. MS BORI 417 of 1884-87, as quoted in BhŚ and SkV (as Sab=SG). *Also* : See SG.

Sabhā(rañjanaśataka) of Nīlakaṇṭha-Dīkṣita. KM IV; pp. 189-98.

SACA	L. Sternbach. Auteurs cités dans les anthologies et dans les inscriptions. Pondicherry 1978.
Sadācā *or* Saśā	Sadācāra-śāstra. Compiled and edited by Deva Datta Shastri. V. V. Research Institute Publication No. 246. Hoshiarpur 1963.
Śā-gṛh	Śāṅkhāyana-gṛhyasūtra. Ed. by S. R. Sehgal. Delhi 1960. Translated by H. Oldenberg in SBE 29.
Sāh *or* SāhD	Sāhitya-Darpaṇa of Viśvanātha-Kavirāja.
Sāh (BI)	Sāhitya-Darpaṇa. The text revised from the edition of the Committee of Public Instruction by Dr. E. Roer. *Also* : The Mirror of Composition, a treatise on poetical criticism, Text and English translation of Sāhitya-Darpaṇa by Pramadādāsa Mitra. Bibl. Ind. 9.
Sāh (C)	Sāhitya-Darpaṇa. Ed. by Yuktaharidāsa......Calcutta Śaka 1875 (1953 A. D.).
SāhD	See Sāh.
Śāk	Abhijñāna-Śākuntala of Kālidāsa.
Sāk (Beng)	Kālidāsa's Śākuntala. Ed.......of the Bengali Recension by R. Pischel. 2nd edn. HOS 16. Translated by M. B. Emeneau. University of California Press. 1962.
Śāk (D)	Abhijñāna-Śākuntala. Ed. and transl. by C. R. Devadhar and N. G. Suru. Poona Oriental Book House. Poona 1951. Translated by Sir Monier Monier-Williams in Śakoontala *or* the Lost Ring. George Roufledge and Sons. London.

Sam	Samaya-mātṛkā of Kṣemendra.
Sam (KM)	Samaya-mātṛkā. Ed. by Durgāprasāda and K. P. Parab. KM 10.
Sam (RP)	Samaya-mātṛkā in Kṣ (RP); pp. 349-416.
	Translated by J. J. Meyer in Altindische Schelmenbücher. Lotus. Verlag, Leipzig. *Also* : by E. Powys Mathers in Eastern Love, Vol. 2. John Rodker, London 1927. *Also* : by L. de Langle in Les Maitres de l'amour. Paris 1920.
Sama	Samayocita-padya-ratna-mālikā 1. Compiled by P. T. Mātriprasāda Pāṇḍeya. HSS 165. *Also* : Samayocita-padya-ratna-mālikā 2. Ed. by Gaṅgādhara Kṛṣṇa Draviḍa. Bombay 1957.
Śānt	Śānti-śataka.
Śānt (KSH)	Sānti-śataka in KSH; pp. 410-29.
Śānt (Sch)	Das Śānti-śataka. mit Einleitung, kritischem Apparat, Übersetzung und Anmerkungen von K. Schönfeld. Leipzig 1910.

Śāntiv(ilāsa) of Nīlakaṇṭha-Dīkṣita. KM VI; pp. 12-20.

Sanyal J. M.	See BhPṇ.
Sar	Sarasvatī-kaṇṭhābharaṇa of Dhāreśvara Bhojadeva. Ed. by Pt. K. Śarmā and W. L. Ś. Paṇśīkar. KM 94.
Śāradātilaka-bhāṇa	Critically ed. with Intro. and transln. by Fabrizia Baldissera. BORI. Poona 1980.
Sarup L.	See Car *and* PAB.

SarV — The Sarasvatī-Vilāsa. Ed. by Dr. R. Shama Sastry. OLPSS 71.

Saśa — See Sadācā.

Śāstrī — See Shastri.

ŚB — The Budhabhūṣaṇa of King Śambhu. Ed. by H. D. Velankar. Govt. O. S.; C. 2. BORI. Poona 1926.

Sb — Subhāṣitā-s as quoted in SkV (as Sb). MS BORI 91 of 1883-84 in Śāradā script.

ŚbB (*or* ŚBh) — Śṛṅgāraprakāśa of Bohja, as quoted in SkV.

SBE — Sacred Books of the East.

SBH — Sacred Books of the Hindus.

ŚBh — See ŚbB.

ŚBS — Śrī Bālamanoramā Series.

SC — Smṛticandrikā of Devannabhaṭṭa. Ed. by J. Gharpure, CHLT 11.

Scharpé — A. Scharpé. Kālidāsa Lexicon. Vol. I. 1 (Śāk); Vol. I. 2 (Māl, and Vik); Vol. I. 3. (Kum), Megh, Ṛtu *and* Incerta; Vol. I. 4 (Ragh). Rijksuniversiteit te Gent. Werken uitgegeven door de Faculteit van de Wijsbegeerte en Letteren. 117., 120., 22., and 134. Aflevering. Brugge 1954-64.

Schmidt R. — See AS, Dar, Kal *and* Śto.

Schöhl H. — See MK (S).

Schönfeld K.	See Śānt (Sch).
SCM	Smṛticintāmaṇi. MS in the Library of IO, as quoted in Dh.
SCSL	Selections from classical Sanskrit Literature with English Translation and Notes by J. Brough. London 1951.
SG (*or* Sabh)	Sabhyālaṅkaraṇa of Govindajit. Saṁskṛta-koṣa-kāvya saṁgraha, Vol. V. Calcutta 1947.
SGD	See GDH.
SGo	Subhāṣitārṇava of Gopīnātha MS BORI 820 of 1886-92, as quoted in BhŚ and in SkV (as SG).
SGPS	Saṁskṛta-Gadya-Padya-Saṁgraha. HSS 243.
SH	Subhāṣitahārāvalī of Harikavi. MS BORI 92 of 1883-84. See also Journal of the Gaṅgānātha Jhā Sanskrit Vidyāpeeṭha 28.
Shama Sastry	See K (S).
Sharma H. D.	See BhV.
Shastri A	See GSL.
Shastri C. S.	See Āś.
Shastri C. S. R.	See Nāg.
Shastri H. P.	See R.
ShD (T)	She-rab Dong-bu *or* Prajnya Daṇḍa (Tibeten) of Li Thub (Nāgārjuna). Ed. and transl. by Maj. W. L. Campbell. Calcutta 1919.

ŚHP — Śrī-Harṣa's Plays (Nāgānanda, Ratnāvalī, Priyadarśikā). Ed. and transl. by B. K. Bae. Asia Publishing House, Bombay 1964.

Śiś (*or* MŚ) — Śiśupālavadha of Māgha.

Śiś (GN) — Śiśupālavadha. Cantos I-IV. Ed. and transl. by M. S. Bhandare. Bombay 1932.

Śiś (NSP) — Śiśupālavadha. Ed. by Mm. Pt. Durgāprasāda and Pt. Śivadatta. 11th edn. NSP. Bombay 1940.

Translated into French by H. Fauche in Une tédrade ou drame, hymne, roman et poème Vol. III. Paris 1865. *Also* : partly translated into German by C. Capeller in Bālamāgha. Māgha's Śiśupālavadha im Auszuge. Stuttgart 1915.

Śiva-purāṇa — Dehātī Pustaka Bhaṇḍāra, Delhi 1964.

Śivot(karṣa-mañjarī) — In the Minor Poems of Nīlakaṇṭha Dīkṣita, Śrīraṅgam 1911. (In CC_1 22. 3, Śivotkarṣa-mañjarī is ascribed to Appaya-dīkṣita).

SJ (*or* SM) — See SMJ.

SJS — Siṅghī Jain Series. Bombay.

SK — Subhāṣita-ratna-Koṣa of Bhaṭṭa-Śrīkṛṣṇa, (MS BORI 93 of 1883-84), as quoted in BhŚ.

ŚKDr — Śabda-Kalpa-Druma. ChSS 93.

SKG — Subhāṣita-Khaṇḍa of Gaṇeśa-bhaṭṭa. Rājāpur, as quoted in BhŚ.

Skm — Sadukti-karṇāmṛta of Śrīdharadāsa.

Skm (B)	Sadukti-karṇāmṛta. Ed. by S. Ch. Banerji, Firma K. L. Mukhopadhyay, Calcutta 1965.
Skm (BI)	Sadukti-karṇāmṛta. Ed. by Rāmāvatāra Śarmā. Bibl. Ind. 217 (up to 2. 51. 1).
Skm (POS)	Sadukti-karṇāmṛta. Ed. by Mm. Pt. Rāmāvatāra Śarmā. Punjab Oriental Series 15. Lahore 1933.
SkP	Skanda-Purāṇa. Veṅkaṭeśvara Press. Bombay 1808-09.
SkṛP	Sanskrit Poetesses. J. B. Chaudhuri. Calcutta 1941 (Part B).
SkV	Subhāṣita-ratna-koṣa of Vidyākara. Ed. by D. D. Kosambi *and* V. V. Gokhale. HOS 42. 1957. Translated by D. H. H. Ingalls in An Anthology of Sanskrit Court Poetry. HOS 44. 1965.
SL	Subhāṣitaślokāḥ. MS BORI 324 of 1881-82, as quoted in BhŚ or in SkV (as Sl).
SLP	Śṛṅgārālāpa. MS BORI 92 of 1883-84, as quoted in BhŚ or in SkV (as Slp). *Also* : See SMŚṛ.
SLPr	Saṁskṛta-Lokokti-Prayoga. Śaktiprakaraṇa. No place; no date.
ŚlS	Bṛhat-kathā-Śloka-Saṁgraha of Budhasvāmin. Ed. and transl. into French by F. Lacôte. Paris 1908-29.
Ślt (OJ)	Ślokāntara, an Old Javanese didactic Text. Ed. by Sharda Rani. International Academy of Indian Culture. Delhi 1957. (Old Javanese).
ŚM	See Mṛcch.

SM (*or* SJ)	See SMJ.
SMa	Subhāṣita-Mañjarī. A poetical Anthology by S. Veṅkaṭa-rama Śāstrī. Kumbakonam 1921.
SMH	Sūkti-Muktāvalī *or* Śrī-Harihara-Subhāṣita of Harihara. Ed. by R. Jha. Patna 1949. *Also* : Harihara-Subhāṣita of Śrī-Harihara in KM 86.
SMJ	Jain Anthology. MS BORI 1396 of 1884-87, as quoted in BhŚ (as SM).
SMR	See SRM.
Smṛtimuktā(phalam)	Ed. by J. R. Gharpure. CHLT 25. (1-5), (6 volumes).
SMŚṛ	MS Subhāṣita-Muktāvalī; Śṛṅgārālāpa. MS BORI 1423 of 1887-91.
SN	Jain Anthology. MS BORI 1423 of 1887-31, as quoted in BhŚ (as SN).
SN (P)	The Suttavaḍḍhananītī (Pali) in PMB.
SNi (*or* °ī)	Subhāṣita-Nīvī of Śrīman Vedānta Deśika. Ed. by M. T. Narasiṁha Aiyangār. Śrīraṅgam 1908. *Also* : in KM VIII; pp. 151-164.
ŚP	The Paddhatī of Śārṅgadhara, a Sanskrit Anthology. Ed. by P. Peterson. BSS 37. Bombay 1888.
SPLBNK	L. Sternbach. The Pāli Lokanīti and the Burmese Nīti-Kyan. In BSOAS 26. 329-45.
SPR	Subhāṣita-Padya-Rātnākara of Śrī-Vijayadharmasūrī. Jain Granthamālā Series 27, 31, 34, 48, and 52.

SR — Subhāṣita-Ratna-bhāṇḍāgāram. Enlarged and re-edited by Nārāyaṇa Rāma Ācārya Kāvyatīrtha. 8th edn. NSP 1952.

ŚRB (*or* SSB) — See SSB.

SRHt — Sūkti - Ratna - Hāra of Sūrya - Kaliṅgarāja. Ed. by K. Sāmbaśiva Śāstrī. TSS 141. Trivandrum 1938.

Srīkaṇṭha(caritam) of Maṅkhaka. Ed. by Mm. Pt. Durgāprasāda *and* K. P. Parab. 2nd edn. KM 3, 1900.

SRK — Subhāṣita-Ratnākara. Ed. by K. Ś. Bhāṭavaḍekar. Bombay 1872.

SRM (*or* SMR) — Subhāṣita-Ratna-Mālā by K. G. Chiplonkar. 4th edn. Poona 1923 *and* 1912.

ŚṛṅC — Śṛṅgāra-sāriṇī by Mm. Citradhara of Mithilā. Darbhanga 1965.

Śṛṅg — Śṛṅgāra-tilaka ascribed to Kālidāsa.

- Śṛṅg (G) — Kalidasae Meghadūta et Śṛṅg. ex reconsione. J. Gildemeisteri. Bonnae 1841. Transl. into French by H. Fauche in Oeuvres Complètés de Kālidāsa, traduites......(Vol. I). Paris 1859-60.
- Śṛṅg (K) — Śṛṅgāra-tilaka. in Śrīkṛṣṇa-Granthamālā 5. ChSS. Vārāṇasī 1952.
- Śṛṅg (V) — Śṛṅgāra-tilaka. Veṅkaṭeśvara Press, Bombay *Śaka* 1847 (1925 A. D.).

Śṛṅgāra-tilaka of Rudraṭa. Ed. by P. Pischel. Kiel 1886.

SRN (T) Sa-skya legs-bcas. Subhāṣita - Ratna - Nidhi. W. L. Campbell. In Ost-Asiatische Zeitung. Neue Folge 2 of 1925. 31-65, 159-185. (Tibetan and Mongolian). *Also* : ed. by J. E. Bossom, University Microfilms, Ann Arbor 1967.

SRRU Saṁskṛtasūkti-Ratnākara. Ed. by Rāmaji Upādhyāya. 1959.

SRS Subhāṣita-Ratna-Samuccayaḥ by K. R. Joglekar *and* V. G. Sant. 5th edn. Ahmedabad 1922.

ŚŚ See Śukr.

SSap (*or* SSSap) Subhāṣita-Saptaśati. Ed. by M. Śāstrī. Delhi 1960.

SSB (*or* SRB) Subhāṣita - Sudhā - ratna-Bhāṇḍāgāra. Compiled and annotated by Pt. Ś. Kaviratna. Śrī Veṅkaṭeśvara Steam Press. Bombay *Saṁvat* 1985 (1928 A. D.).

SSD Subhāṣita-Sura-Druma of Keḷadī Basavappa Nāyaka. MS BORI 228 of the later additions as quoted in BhŚ (as SSD).

SSg Subhāṣita-Saṁgraha with Gujarati translation. Ed. by P. M. Paṇḍya. Bombay 1885.

SSH Sūkti-Śatakam I-II. Ed. by H. Jhā. HSS 263.

SSJ Subhāṣita-Sāgara. MS BORI 424 of 1899-1915 as quoted in BhŚ (as SS).

SSK }
SSKR } Sūkti-Saṁgraha of Kavi Rākṣasa. Ed. by Śrī Ś. Śāstrī. HSS 134, 1941.

SSkṛ Saṁskṛta-pāṭhopakāraka. Calcutta *Śaka* 1761 (1840 A.D.).

SSkṛP	See SkṛP.
SSM } ŚSM }	Śloka-Saṁgraha of Manirāma Dīkṣita. MS BORI 361 of 1884-86 and 527 of 1887-91, as quoted in SkV (as Ssm = SU).
SSMā	Śrīmātuḥ Sūkti-Sudhā. Śrī Aravindāśrama. Pondicherry. 1953.
SSNL	Subhāṣita-Sudhānanda-Laharī. In Malayamārutaḥ III; pp. 92-115.
SS (OJ)	Sāra-Samuccaya, (Old Javanese). Ed. and transl. by Dr. Raghuvira, Śatapiṭaka Series 24. New Delhi.
SSpr	Sūkti-Sudhā. Ed. by R. Ś. Pālīvala. Svādhyāya-maṇḍala. Pāraḍī 1963.
SSR (*or* SSB)	See SSB.
SSS	Sūkti-Sundara of Sundaradeva. Ed. by J. B. Chaudhuri. Saṁskṛta-koṣa-kāvya-saṁgraha No. 4. Calcutta 1943.
SSSap (*or* SSap)	See SSap.
SSSJG	Sūkti-Saṅgraha. Ed. by Bhauroṅdana Jeṭhan. Satisa Jaina Granthamālā.
SSSN	Sāyaṇa's Subhāṣita-Sudhā-Nidhi. Ed. by K. Krishnamoorthy. Dharwar 1968.
SSTC } SSTCS } (*or* STC)	See STC.
SSV	Sāra-Sūktāvalī of Srī-Municandragaṇī. MS BORI 1492 of 1886-92, as quoted in BhŚ (as SSV) and in SkV (as Ssv).

ST — Sabhā-Taraṅga of Jagannātha Miśra. MS BORI 416 of 1884-87, as quoted in BhŚ (as ST) and in SkV (as St).

Stasiak S. — Le Cātaka par S. Stasiak. RO 2 of 1919-24; pp. 33-117.

STC (*or* SSTC *or* SSTCS) — L. Sternbach. The Subhāṣita-saṁgraha-s as Treasuries of Cāṇakya's Sayings. Vishveshvaranand Indological Series 36. VVRI Publication No. 378. Hoshiarpur 1966.

Stein M. A. — See RT (S).

Sternbach L. — See JSAIL, SuM, GVS, Cr *and* Crn.

ŚtM (*or* ŚtsM) — Die Marāṭhī Übersetzung der Śukasaptati. Marāṭhī und Deutsch von R. Schmidt. AKM 10. 4. (1897).

Śto — Der *textus ornatior* der Śukasaptati. Kritisch herausgegeben von R. Schmidt ABayA 212. (1898-90).

Translated by R. Schmidt in Die Śuka-saptati (*Textus ornatior*). Stuttgart 1899.

Śts — Die Śukasaptati, *textus simplicior*, herausgegeben von R. Schmidt. AKM 10. 1. (1893). *Also* : published by Motilal Banarasidass. Delhi 1959.

Translated by R. Schmidt in Śukasaptati (*Textus simplicior*), Kiel 1894 and in Meisterwerke Orientalischer Literaturen 3, München 1913.

ŚtsA — Der *textus simplicior* der Śukasaptati in der Recension der Handschrift A. by R. Schmidt. ZDMG 54. 515-547 and 55. 1-44.

ŚtsAn — Anmerkungen zu dem *textus simplicior* der Śukasaptati by R. Schmidt. ZDMG 48. 580-628.

ŚtsM (*or* ŚtM) — See ŚtM.

Stutikusumāñjali of Śrī-Jagaddhara. Ed. by Pt. Shrikrishna Pant, Pt. Prem Vallab Tripathi *and* Shri Govind Narahari Baijapuskar. 2nd edn. Acyuta-Granthamālā-Kāryālaya. Vārāṇasī *Saṁvat* 2021 (1965 A.D.).

SU — Subhāṣita (MS) BORI 527 of 1887-91, as quoted in BhŚ or in SkV (as Ssm).

SuB — Śrīsūktāvalī. Codice indiano ed. dal Dre E. Bartoli. Napoli 1911. (Selected stanzas were translated by E. Bartoli).

Subh — Subhāṣitārṇava (MS), as quoted in IS.

Sudhālaharī of Paṇḍitarāja. In KM I; pp. 16-22.

Śukr (*or* ŚŚ) — Śukranīti. Śukranītisāraḥ, Śrīmat-Śukrācāryyaviracitaḥ. Ed. by Jīvānanda Vidyāsāgara. 2nd edn. Culcutta 1890. *Also* : ed. by Kh. Śrīkṛṣṇadāsa. Veṅkaṭeśvara Steam Press. Bombay *Śaka* 1877 (1955 A.D.).

Translated by H. K. Sarkar. SBH 13. Allahabad 1914.

SuM — Subhāṣita-Muktāvalī. Ed. by R. N. Dandekar. University of Poona. 1962. *Also* : See L. Sternbach. On the Authorship of some Stanzas of the Subhāṣitamuktāvalī. Journal of the University of Poona. Humanities Sections No. 19; pp. 37-65.

SuMañ (or SuMuñ) — Sūkti-Mañjarī. Compiled and explained by Baldeva Upādhyāya. ChSS. The Vidyābhavana Saṁskṛta Granthamālā 142.

Sumu / Sūmu — Sūktimuktāvalī of Somaprabha. In KM VII; pp. 35-51.

SuMañ (*or* SuMuñ) — See SuMañ.

Sūryakānta Dr. See KṣS.

SuSS Subhāṣita-Sāra-Samuccaya. MS of the Asiatic Society of Bengal No. 105666-130-7, as quoted in PY, SSS, etc. (as SSS).

Suvṛ Suvṛttatilaka of Kṣemedra. KM II; pp. 29-54. *Also* : in Kṣ (RP) 85-116.

Translated by Dr. Sūryakānta in KṣS.

Sv Svapnavāsavadatta of Bhāsa. Ed. and transl. by M. R. Kale. 3rd edn. Booksellers Publishing Co. Bombay. *Also* : Ed. and transl. by C. R. Devadhar. POS 27.

SWA Sitzungsberichte der Wiener Akademie der Wissenschaften.

Tadpatrikar S. N. See Caur (POS).

Taluqdar of Oudh See Matsya-p.

Tantr(ākhyāna) A Collection of Indian Tales......described and partly edited and translated by C. Bandall. JRAS 20. 4; pp. 465-501.

Tantri See TK (OJ). *Also* : See A. Veṅkaṭasubbiah. A Javanese Version of the Pañcatantra. ABORI 47. 59-100.

Tāpasavatsarāja of Anaṅgaharṣa. Ed. by Tāpasvatsarāj Sampat Kumara. Calcutta 1929.

Tarala The Ekāvalī of Vidyādhara with Mallinātha's commentary called Tarala. Ed. by K. P. Trivedi. BSS 63. Bombay 1903.

Tawney C. H. See Māl *and* KSS.

Taylor J. — See Prab.

Teza E. — See CL.

Thomas F. W. — See Harṣ.

Tilakamañjarī of Dhanapāla. NSP. Bombay 1938.

TK (OJ) — Tantrī-Kāmandaka, (Old Javanese). Een Oud-javaansche Pañtjatantra Bewerking door Dr. C. Hooykaas. Bibliotheca Javanica 2. Bandoeng 1931.

TP — Telugu Proverbs. A Collection of Telugu Proverbs. Translated, illustrated and explained, together with some Sanskrit Proverbs by M. W. Carr, (Madras 1868), as quoted in IS.

tr. — Transposition.

TSMH — Tanjore Sarasvatī Mahal Series. Tanjore.

TSS — Trivandrum Sanskrit Series.

Uhle H. — See Vet.

Uj — Ujjvalanīlamaṇi of Rūpagosvāmin. KM 95.

Ujjvala — Ujjvaladatta's Commentary on the Uṇādisūtras. Ed. by Th. Aufrecht. Bonn 1859.

Upadeśaśataka of Gumāni-Kavi. In KM II; pp. 20-28.

UPICI — Université de Paris. Institute de civilisation indienne.

Ūr — Ūrubhaṅga of Bhāsa. Ed. and transl. by C. R. Devadhar. POS 72.

Uttara	Uttara-rāma-carita of Bhavabhūti. Ed. by P. V. Kane and transl. by C. N. Joshi. Motilal Banarsidass. 4th edn. Delhi 1962. *Also* : in Collection Émile Sénart. traduit par N. Stchoupak. Paris 1935. *Also* : ed. with translation by Saradaranjan Ray. 6th edn. Calcutta.
Uttara-cātakāṣṭaka	A short *kāvya* (8 verses) of anonymous authorship on *cātaka*. Published in KSH *and* KSG. Translated by E. B. Cowell in JRAS of 1891 ; p. 603.
v.	*vide.*
VĀh	See Vīra 3.
Vai	Vairāgya - śataka of Gosvāmi - Janārdanabhaṭṭa. In KM XIII ; pp. 131-44.
Vaidi	Vairāgya - śataka of Appaya Dīkṣita. In KM I ; pp. 91-99.
Vaidyakīya-Subhāṣitāvalī of	Pranajivan Manek Chand, Chowkhamba Vidyabhavan, Banaras, 1955.
Vakrokti-jīvita	See VJK.
VāPu	Vāmana-Purāṇa. Veṅkaṭeśvara Press, 1903 (VāVeṅk). *Also* : ed. by A. S. Gupta. All India Kashiraj Trust, Vārāṇasī (VāPur).
VāPur	See VāPu.
var. *or* v. *l.*	*Varia(e) lectio(nes).*
Vās Vas	The Vāsiṣṭha-dharmaśāstram. Ed. by A. A. Führer. BSS 23. Poona 1930. Translated by G. Bühler in SBE 14.

Vās (ĀnSS)	Vāsiṣṭha-smṛti in Smṛtīnām Samuccayaḥ. ĀnSS 48; pp. 187-231.
Vāsav	Vāsavadattā of Subandhu. Ed. and transl. by L. H. Gray. Columbia University Indo-Iranian Series 8. New York 1913.
VāVeṇk	See VāPu.
VBh	Vivāda-Bhaṅgārṇava of J. Tarkapañcānana. OLPSS.
VC	Vikrama's Adventures *or* The Thirty-two Tales of the Throne. Ed. in four......recensions. Southern (VCsr), Metrical (VCmr), Brief (VCbr), Jainistic (VCjr); also sections from Vararuci's (VCvar) recension......and transl......by F. Edgerton.......2 vols. HOS 26-27. Cambridge, Mass. 1926.
VCbr; VCjr; VCmr; VCsr; VCvar	See VC.
Veṇī	Veṇīsaṁhāra of Bhaṭṭa Nārāyaṇa. Ed. and transl. by K. N. David. Poona 1922. *Also*: ed. by K. P. Parab. 9th edn. NSP. 1940. *Also*: ed. by S. Viśwanathan and transl. by C.S.R. Sāstrī. Śrī Bālamanoramā Series No. 37. Madras 1961.
Vet	Die Vetālapañcaviṁśatikā in den Recensionen des Śivadāsa und eines Ungenannten........herausg. von H. Uhle. AKM 8. 1. Leipzig 1881. Translanted by H. Uhle in Meisterwerke Orientalischer Literaturen 9. München 1924. *Also*: Die Vetālapañcaviṁśatikā des Śivadāsa nach einer H. S. von 1487 von H. Uhle. Berichte über die Verhandlungen der Kön. Sächs. Gesell. der Wissen. Philol.-hist. Klasse; 66 Bd; 1 Heft, 1914. (Hu[1] and Hu[2]).
Vi	Viṣṇu-smṛti.

Vi (BI) — The Institutes of Viṣṇu ......Ed. by J. Jolly. Bibl. Ind. 91. Calcutta 1881. *Also* : in ChSS 95. Vārāṇasī 1962.

Translated by J. Jolly in SBE 7.

Vi(J) }
Vi(K) } — Viṣṇu-smṛti with the Commentary called Keśavavaijayantī......Ed. by Pt. V. Krishnamacharya. The Adyar Library Series 93. Adyar 1964.

Vid — Vidura-nīti from Mahābhārata. Ed. by V. P. N. Menon. Indian Classics Series No. 3. Palghat (Kerala).

Viddhaś — Viddhaśāla-bhañjikā of Rājaśekhara. Ed. by Bh. R. Arte. Ārya Bhūṣaṇa Press. Poona 1886. *Also* : in Vidyābhavana Saṁskṛta Granthamālā 125. ChSS Vārāṇsī 1965.

Translated by L. H. Gray in JAOS 27, 1–71.

Vidy(ākara-sahasraka) of Vidyākara Miśra. Ed. by U. Mishra. Allahabad University Publications. Sanskrit Series Vol. II. Allahabad 1942.

Vidyārṇava S. C. — See Y.

VIJ — Vishveshvaranand Indological Journal. Hoshiarpur.

Vijñāna-śataka ascribed to Bhartṛhari, as included in BhŚ under Group IV : Apocrypha-2; pp. 212-25.

Vik — Vikramorvaśīya of Kālidāsa.

Vik (BSS) — Vikramorvaśīya Ed. by Sh. Pāṇḍurang Paṇḍit, revised and improved by Bh. R. Arte. 3rd edn. BSS 16. Bombay 1901.

Vik (SA) — Vikramorvaśīya. Ed. by H.D. Velankar. Sāhitya Akademi. New Delhi 1961.

Translated by E. B. Cowell. Hertford-London 1851.

Vikram	Vikramāṅkadeva-caritam. A *mahākāvya* of Bilhaṇa. Ed. by V. Sh. Bharadwaj. (3 vols.). Sanskrit Sāhitya Research Committee of the Banaras Hindu University. Banaras 1958-64. Translated by S. Ch. Banerji (I–XIII) and A. K. Gupta (XIV–XVIII). Sambodhi Publications Private Limited. Calcutta 1965.
Vīr	See Y (and Vīra).
Vīra	Vīramitrodaya by Mm. Pt. Mitra Miśra. 1-2 Paribhāṣā-s and Saṁskāra-s ; 3. Āhnika-s ; 4. Pūjā-s ; 5. Lakṣaṇa-s ; 6. Rājanīti-s ; 7. Tīrtha-s; 8. Vyavahāra-s ; 9. Śrāddha-prakāśa-s. Ed. by P. N. Śarmā. ChSS 30. Vārāṇasī.
VīrA	See Vīra 3.
Vīrat	The Vīra-taraṅgiṇī by Mm. Citradhara of Mithilā. Darbhanga 1965.
VīrR	See Vīra 6.
VīrVyav	See Vīra 8.
VIS VI Series	Vishveshvaranand Indological Series. VVRI. Hoshiarpur.
Viṣṇudharmottara-purāṇa.	Ed. by Ashok Chattopadhyaya, Vārāṇaseya Sanskrit Vishvavidyālaya, Vārāṇasī 1971.
Viṣṇu-p Viṣṇu-pur	Viṣṇu-purāṇa. Ed. by F. Hall. Trübner & Co. London 1864-77. Translated by H. H. Wilson *and* John Murray. London 1840.
Viśvaguṇādarśa	Viśvaguṇādarśa-campū. Nirṇaya Sāgara Press. Bombay 1910.

Viṭa-vṛtta ascribed to Bhartṛhari, as included in BhŚ under Apocrypha-1; pp. 206-11.

Viveka-cūḍāmaṇi of Śaṅkarācārya. Advaita Ashram. Almora 1932.

VJK	The Vakrokti-Jīvita of Rājānaka Kuntaka. Ed. by S. K. De. Calcutta 1961. *Also* : publ. by Chowkhamba. Vārāṇasī 1967.
Vjv	Vidagdha-jana-vallabhā as quoted by V. Raghavan in The Silver Jubilee Volume of the Sanskrit Journal of the Kerala University Oriental Manuscripts Library, 12. 1-2 ; pp. 133-154. Trivandrum 1963.
VMM	Vidagdha - Mukha - Maṇḍana of Dharmadāsa in Dr. J. Haeberlin's Kāvya-saṁgraha ; pp. 269-311. Calcutta 1847.
VMR (*or* Mudr)	Viśākhadatta's Mudrā-rākṣasa. See Mudr.
VN	Vararuci's Nīti-ratna in KSH ; pp. 502-03. *Also* : in KSG 1. 305.
VP	Padya-taraṅgiṇī of Vrajanātha Paṇḍita, as quoted by N. R. Gore in PO, 11. 46-56.
VPar	See Vīra 1.
VR	Vivāda-Ratnākara of Cāṇḍeśvara Ṭhakkura. Ed. by Mm. K. Smṛtitīrtha. Bibl. Ind. 103. Calcutta 1931. Partly translated by G. S. Śāstrī *and* D. Chattopādhyāya. Calcutta 1909.
Vṛddha-cāṇakya-nīti	See CV.
VRR	See Vīra 6.
Vṛtta	Vṛtta-ratnāvalī of Veṅkaṭeśa. Ed. and transl. by H. G. Narahari. The Adyar Library Pamphlet Series No. 27. Adyar 1952.
VRV	See Vīra 8.

VS	The Subhāṣitāvalī of Vallabhadeva. Ed. by P. Peterson. BSS 31. See also L. Sternbach, De l'origine des vers cités dans le nīti-paddhati du VS. In Mélanges L. Renou; pp. 683-714.
VSaṁ	See Vīra 2.
VŚ (T)	Vararuci's Śatagāta in the Tanjur (Tibetan).
VVy	Vivāda-Vyavahāraḥ (MS), as quoted in Dh.
Vyakti	The Vyaktiviveka of Rājānaka Mahimabhaṭṭa……Ed. by T. Gaṇapati Śāstrī. TSS 5. *Also* : See VyVi.
Vyās	Vyāsasubhāṣita-saṁgraha. Ed. by L. Sternbach Kāśī Sanskrit Series 193. ChSS. Vārāṇasī 1969.
Vyās (C)	Vyāsakāraya. In Sanskrittexte aus Ceylon. Herausg. von H. Bechert. München 1962.
Vyās (S)	Siamese Vyās (Vyākāraśataka); B. E. 2464=A. D. 1920. Ludwik Sternbach. Adyar Library Bulletin 35; pp. 258-69. *Also* : *Le Vyāsa-subhāṣita-saṁgraha, anthologie Sanskrite unique commune à Ceylon et à la Thailande,* in Journal Asiatique (1979); pp. 219-282 (Annexe I. Correspondence texuelle (col. 3).
VyC	Vyavahāra-Cintāmaṇi of Vācaspati Miśra. Ed. by L. Rocher. Gentse Orientalische Bijdragan, 1. Gent 1956.
VyK	Vyavahāra-Kalpataruḥ (MS), as quoted in Dh.
VyMā	Vyavahāra-Mātṛkā of Jīmūtavāhana. Ed. by A. Mookerjee. Memoirs of the Asiatic Society of Bengal 3.
VyN	Vyavahāra-Nirṇaya of Varadarāja. Ed. by Rangaswami Aiyangar *and* A. N. Krishna Aiyangar. The Adyar Library Series No. 29.

VyP — Vyavahāra-Prakāśaḥ (MS), as quoted in Dh.

VyS — Vyavahārārtha-Samuccaya (MS), as quoted in Dh.

VySau — Vyavahāra-Saukhyam (MS), as quoted in Dh.

VyVi — Vyakti-Viveka of Rājānaka Śrī-Mahimabhaṭṭa, Kāśī Sanskrit Series No. 121. Vārāṇasī 1964. *Also* : See Vyakti.

Walimbe R. S. — See Mudr.

Wilson H. H. — See Viṣṇu-p(ur), Ṛtu *and* Kum.

Winternitz M. — Geschichte der indischen Literature I-III. In Literaturen des Ostens 9. Leipzig. Partly translated by Miss H. Kohn. University of Calcutta. Calcutta 1933-59 *and* Vol. III, by S. Jhā. Motilal Banarsidass. Delhi 1963.

Woolner W. C. — See PAB *and* Cār.

WZKM — Wiener Zeitschrift für die Kunde des Morgenlandes.

Y — Yājñavalkya-smṛti.

Y (ĀnSS) — Yājñavalkya - smṛti Aparārkāparābhidhānāparāditya-viracita-ṭīkā-sametā (Apar). Ed. by the Paṇḍits of the Ānandāśrama (2 vols.). ĀnSS 46.

Y (ChSS) — Yājñavalkya-smṛti with Vīramitrodaya (Vīr), the Commentary of Mitra Miśra; and Mitākṣarā (Mit), the Commentary of Vijñāneśvara (Vijñ). Ed. by Pt. N. Ś. Khiste *and* Pt. J. Ś. Hosiṅga. ChSS 62. Vārāṇasī 1930.

Y (NSP) — Yājñavalkya-smṛti of Yājñavalkya with the Commentary Mit of Vijñ. Ed. by W. L. Ś. Paṇśīkar. 4th edn. NSP. 1936.

Y (S) — Yājñavalkya's Gesetzbuch. Sanskrit und Dentsch. Herausg. von A. F. Stenzler. Berlin-London 1849.

Y (T)	Yājñavalkya-smṛti with the Commentary **Bālakrīḍā** of Viśvarūpācārya. Ed. by Mm. T. Gaṇapati Śāstrī. TSS 74. Translated by J. R. Gharpure in CHLT 2. *Also* : translated by Pt. M. L. Sandal ; S. Ch. Vidyārṇava ; S. N. Naraharayya in SBH and Sacred Books of the Aryas.
YJG	Yaśovijaya Jaina Granthamālā.
Yukti-kalpataru	An *arthaśāstra*-text ascribed to Bhojarāja. Cf. B. K. Sarkar : Positive Background of Hindu Sociology. SBH 32 ; pp. 425-29. *Also* : CC_1 467.
ZDMG	Zeitschrift der Deutschen Morgenländischen Gesellschaft.

ADDENDA

Daśak	Daśakumāra-carita of Daṇḍin. Ed. by Nārāyaṇa Bālkrishṇa Goḍbole. NSP. Bombay 1925.
Hanu / Hanum	See Han.
Hu[1] / Hu[2]	See Vet.
Rasa	See Rasamañjarī.
Vijñ	See Y (ChSS) *and* Y (NSP).
Mit	See Y (ChSS) *and* Y (NSP).

APPENDIX II

INDEX OF AUTHORS AND SOURCES OF INDIVIDUAL VERSES

Note : In the following pages, the authors and sources of the individual verses included in this Volume VI are documented. The minimum necessary information about the authors and sources are also provided. Where, however, such information has already been given in earlier Volumes, only references thereto, if necessary, are provided in this Volume. To this, is added a reference from *A Descriptive Catalogue of Poets quoted in Sanskrit Anthologies and Inscriptions* (DCA), 2 vols., by Ludwik Sternbach (Otto Harrassowitz, Wiesbaden 1978–80), where details of anthological and inscriptional poets have been fully recorded; and are also added references from *Catalogus Catalogorum* (CC), 3 parts, by Th. Aufrecht (reprint edn. Wiesbaden 1962) and *New Catalogus Catalogorum* (NCC), several parts (still incomplete), by V. Raghavan, K. K. Raja, and others (Madras). For references to the texts used, see "Abbreviations-cum-Bibliography" given in the preceding pages (3019–94) of the present Volume (VI) as Appendix I.

At the end of each source are given the serial numbers of the verses appeared in the present Volume, being Nos. 9980–11491. The abbreviations used for the serveral authors and texts are given in italics, within brackets, following the relevant sources. While verse-numbers given as such refer to the sources from which the verses are directly extracted, verse-numbers given within brackets refer to the sources which are known indirectly.

AKBARĪYA-KĀLIDĀSA (AKABARĪYA-KĀ°) *alias* Govinda Bhaṭṭa. For details on him, see Vol. I, p. 319.
No. (11148).

Akṣaya-nīti of Akṣaya Siṁha Varma. (Modern, Bombay 1982 V. [1925]).
No. 10404.

Agni-Purāṇa. On it, see Vol. II, p. 929.
Nos. 10820 J, 11241 A-B.

ATULA. No information. There exists a South Indian poet Atula, the author of the historical *kāvya Mūṣika-vaṁśa*, who lived in the 11th century. For other details, see DCA, Vol. 1, no. 9. See also NCC$_1$ 100.
No. (10230).

Adhyātma-kalpadruma. No information. Quoted as a source in SPR.
No. (10006 A).

Anargharāghava-nāṭaka of Murāri (*Anar*)
Nos. 10515, 11479.

Anyāpadeśa-śataka of Nīlakaṇṭha-Dīkṣita (*DikAny*)
Nos. 10073, 10169, 10250, 10526, 11366.

Anyokti-muktālatā (*Anymuk*)

Nos. 10137, 10621, 10690, 10692, 10996, 11364, 11399, 11473.

Anyokti-muktāvalī of Haṁsavijaya-Gaṇi (*Any*)

Nos. 10019, 10036, 10072, 10121, 10124, 10156, 10157, 10200, 10216, 10217, 10251, 10263, 10288, 10320, 10324, 10344, 10354, 10359, 10360, 10361, 10415, 10451, 10495, 10527, 10583, 10674, 10730, 10752, 10805, 10813, 10922, 10924, 10947, 10991, 10993 A, 11009, 11032 A, 11164, 11247, 11281, 11295, 11300, 11306, 11308, 11334, 11340, 11367, 11375, 11400, 11486.

Anyokti-śataka of Bhaṭṭa-Vīreśvara (*Anyśat*)

Nos. 11161, 11190.

Anyokti-Stabaka (*AnyS*)

No. 11021.

Anyoktyaṣṭaka-Saṁgraha. Comp. by P. D. Trivedi (*AAS* or *ASS*). (Modern).

Nos. 10124, 10156, 10217, 10263, 11164, 11486.

APPAYA-DĪKṢITA. On him, see Vol. I, p. 320. For his verses, see *Kuvalayānanda* and *Vairāgya-śataka*.

ABHAYADEVA-SŪRI. No information. Quoted as a poet in SPR. Not included in DCA.

No. (10000 A).

ABHINANDA. Son of Śatānanda (and not the Kāśmīrian Abhinanda, son of Jayanta ; patronized by Hāravarṣa-Yuvarājadeva, son of Vikramaśīla of the Pāla line and was a Bengali. Must have lived in the second half of the 9th and the beginning of the 10th century. For other details, see DCA, Vol. 1, no. 24. See also NCC_1 297 ; NCC_6 221.

Nos. (10470), (10503).

AMARA. No information. Must have lived in the second half of the 17th century or earlier, for the verses (14) attributed to him are quoted in SH. For other details, see DCA, Vol. 1, no. 30. See also NCC_1 316.

No. (10309).

AMARA-SIṀHA. No information, unless identical with the famous lexicographer, the author of *Amara-kośa*. For details, see DCA, Vol. 1, no. 35. See also NCC_1 336.

No. (10618).

AMARU(Ū) *or* AMARUKA. On him, see Vol. I, p. 320 ; III, p. 1495. See also DCA, Vol. 1, no. 37. For his other verses, see *Amaru-śataka*.

Nos. (10260), (10470).

Amaru-śataka of Amaru *or* Amaruka (*Amar*)

Nos. 10024, 10111, 10223, 10260, 10609, 11128, 11453.

AMITAGATI. On him, see Vol. I, p. 320. For his verses, see *Subhāṣita-sandoha.*

AMṚTA-DATTA. On him, see Vol. I, p. 321. See also DCA, Vol. 1, no. 38.

Nos. (10247), (10566), (11252).

AMṚTA-VARDHANA. No information. Must have lived in the middle of the 14th century or earlier, for the verses (9) attributed to him are quoted in ŚP. For other details, see DCA, Vol. 1, no. 39. See also NCC_1 335.

No. (9981).

AMṚTĀNANDA-YOGIN. On him, see Vol. I, p. 321. For his verses, see *Alaṅkāra-saṁgraha.*

AMBAṢṬHA. No information. Must have lived in the first half of the 17th century or earlier, for the verses (3) attributed to him are quoted in Pad. For other details, see DCA, Vol. 1, no. 43. See also NCC_1 360.

No. (10577).

Arabic. See *Old Arabic.*

ARCITA-DEVA *or* ACIṀTA-DEVA *or* AMṚTA-DEVA. No information. Must have lived in the 15th century or earlier, for the verses (3) attributed to him are quoted in VS. For other details, see DCA, Vol. 1, no. 52. See also NCC_1 380.

No. (11461).

ARJUNA-VARMAN. King of the Paramāra line, son of Subhaṭa-Varman; pupil of Madana-Bālasarasvatī, lived in the first half of the 13th century. Author of *Rasika-sañjīvanī*, a commentary on Amaru. For other details, see DCA, Vol. 1, no. 53. See also NCC_1 381-82.

No. (11025).

Alaṅkāra-Kaustubha of Viśveśvara-Paṇḍita (*AlK* or *Alk*)

Nos. 10033, 10037, 10048, 10139, 10238, 10624, 10811, 11490.

Alaṅkāra-tilaka (in MS form).

No. 10307.

Alaṅkāra-mahodadhi of Narendraprabha-Sūri (*Amd*)

Nos. 10138, 10238, 10263, 10270, 10310, 10396, 10468, 10474, 10522, 10523, 10635, 10709, 10729, 10739, 10756, 10806, 10900, 10982, 11013 J, 11283, 11482.

Alaṅkāra-muktāvalī of Viśveśvara-Paṇḍita (*Almu*)

Nos. 10556, 10894, 11479.

Alaṅkāra-Ratnākara of Śobhākara-Mitra (*AlR*).

Nos. 9999, 10086, 10116, 10138, 10227, 10235, 10261, 10274, 10347, 10468, 10474, 10585, 10681, 10729, 10838, 10945, 11060, 11093, 11130, 11206, 11297.

Alaṅkāra-saṁgraha of Amṛtānanda-Yogin (*AA*)

Nos. 10567, 11069.

Alaṅkāra-sarvasva of Rājānaka-Ruyyaka (*AR* or *ARJ*)

Nos. 10138, 10216, 10238, 10274, 10296, 10342, 10396, 10468, 10474, 10709, 10838, 10945, 11013 J.

Alaṅkāra-Sūtra of Candrakānta-Tarkālaṅkāra (*AlS*). (Modern).

Nos. 10139, 10238, 10274, 10441, 10468, 10477, 10635, 10698, 10709, 10729, 10756, 10838, 10894, 10904, 10935, 11476.

Alaṅkṛti-maṇi-mālā. Comp. by G. V. Devasthali (*Al* or *Alm* or *Almm*). (Modern).

Nos. 10033, 10046, 10075, 10457, 10513, 10523, 10524, 10733, 10743, 10820 C, 10879, 10890, 10909, 10928, 10929, 10956, 10958, 11033, 11092, 11273, 11277, 11370, 11379.

Avaśiṣṭānyokti-s (*Ava*) of Paṇḍitarāja in *Paṇḍitarāja-Kāvya-Saṁgraha* (*PJKS*)

Nos. 10019 A, 10021, 10038, 10039, 10042, 10250, 10258, 10340, 10354, 10514, 10520 A, 10525, 10549.

Aśva-vaidyaka of Jaya-Datta

No. 10699.

ĀKĀŚAPOLI. (=INDULEKHĀ), poetess. No information. *Terminus ad quem* early years of the 13th century, for verses (4) attributed to her are quoted in Skm, but probably earlier. For other details, see DCA, Vol. 2, no. 1640. See also DCA, Vol. 1, nos. 68 and 100 ; CC_1 644 ; NCC_2 3,

No. (11470).

ĀCĀRYA-GOPĪKA *or* GOPĪKA. On him, see Vol. I, p. 330. See also DCA, Vol. 1, no. 374.

Nos. (10236), (10979).

Ānanda-sāgara-stava of Nīlakaṇṭha-Dīkṣita (*Ānas*)

No. 10110.

ĀNANDA-VARDHANA. On him, see Vol. I, p. 322; III, p. 1497. See also DCA, Vol. 1, no. 80. For his other verses, see *Dīnākrandana-stava*, *Devī-śataka* and *Dhvanyāloka*.

No. (11400).

Āryā-Saptaśatī of Govardhana (*ĀrS*)

Nos. 9986, 10081, 10240, 10243, 10248, 10394, 10403, 10446, 10644, 10696, 10767, 10991, 11013 E, 11029, 11079, 11090, 11147, 11337, 11357, 11411, 11454.

Itihāsa-samuccaya. On it, see Vol. III, p. 1497.

No. (9992).

Indiśesaprukha. On it, see Vol. I, p. 322.

No. (10673).

Indische Sprüche. Sanskrit und Deutsch herausg. von O. Böhtlingk. Zweite vermehrte und verbesserte Ausgabe. I-III. (*IS*). (Modern).

Nos. 9987, 9988, 9990, 9992, 9993,

10003, 10005, 10016, 10024, 10029, 10030, 10031, 10032, 10033, 10048, 10053, 10056, 10061, 10063, 10067, 10070, 10093, 10100, 10115, 10117, 10123, 10124, 10128, 10133, 10134, 10154, 10156, 10159, 10165, 10166, 10170, 10192, 10196, 10197, 10201, 10225, 10237, 10238, 10266, 10274, 10276, 10279, 10283, 10307, 10330, 10343, 10360, 10364, 10369, 10378, 10387, 10392, 10393, 10410, 10416, 10418, 10422, 10432, 10435, 10447, 10461, 10465, 10468, 10469, 10471, 10487, 10489, 10509, 10520, 10529, 10571, 10587, 10589, 10591, 10612, 10635, 10636, 10641, 10643, 10658, 10660, 10668, 10670, 10672, 10673, 10698, 10701, 10714, 10717, 10724, 10725, 10726, 10733, 10738, 10739, 10753, 10759, 10762, 10778, 10781, 10782, 10798, 10799, 10802, 10803, 10807, 10820 B, 10820 E, 10820 K, 10825, 10827, 10828, 10829, 10835, 10839, 10843, 10854, 10861, 10864, 10865, 10866, 10867, 10870, 10872, 10873, 10874, 10878, 10886, 10899, 10946, 10972, 10985, 10987, 10995, 11013 G, 11023, 11024, 11027, 11034, 11044, 11050, 11051, 11052, 11058, 11063, 11072, 11075, 11078, 11080, 11081, 11088, 11089, 11094, 11095, 11096, 11104, 11107, 11111, 11112, 11123, 11126, 11128, 11129, 11137, 11139, 11140, 11144, 11146, 11149, 11151, 11160, 11162, 11174, 11175, 11182, 11186, 11203, 11206, 11207, 11210, 11219, 11223, 11234, 11235, 11239, 11247, 11302, 11312, 11314, 11318, 11322, 11324, 11326, 11340, 11347, 11355, 11367, 11369, 11372, 11373, 11391, 11396, 11402, 11423, 11426, 11427, 11441, 11443, 11453, 11459, 11486.

INDULEKHĀ (=ĀKĀŚAPOLI). On her; see Ākāśapoli.

No. (11470).

INDRA-KAVI. No information. Must have lived in the middle of the 13th century, for the verses (24) attributed to him are quoted in JS, For other details, see DCA, Vol. 1, no. 101. See also NCC_2 250.

Nos. (10294), (11468).

UJJVALA-DATTA's *Commentary* on the *Uṇādisūtra*

No. 10029.

Uttara-cāṭakāṣṭaka of anonymous authorship.

No. 11426.

Uttararāma-carita of Bhavabhūti (*Uttara*)

Nos. 10187, 10427, 10513, 10523, 10894.

UTPREKṢĀ-VALLABHA (=VALLABHA) *alias* Śivadāsa. On him, see Vol. I, p. 358, under Vallabha. See also DCA, Vol. 1, no. 122.

No. (11013 F).

Upadeśa-śataka of Gumāni Kavi. On it, see Vol. II, p. 934.

Nos. 10809, 10862, 11265.

UMĀPATI-DHARA. On him, see Vol. II, p. 934; III, pp. 1498-99. See also DCA, Vol. 1, no. 135.

Nos. (10500), (11458).

ULOKA *or* GLOBDA. No information. Must have lived during the early years of the 13th century or earlier, for the verses (4) attributed to him are quoted in Skm. For other details, see DCA, Vol. 1, no. 628. See also CC_1 70, 257; NCC_2 394; NCC_3 320.

No. (10455).

Ṛtu-saṁhāra of Kālidāsa (*Ṛtu*)

Nos. 10017, 10694, 10892, 10967, 11103, 11445.

Ekāvalī of Vidyādhara

Nos. 10452, 11386.

Old Arabic or *Arabic.* (*Pañcatantra* translated into Arabic). On it, see Vol. I, p. 323.

Nos. 9987, 10004, 10346, 10413, 11028, 11095, 11196.

Old Syriac (*Pañcatantra* translated into Syriac). On it, see Vol. I, p. 323.

Nos. 9987, 10004, 10346, 10413, 11028, 11095, 11196.

Aucitya-vicāra-carcā of Kṣemendra (*Auc*)

Nos. 11223, 11283.

KAṄKAṆA (=KALHAṆA). See Kalhaṇa. For his verses, see *Rāja-Taraṅgiṇī.*

KAṬAṄKODDHĀRA. No information. Must have lived in the 17th century or earlier, for two verses attributed to him are quoted in SH. For other details, see DCA, Vol. 1, no. 154.

No. (10688).

Kathā-ratnākara of Hemavijaya

Nos. 10210, 10489, 10566, 10704, 10751.

Kathā-Sarit-Sāgara of Somadeva-Bhaṭṭa (*KSS*)

Nos. 10004, 10074, 10330, 10378, 10438–40, 10653, 11063, 11317.

KAPILASVĀMIN. No information. Must have lived in the 15th century or earlier, for the only verse attributed to him is quoted in VS. For other details, see DCA, Vol. 1, no. 164. See also NCC_3 154.

No. (10952).

Kapphiṇābhyudaya of Bhaṭṭa-Śivasvāmin (*Kapp* or *Kapph*). On it, see Vol. III, p. 1499.

Nos. 10429, 10493, 10498, 11129 A.

Karṇāmṛta. No information, unless identical with *Kṛṣṇa-karṇāmṛta* of Līlāśuka. The below-mentioned verse, as quoted in SRK, does not occur in the available editions of *Kṛṣṇa-karṇāmṛta.*

No. (11262).

KALAŚA (=KALAŚAKA). On him, see Vol. I, p. 324. See also DCA, Vol. 1, no. 188.

No. 10377.

Kalā-vilāsa of Kṣemendra (*Kal*)

Nos. 10295, 10824, 10943, 10984, 11031, 11381.

Kali-viḍambana of Nīlakaṇṭha-Dīkṣita (*Kalivi*)

No. 10311.

Kalpataru. On it, see Vol. I, p. 324.

Nos. (10133), (10154), (10295), (11046), (11220), (11486).

KALHAṆA. On him, see Vol. I, p. 324. See also DCA, Vol. 1. no. 195. For his verses, see *Rāja-Taraṅgiṇī*.

KAVI-KAṄKAṆA. Son of Āśā-Miśra, a poet quoted in PV (?). Must have lived in the first half of the 17th century or earlier, for the verses (12) attributed to him are quoted in Pad. For other details, see DCA, Vol. 1, no. 196. See also NCC_3 265.

No. (10821).

KAVI-KUSUMA. No information. Must have lived during the early years of the 13th century or earlier, for the single verse attributed to him is quoted in Skm. For other details, see DCA, Vol. 1, no. 199. See also NCC_3 273.

No. (10384).

Kavikaumudī of Kalya Lakṣmīnarasiṁha (*Kavik*)

Nos. 10014, 10079, 10460, 10517, 10578, 10708, 10973, 11338, 11419.

KAVI-CŪḌĀMAṆI. No information. Must have lived in the 17th century or earlier, for his single available verse is included in SH. For other details, see DCA, Vol. 1, no. 467.

No. (10010).

Kavitāmṛta-kūpa of Gaura-Mohana (*Kt* and *KtR*)

No. 11111, 11206.

KAVI-RATNA. No information. Probably a title and not the proper name of the poet. If he was the one praised by King Bhoja, then he lived in the 11th century; in any case could not live later than during the early years of the 13th century, for the verses (9) attributed to him are quoted in Skm. For other details, see DCA, Vol. 1, no. 207. See also NCC_3 280.

No. (11047).

KAVI-RĀKṢASA. See also Rākṣasa

No. (10715).

KAVIRĀJA (=MĀDHAVA-BHAṬṬA) On him, see Vol. II, pp. 935-36; IV, p. 2055. See also DCA, Vol. 1, no. 211.

Nos. (10000), (10354).

KAVIRĀJA-ŚRĪ-NĀRĀYAṆA. No information. Must have lived in the beginning of the 12th century or earlier, for the verses (6) attributed to him are quoted in SkV. For other details, see DCA, Vol. 1, no. 210. See also NCC_3 282.

No. (10156).

KAVIRĀJA-SOMA. No information. Must have lived in the middle of the 13th century or earlier, for the verses (3) attributed to him are quoted in JS. The verse noted below, as quoted in Skm, is not considered in DCA. For the details of his other three available verses, see DCA, Vol. 2 no. 1849. See also CC_1 734.

No. (11392).

KAVI-VALLABHA. No information. Must have lived in the 15th century or earlier, for one of the 13 verses attributed to him in SRHt and SSSN is also, though anonymously, quoted in ŚP. For other details, see DCA, Vol. 1, no. 214. See also NCC_3 285.

Nos. (10582), (10952).

Kavīndra-vacana-samuccaya (*Kav*). On it, see Vol. I, p. 325.

Nos. 10005, 10018, 10044, 10082, 10085, 10090, 10156, 10203, 10233, 10245, 10263, 10277, 10296, 10322, 10339, 10353, 10427, 10451, 10456, 10470, 10487, 10503, 10508, 10509, 10516, 10556, 10595, 10618, 10651, 10745, 10753, 10811, 10823, 10885, 10897, 11000, 11013 A, 11025, 11059, 11129, 11152, 11193, 11197, 11253, 11354, 11360, 11367, 11378, 11397, 11428, 11475.

KAŚMĪRI-BILHAṆA. On him, see Vol. I, p. 344, under Bilhaṇa.

No. (11158).

KĀKKŪṬA (=VĀKKŪṬA). See Vākkūṭa.

KĀMADEVA. No information. Must have lived during the early years of the 13th century or earlier, for the verses (4) attributed to him are quoted in Skm. For other details, see DCA, Vol. 1, no. 225. See also NCC_3 348.

No. (10976).

KĀMANDAKA. See also Kāmandaki and *Kāmandakīya-nīti-sāra.*

No. (10952).

KĀMANDAKI (°KA). On him, see Vol. I, p. 325; III, p. 1501. See also DCA, Vol. 1, no. 227. For his other verses, see Kāmandaka and *Kāmandakīya-nīti-sāra.*

Nos. (10872), (10875), (11070).

Kāmandakīya-nītisāra (*KN*)

Nos. 10087, (10150), (10520), 10820 E, 10820 I, 10820 J, 10841, 10842, (10845), 10868, 10872, 10873, (10875), 10886, 11048, 11049, 11070, 11078, 11241 A, 11241 B.

Kāma-sūtra of Vātsyāyana

Nos. 10382, 10383, 11013 C, 11013 D, 11122, 11165.

KĀLIDĀSA. On him, see Vol. I, pp. 325-26. See also DCA, Vol. 1, no. 230. For his other verses, see his various works.

Nos. (10284), (10350), (10410), (10818), (10928), (11129).

Kāvya-prakāśa of Mammaṭa (*Kpr*)

Nos. 10274, 10310, 10468, 10522, 10727, 10756, 10838, 10900, 10963, 11013 J, 11069, 11289, 11476, 11482.

Kāvya-Pradīpa of Govinda (*KaP*)

Nos. 10274, 10310, 10468, 10522, 10727, 10756, 10838, 10900, 10963, 11013 J, 11069, 11289, 11476, 11482.

Kāvya-bhūṣaṇa-śataka of Kṛṣṇavallabha-Bhaṭṭa (*Kṛkā*)

Nos. 10409, 10437, 10615, 10934, 11183, 11417.

Kāvya-mīmāṃsā of Rājaśekhara (*KāvR*)

Nos. 9991, 10483, 10484, 10488, 10509, 10580, 10693, 10729, 10757, 10800, 10898, 11022, 11348, 11474.

Kāvyādarśa of Daṇḍin (*KāD*)

Nos. 10099, 10237 A, 10441, 10635, 10711, 10732, 10982, 11282.

Kāvyādarśa, Sanskrit and Tibetan Text (*KaD* [*T*]).

Nos. 10099, 10237 A, 10441, 10711, 10732.

Kāvyānuśāsana of Vāgbhaṭa (*Kāvyān*)

Nos. 10018, 10156, 10488, 11158, 11474.

Kāvyānuśāsana of Hemacandra (*KH*, and *KHpK* or *KHpk*)

Nos. 9995, 10018, 10190, 10310, 10428, 10432, 10483, 10484, 10488, 10509, 10523, 10693, 10727, 10729, 10756, 10774, 10838, 10840, 10900, 10945, 10956, 11013 A, 11025, 11077, 11128, 11282, 11283, 11348, 11413, 11474.

Kāvyālaṅkāra of Bhāmaha (*KaBh*)

No. 10356.

Kāvyālaṅkāra of Rudraṭa (*KāRu*)

Nos. 10068, 10522, 10840, 11083, 11223.

Kāvyālaṅkāra-sūtra of Vāmana (*KāVā*)

Nos. 10270, 10893, 10897.

KĀŚMĪRA-BHAṬṬA-ŚRĪ-ŚIVASVĀMIN. See also Śivasvāmin and *Kapphiṇābhyudaya.*

No. (10493).

Kirāta (=*Kirātārjunīya* of Bhāravi)

No. (10432).

Kirātārjunīya of Bhāravi (*Kir*)

Nos. 10058, 10432, 10450, 10494, 10703, 10765, 10929, 10961, 11076, 11109.

Kuṭṭanīmata of Dāmodara-Gupta (*Kuṭṭ*)

Nos. 10204, 10834, 10837, 10937, 10938, 10939, 10940, 10941, 10954, 11403.

KUNTAKA (=RĀJĀNAKA-KU°). Rhetorician of the 10–11th cent., who propounded the theory that *vakrokti* [evasive or indirect statement] constituted the soul of poetry. For his verses, see *Vakrokti-Jīvita.*

Kumāra-sambhava of Kālidāsa (*Kum*)

Nos. 10075, 10472, 10474, 10709, 10881, 10956, 10958, 11077, 11371, 11471.

Kuvalayānanda of Appaya-Dīkṣita (*Kuv*)

Nos. 10139, 10238, 10452, (10635), 10904, 10945, 11013 J, (11020).

KṚṢṆA. No information. Must have lived in the early years of the 13th century, for one of his two available verses is quoted in Skm, but probably earlier. For other details, see DCA, Vol. 1, no. 265. See also NCC_4 291.

No. (10922).

Kṛṣṇa-karṇāmṛta of Līlāśuka (*Kṛṣṇa*)

Nos. 10485, 11283, 11284, 11384, 11386.

KṚṢṆA-MIŚRA. On him, see Vol. I, p. 327; III, p. 1503; IV, p. 2057. See also DCA, Vol. 1, no. 277. For his verses, see *Prabodha-candrodaya.*

KṚṢṆARĀMA. On him, see Vol. I. p. 327.

No. (10357).

KṚṢṆAVALLABHA-BHAṬṬA, poet. On him, see Vol. III, p. 1503. For his verses, see *Kāvyabhūṣaṇa-śataka.*

KAUṆḌINYA. For his single verse, see *Pañcārtha-bhāṣya* on *Pāśupata-sūtra.*

KṢEMĪŚVARA, dramatist. On him, see Vol. III, p. 1534. See also DCA, Vol. 1, no. 308. For his verses, see *Caṇḍa-kauśika.*

KṢEMENDRA. On him, see Vol. I, p. 328; IV, p. 2058. See also DCA, Vol. 1, no. 309; NCC_5 165-69. For his other verses, see his various works.

Nos. (10127), (10304), (10790), (10859), (11381).

Khaṇḍa-praśasti or *Daśāvatāra-Khaṇḍa-praśasti* of Hamumān. On it, see Vol. III, p. 1505.

Nos. 10018, 10116, 10202, 10558, 10565, 10852, 11035.

Khaṇḍa-praśasti-prārambha. See also *Khaṇḍa-praśasti.*

No. 10852.

KHADIRA. No information. Must have lived in the beginning of the 12th century or earlier, for his single available verse is quoted in SkV. For other details, see DCA, Vol. 1, no. 311. See also NCC_5 180.

No. (11074).

KHIPĀKA *or* PAṆḌITA-KHIYĀKA. No information. Probably a Buddhist scholar-monk. Must have lived in the beginning of the 12th century or earlier, for his single available verse is quoted in SkV. For other details, see DCA, Vol. 1, no. 313. See also NCC_5 184.

No. (11000).

Gaṇikā-Vṛtta-Saṁgraha (*GVS*). (Modern).

Nos. 10008, 10088, 10134, 10145, 10371, 10372, 10373, 10374, 10438, 10439, 10440, 10598, 10602, 10677, 10704, 10775, 10778, 10802, 10825, 10827, 10828, 10829, 10830, 10835, 10994, 11319, 11442.

GAṆEŚA-BHAṬṬA. No information. Must have lived before the end of the 9th century, for he is mentioned by Rājaśekhara (JS 45. 72=No. 799). For other details, see DCA, Vol. 1, no. 330. See also NCC_5 240*a*. For his single verse, see *Subhāṣita-khaṇḍa*.

GADĀDHARA-BHAṬṬA. On him, see Vol. III, p. 1505. See also DCA, Vol. 1, no. 337; NCC_5 295. For his verses, see *Rasika-Jīvana*.

Garuḍa-Purāṇa (*GP*). On it, see Vol. I, p. 329.

Nos. 10093, 10129, 10612, 10654, 10710, 10714, 10724, 10751, 10844, 10845, 10946, 10995, 11123, 11333.

GIRIDHARA. No information. Must have lived in the middle of the 17th century or earlier, for the verses (2) attributed to him are quoted in RJ. For other details, see DCA, Vol. 1, no. 348. See also NCC_6 20.

No. (10558 A).

Gīta-Govinda of Jayadeva (*GG*)

No. 10336.

GUMĀNI-KAVI. For his verses, see *Upadeśa-śataka*.

Gems from Sanskrit Literature (*GSL*). (Modern).

Nos. 9987, 10946, 11081.

GOPINĀTHA-PAṆḌITA. No information. Must have lived in the 17th century or earlier, for the verses (4) attributed to him are quoted in SH. For other details, see DCA, Vol. 1, no. 376. See also NCC_6 164.

No. (11457).

GOVARDHANA. On him, see Vol. I, p. 330; IV, p. 2059. See also DCA, Vol. 1, no. 379; NCC_6 187, (183). For his verses, see *Āryā-Saptaśati*.

GOVINDA. On him, see Vol. V, p. 2577. For his illustrative verses, see *Kāvya-Pradīpa*.

GOVINDAJIT. On him, see Vol. II, p. 940. See also DCA, Vol. 1, no. 390. Not mentioned in NCC_6. For his verses, see *Sabhyālaṅkaraṇa*.

GOVINDA-BHAṬṬA (=AKBARĪYA-KĀLIDĀSA). For his single verse, see Akbarīya-Kālidāsa.

GOSOKA. No information. Must have lived in the early years of the 13th century or earlier, for the verses (16) attributed to him are also included in Skm. For other details, see DCA, Vol. 1, no. 398. See also NCC_6 216.

Nos. (10511), (10880).

GAURA-MOHANA. On him, see Vol. I, p. 331. For his verses, see *Kavitāmṛta-kūpa*.

GLOBDA. On him, see Uloka.
No. (10455).

GHAṬAKARPARA, the author of *Ghaṭakarpara-Nīti-sāra* (*GhN*). On him and his work, see Vol. I, p. 339, under *Nīti-sāra*; II, p. 940, under *Ghaṭakarpara-nītisāra*; IV, p. 2060. See also DCA, Vol. 1, no. 407; NCC_6 266-67. For his verses, see *Nīti-sāra* of Ghaṭakarpara.

CAKRAPĀṆI. On him, see Vol. I, p. 331; III, p. 1506. See also DCA, Vol. 1, no. 413; NCC_6 283.
No. (11214).

Caṇḍa-kauśika of Kṣemīśvara. On it, see Vol. IV, p. 2060.
Nos. 10125, 10312, 10363, 10425.

CAṆḌEŚVARA-ṬHAKKURA. On him, see Vol. I, p. 331. See also DCA, Vol. 1, no. 420. Not mentioned in NCC_6.
No. (10942).

CANDAKA (=CANDRA=CANDRAKA =CAMPAKA), dramaturgist and poet. Flourished in the 2nd century during the reign of King Tuñjīna (*or* Rāṇāditya). 13 verses attributed to him are quoted in different ancient anthologies. For other details, see Vol. IV, p. 2060, under Candra; DCA, Vol. 1, no. 428. See also NCC_6 345.
Nos. (11223), (11283).

CANDRAGOPIN. No information. Must be identical with Candragomin and possibly with Candra-yogin. 5th century. For other details, see DCA, Vol. 1, nos. 430-31. See also NCC_6 346, 350-51.
No. (11321).

Candrāloka of Jayadeva (*Can*)

No. 10465.

CAPPHALADEVA (*or* CUÑCULADEVA). No information. Must have lived in the early years of the 13th century or earlier, for the verses (8) attributed to him are quoted in Skm. For other details, see Vol. II, p. 941; IV, pp. 2060–61; DCA, Vol. 1, no. 444. See also NCC_6 384.
No. (10797).

Camatkāra-candrikā of Viśveśvara-Kavicandra, a work on poetics in 8 *vilāsa*-s [chapters] propounding *camatkāra* [poetic charm] as the essence of poetry. For other details, see NCC_6 385.
No. 10011 A.

CĀṆAKYA. On him, see Vol. I, pp. 331–32, See also DCA, Vol. 1, no. 448; NCC_7 3; NCC_8 4-8. For his other verses, see the next two entries.
Nos. (9992), (9993).

Cāṇakya's Aphorisms (*C*)
Nos. (9988), (9992), (9993), (10672), (10673), (10820 G), (10845), (10995), (11107).

Cāṇakya-nīti-text-tradition (*Cr*)

Nos. 9988, 9990, 9992, 9993, 10015, 10027, 10028, 10029, 10030, 10040,

10048, 10062, 10064, 10078, 10093, 10122, 10123, 10133, 10134, 10135, 10246, 10303 A, 10318, 10360, 10461, 10590, 10612, 10627, 10628, 10654, 10658, 10672, 10673, 10676, 10710, 10713, 10714, 10717, 10724, 10751, 10758, 10759, 10773, 10820 H, 10844, 10845, 10876, 10891, 10899, 10901, 10916, 10946, 10970, 10995, 11000, 11027, 11096, 11114, 11116, 11118, 11123, 11205, 11237, 11239, 11241 C, 11290, 11291, 11313, 11315, 11321, 11333.

CARR, M. W., *A Collection of Telugu Proverbs* (*TP*). (Modern).

Nos. 10588, 10591, 11088.

Cātaka (=*Uttara-cātakāṣṭaka* of anonymous authorship). On it, see Vol. IV, p. 2061, under *Cātakāṣṭaka*.

No. (11426).

Cāru-carya of Kṣemendra (*Cāruc*)

Nos. 10780, 10785, 10787, 10790, 10817.

Cārudatta of Bhāsa (*Cār*)

Nos. 10172, 10178.

CITTAPA. See also Chittapa.

Nos. (10904), (11000).

CITRADHARA (*or* CI°-UPĀDHYĀYA) of Mithilā. On him, see Vol. IV, p. 2061. See also DCA, Vol. 1, no. 454; NCC_7 39. For his other verses, see *Vīra-taraṅgiṇī*.

No. (10712).

Citramīmāṁsā of Appaya-Dīkṣita (*Cit*)

Nos. 10756, 11077, 11474.

CHITTAPA (CITTAPA, CHITRAMA, CINNAMMĀ). On him, see Vol. I, p. 332; DCA, Vol. 1, no. 451. See also NCC_8 187; NCC_7 34.

Nos. (10322), (10339), (10456).

Jagadeka-vīra-carita, mentioned as a source in SRHt.

No. (11241 H).

JAGADDHARA (JA°-PAṆḌITA). On him, see Vol. I, p. 332. See also DCA, Vol. 1, no. 475; NCC_7 131.

No. (10849).

JAGANNĀTHA (=PAṆḌITARĀJA-JA°). On him, see Vol. I, pp. 332-33; IV, p. 2062. See also DCA, Vol. 1, no. 477; NCC_7 137-38. For his verses, see Paṇḍitarāja, *Bhāminī-Vilāsa*, *Rasa-gaṅgādhara*, etc.

JAGANNĀTHA-MIŚRA. On him, see Vol. III, p. 1545. For his verses, see *Sabhā-taraṅga*.

JANĀRDANA-BHAṬṬA (GOSVĀMI-JA°). On him, see Vol. I, p. 333; III, p. 1509; IV, p. 2062. See also DCA, Vol. 1, no. 487; NCC_7 150. For his verses, see *Vairāgya-śataka* and *Śṛṅgāra-śataka*.

JAYADATTA. On him, see Vol. I, p. 333; IV, p. 2062. See also DCA, Vol. 1, nos. 493-94; NCC_7 157. See also *Aśva-vaidyaka*.

No. (10699).

JAYADEVA. On him, see Vol. I, p. 333. See also DCA, Vol. 1, no. 495; NCC_7 176-77; (NCC_6 26-37). For his another verse, see *Gīta-Govinda*.

No. (11173).

JAYADEVA (=JA°-PĪYŪṢAVARṢA). On him, see Vol. I, p. 333. See also DCA, Vol. 1, no. 496; NCC_7 177; (NCC_6 375-77). For his verses, see *Candrāloka* and *Prasanna-rāghava*.

JAYAMĀDHAVA. No information. Must have lived in the early years of the 13th century or earlier, for the verses (18) attributed to him are also quoted in Skm. For other details, see DCA, Vol. 1, no. 505. See also DCA, Vol. 2, no. 1005; NCC_7 185.

No. (10153).

JAYAVARDHANA. No information. Must have lived in Kāśmīr during the early years of the 13th century or earlier, for the verses (22) attributed to him are also quoted in Skm, one of his verses is included in SkV and another verse in Dhv, anonymously. For other details, see DCA, Vol. 1, no. 506. See also NCC_7 191.

Nos. (11247), (11294).

JALACANDRA. On him, see Vol. I, p. 334. See also DCA, Vol. 1, no. 515; NCC_7 201.

No. (10504).

JALHAṆA (=BHAGADATTA-JAL°). On him, see Vol. I, p. 334. For his verses, see *Mugdhopadeśa* and *Sūkti-muktāvalī*.

Jānakī-haraṇa of Kumāradāsa (*Jānakī*)

No. 11470 A.

JITANĀGA (*or* JĪVANĀGA *or* JĪVANĀYAKA). No information. Must have lived in the middle of the 13th century or earlier, for the verses (4) attributed to him are also quoted in JS. For other details, see DCA, Vol. 1, no. 523. See also NCC_7 248, 289.

No. (10730).

JĪVACANDRA. No information. Must have lived in the beginning of the 12th century or earlier, for his single verse is included in SkV. For other details, see DCA, Vol. 1, no. 531. See also NCC_7 286.

No. (10613).

JĪVANĀGA. On him, see Jitanāga.

No. (10730).

JĪVANĀYAKA. On him, see Jitanāga.

No. (10730).

Jain anthology, MS BORI 1495/1887-91 (*JSub* or *JSV* or *Jsv*). On it, see Vol. IV, p. 2063.

Nos. 11249, 11396.

Jain anthology, MS BORI 1423/1887-91 (*SN*). On it, see Vol. IV, p. 2063.

Nos. 10343, 11223.

Jain Anthology, MS BORI 1396 of 1884-87 (*SJ* or *SM* or *SMJ*), as quoted in BhŚ as *SM*.

No. 10591.

Jaina-Nitiśataka, mentioned as a source in SPR.

No. (10564 A).

Jaina-Pañcatantra, mentioned as a source in SPR.

Nos. (9987), (10106), (10254), (10346).

Jaina Recension des Pañcatantra (Meghavijaya) (*PM*)

Nos. 10432, 10442.

Johannus de Capua's Lation Version of Pañcatantra (*Joh*).

No. 10413.

Journal of the American Oriental Society (*JAOS*)

No. 10205.

Zeitschrift der Deutschen Morgenländischen Gesellschaft (*ZDMG*)

Nos. 10342, 10369, 10805, 11129, 11200, 11334.

ḌIṆḌIMA. No information. Must have lived in the 17th century or earlier, for the verses (3) attributed to him are quoted in SH. For other details, see DCA, Vol. 1, no. 546. See also NCC_8 8 ; (NCC_1 372-73).

No. (10497).

ḌIMBOKA (=DIMBOKA). No information. Must have lived in the beginning of the 12th century or earlier, for the verses (14) attributed to him are also included in SkV. For other details, see DCA, Vol. 1, no. 547. See also CC_1 214.

No. (10885).

Tantri. On it, see Vol. II, p. 942. See also Vol. I, p. 335, under *Tantri-Kāmandaka*.

No. 11045.

Tantropākhyāna (*PTu*). On it, see Vol. I, p. 340, under *Pañcatantra*.

No. 11045.

TARAṆIKA *or* TARALIKA. No information. Must have lived in the early years of the 13th century or earlier, for his single verse is included in Skm. For other details, see DCA, Vol. 1, no. 554. See also NCC_8 109.

No. (11440).

Tāpasa-vatsarāja of Anaṅgaharṣa

No. 10083.

Tilakamañjari of Dhanapāla

No. 11425.

TH. AUFRECHT, *Auswahl von uneditierten Strophen verschiedener Dichter* (*AAus*)

Nos. 10124, 10509.

TH. AUFRECHT, *Beiträge zur Kenntnis Indischer Dichter* (*AB*)

Nos. 10054, 10121, 10171, 10245, 10342, 10500, 10618, 10766, 10976.

TH. AUFRECHT, *Über die Paddhati von Śārṅgadhara*, (ZDMG 27, 1-120), (*AP*).

Nos. 10288, 10342, 10451, 10730, 10757, 10805, 10922, 11013F, 11200, 11259, 11334, 11367, 11375, 11381, 11401, 11481.

The Pañcatantra, a Collection of Ancient Hindu Tales in the Recension called Pañcākhyānaka (*PP*)

Nos. 10447, 11096.

The Pañcatantra of Durgasiṁha (*PD*)

No. 10057.

The Purāṇic Anthology [*Purāṇa-kāvya-stotra-sudhā*] (*PAn*). (Modern).

No. 11422.

TUTĀTITA. No information. Possibly a sobriquet. *Terminus ad quem* early years of the 13th century as the verses (2) attributed to him/her are quoted in Skm, or probably earlier, for one of the same verses is included over the name of Vidyā in SkV. For other details, see DCA, Vol, 1, no. 566. See also NCC_8 194.

No. (10342).

TRILOCANA. On him, see Vol. IV, p. 2064. See also DCA, Vol. 1, no. 575; NCC_8 261.

No. (11216).

TRIVIKRAMA-BHATTA. On him, see Vol. I, p. 335; III, p. 1511. See also DCA, Vol. 1, no. 582; NCC_8 264. For his other verses, see *Nala-campū*.

Nos. 10080, (10385), (10448), (10756), (11481).

DAKṢIṆĀMŪRTI. On him, see CC_2 51, 129. For his verses, see *Lokokti-muktāvalī*.

DAṆḌIN. On him, see Vol. I, p. 335; III, p. 1511. See also DCA, Vol. 1, no. 590; NCC_8 305-06. For his illustrative verses, see *Kāvyādarśa* and for his another verse, see *Daśakumāra-carita*.

Nos. (10048), (11282).

Dampatī-śikṣā-nāmaka of Nīlaratna Śarmā (*Dampatīś*). (Modern). On it, see Vol. I, p. 335.

No. 11302.

Darpa-dalana of Kṣemendra (*Dar*)

Nos. 10366, 10761, 10819, 10820, 10820 D, 10850, 10857, 10858, 10869.

Daśa-rūpaka of Dhanañjaya (*Daś*)

Nos. 10059, 10310, 10427, 11038, 11121, 11241 K.

Daśāvatāra-Khaṇḍa-praśasti. See also *Khaṇḍa-praśasti* and *Khaṇḍa-praśasti-prārambha.*

No. 10018.

Daśakumāra-carita of Daṇḍin (*Daśak*)

No. 10048 (*Daśak* [NSP] p. 217. 12-13).

Das Baudhāyana-dharmasūtra, herausg. von E. Hultzsch (*B*)

No. 10987.

Das Südliche Pañcatantra (*PS*)

No. 10004.

Dānādi-prakaraṇa, mentioned as a source in SPR.

No. (10014 A).

DĀMODARA. No information. Must have lived during the early years of the 13th century or earlier, for the verses (2) attributed to him are included in Skm. For other details, see DCA, Vol. 1, no. 606. See also CC_1 250; NCC_9 16 (column *a*, last entry).

No. (11475).

DĀMODARA-GUPTA. On him, see Vol. I, p. 336. See also DCA, Vol. 1, no. 611 ; CC_1 251 ; NCC_9 20. For his verses, see *Kuṭṭanīmata*.

No. (10954).

Die Vetālapañcaviṁśatikā in den Recensionen des Śivadāsa und eines Ungenannten...herausg. von H. Uhle (*Vet*)

Nos. 9992, 9996, 10012, 10062, 10489, 10591, 10820 A, 10835, 11095, 11096, 11123.

Die Śukasaptati, textus simplicior (*Śts*)

Nos. 10123, 10423, 10802, 11123.

DIMBOKA. On him, see Ḍimboka.

No. (10885).

DIVĀKARA. See also Mātaṅga-Divākara.

No. (10342).

Dūta-ghaṭotkaca of Bhāsa

No. 11370.

Dūtavākya of Bhāsa

No. 11277.

Der textus ornatior der Śukasaptati (*Śto*)

No. 10133.

Deśopadeśa of Kṣemendra (*Deś*)

Nos. 10986, 11145.

DHANAÑJAYA. On him, see Vol. I, p. 336 ; CC_1 266 ; NCC_9 217 (column *a*, 3rd entry). For his verses, see *Daśarūpaka*.

DHANAPĀLA. On him, see Vol. I, p. 336 ; IV, p. 2065. See also DCA, Vol. 1, no. 670 ; CC_1 266, (267) ; NCC_9 222 (column *a*, last entry).

No. (11425).

DHANIKA. On him, see Vol. I, p. 336 ; III, p. 1513. See also DCA, Vol. 1, no. 672 ; CC_1 267 ; NCC_9 223.

No. (11121).

Dhammanīti (*DhN* [*P*]). On it, see Vol. I, p. 337 ; IV, p. 2065.

Nos. 10672, 10714.

Dharmakośa (*Dh*), On it, see Vol. I, p. 337.

No. 10499 A.

DHARMA-YOGEŚVARA. No information. Must have lived in Bengal during the early years of the 13th century or earlier, for the verses (12) attributed to him are quoted in Skm. For other details, see DCA, Vol. 1, no. 685. See also CC_1 269 ; NCC_9 259.

No. (10233).

DHĪRENDROPĀDHYĀYA. A scholar-poet of Mithilā. 19th century. 7 verses attributed to him are included in Vidy. For other details, see DCA, Vol. 1, no. 698. Not mentioned in CC_1 and NCC_9.

No. (10957).

DHOYĪKA (=DHOYĪ). On him, see Vol. I, pp. 337-38 ; III, p. 1513. See also DCA, Vol. 1, no. 704 ; CC_1 273 ; NCC_6 175 ; NCC_7 317 ; NCC_9 304. For his another verse, see *Pavana-dūta*.

Nos. (10563), (11082), (10444), (10451), (10618), (11197).

Dhvanyāloka of Ānandavardhana (*Dhv*)

Nos. 10396, 10427, 10756, 10757, 11013 A, 11025, 11125, 11413.

NAKULA. On him, see Vol. I, p. 338 ; III, pp. 1513–14. See also DCA, Vol. 1, no. 494 ; NCC_1 273 ; NCC_9 313.

No. (11288).

NANDANA. On him, see Vol. I, p. 343, under *Prasanna-sāhitya* and DCA, Vol. 2, no. 1939 ; NCC_9 327 (column *b*, 8th entry). Not mentioned in CC_1. For his other verses, see *Prasanna-sāhitya-ratnākara*.

No. (10288).

NAMMAIYA (=NAIMEYA). No information. Probably from Karṇāṭaka. Must have lived in the middle of the 13th century or earlier, for the verses (3) attributed to him are also included in JS. For other details, see DCA, Vol. 2, no. 711. See also CC_1 276 ; NCC_9 344.

NARASIṀHA. On him, see Vol. III, p. 1514 and DCA, Vol. 2, no. 715. See also CC_1 277 ; NCC_9 357 (column *a*, 8th entry).

Narābharaṇa (*NBh*). On it, see Vol. I, p. 338 ; See also NCC_9 370.

Nos. 10039, 10051, 10255, 10410, 10700, 10716, 11106, 11213, 11282 A, 11305.

NARENDRAPRABHA-SŪRI. On him, see Vol. I, p. 338. For his illustrative verses, see *Alaṅkāra-mahodadhi*.

Nala-campū of Trivikrama-Bhaṭṭa

Nos. 10005, (10040), 10080, 10154, 10385, 10448, 11481.

Nava-sāhasāṅka-carita of Padma-Gupta (=Parimala) (*Navasāha*). On it and its author, see Vol. I, p. 340 and DCA, Vol. 2, no. 792, under Parimala. See also CC_1 321, 330 ; NCC_9 403.

No. 11093.

Nāgara-sarvasva of Padmaśrī. See also Padmaśrī.

Nos. 10009, 11355, 11435.

Nāṭya-darpaṇa of Rāmacandra *and* Guṇacandra. On it, see Vol. III, p. 1514.

Nos. 10427, 11242.

Nāṭya-śāstra of Bharata. On it and its author, see Vol. I, p. 345.

Nos. 10188, 10475, 10728, 10960, 11117, 11341.

Nārada-Pañca-Rātra (*NPR*). See ***Pañcarātra*** **of Nārada.**

Nāradīya-purāṇa. On it, see Vol. I, p. 338.
No. 10411.

NĀRĀYAṆA. On him, see Vol. I, pp. 338-39 ; IV, p. 2067. For his verses, see *Hitopadeśa*.

NĀRĀYAṆA (=BHAṬṬA-NĀRĀYAṆA =NIŚĀ-NĀRĀYAṆA) On him, see Vol. I, pp. 338-39 and DCA, Vol. 2, no. 748. See also CC_1 290. For his verses, see Bhaṭṭa-Nārāyaṇa, Niśā-Nārāyaṇa, and *Veṇī-saṁhāra*.

NIŚĀ-NĀRĀYAṆA. See Nārāyaṇa, second. For his other verses, see *Veṇī-saṁhāra*.
Nos. (9982), (11069).

Nīti Kyan (*NKy* [*B*]). On it, see Vol. I, p. 339.
No. 10714.

Nīti-dviṣaṣṭikā of Sundara-Pāṇḍya (*Dvi*). On it and its author, see Sundara-Pāṇḍya.
Nos. 10826, 10847, 11156.

Nīti-pradīpa of Vetāla-Bhaṭṭa. A short collection of gnomic verses as included in KSH.
Nos. 10156, 10159.

Nīti-vākyāmṛta of Somadeva-Sūri (*NV*). On it and its author, see Somadeva-Sūri.
No. 10133.

Nīti-śastra of Masūrākṣa (*NM*[*T*]). On it and its author, see Masūrākṣa.
No. 10637.

Nīti-śastra in Telugu (*NT*). On it, see Vol. I, p. 339.
Nos. 10612, 10671, 11235.

Nīti-saṁgraha (*Nisam*). On it, see Vol. I, p. 339.
Nos. 10780, 10785, 10790, 10817.

Nīti-sāra of Ghaṭakarpara (*GhN*). On it, see Vol. I, p. 339. See also Ghaṭakarpara.
Nos. 10052, 10959, 10965, 11088.

NĪLA. No information. Must have lived in the beginning of the 12th century or earlier, for the verses (5) attributed to him are also quoted in SkV. For other details, see DCA, Vol, 2, no. 762. See also CC_1 300.
No. (10745).

NĪLAKAṆṬHA-DĪKṢITA. On him, see Vol. I, pp. 339-40. For his verses, see *Anyāpadeśa-śataka*, *Ānanda-sāgara-stava*, *Kali-viḍambana*, *Śānti-vilāsa*, *Śivotkarṣa-mañjarī*, and *Sabhā-rañjana-śataka*.

Naiṣadhīya-carita of Śrī-Harṣa (=Harṣa) (*Naiṣ*)

Nos. 10163, 10208, 10212, 10302, 10334, 10452, 10457, 10466, 10617, 10760, 10770, 10776, 10795, 10927, 10931, 10950, 11011, 11102, 11351, 11444.

Pañcatantra (*P*, *PT*, etc.). On it, see Vol. I, p. 340.

Nos. 9987, 10004, 10045, 10056, 10070, 10106, 10133, 10134, 10154, 10203, 10205, 10218, 10254, 10266, 10268, 10346, 10413, (10447), 10670, 10700, 10701, 10723, 10802, 10810, 10820 B, 10835, 10985, 11028, 11058, 11081, 11095, 11104, 11123, 11126, 11137, 11139, 11146, 11151, 11160, 11196, 11210, 11217, 11218, 11346, 11372, 11373, 11402, 11423, 11486.

Pañcatantra (*textus simplicior*) (*Pts*)

No. 10520.

Pañca-rātra of Nārada (=*Nārada-Pañca-Rātra* [*NPR*]). On it, see Vol. III, p. 1514, under *Nārada-Pañcarātra.*

Nos. 10827, 10828, 10829.

Pañca-rātra of Bhāsa (*BhPañ*)

No. 10491.

Pañcāyudha-prapañca-bhāṇa of Trivikrama-Paṇḍita. On it, see Vol. III, p. 1516; CC_1 317.

No. 11446.

Pañcārtha-bhāṣya by Kauṇḍinya on *Pāśupata-sūtra.* On it, see Vol. III, p. 1517, under *Pāśupata-sūtra.*

No. 11194.

PAṬṬUBHAṬṬA (=POṬARYĀRYA), of Vādhūlagotra, was a native of Kākamrāṇipura near Masulipatam in Andhra Pradesh. His *Prasaṅga-ratnāvalī* composed in Śaka 1338 (A. D. 1466) is a collection of miscellaneous stanzas on moral and social duties, personal conduct and individual biography and character. Chapter 77 gives short accounts of kings from Vikramāditya to Siṁhabhūpati, Rājā of Pittapur in Andhra Pradesh. For his verses, see *Prasaṅga-ratnāvalī.*

PAṆḌITARĀJA. On him, see Jagannātha. For his other verses, see *Bhāminī-Vilāsa*, *Rasagaṅgādhara*, etc.

No. (10579).

Padma-Purāṇa (*PdP*)

Nos. 10335, 10627, 10631, 10645, 10646, 10777, 11240, 11422, 11431, 11452.

Padma-prābhṛtaka(*-bhāṇa*) attributed to Śūdraka

No. 10035 A.

PADMAŚRĪ. On her, see Vol. III, p. 1516. See also DCA, Vol. 2, no. 783; CC_1 323. For her verses, see *Nāgara-sarvasva.*

PADMĀVATĪ, poetess. No information. Must have lived in the middle of the 17th century or earlier, for the verses (20) attributed to her are also quoted in PV. For other details, see DCA, Vol. 2, no. 784. Not mentioned in CC_1.

Nos. (10076), (10362), (10914).

Padya-Kādambarī of Kṣemendra as quoted in *Kavīndra-vacana-samuccaya* (*Kav*).

No. 10082.

Padya-taraṅgiṇī of Vrajanātha (*VP*). On it and its author, see Vrajanātha.

Nos. 9987, 10005, 10021, 10070, 10159, 10272, 10354, 10360, 10361, 10404, 10447, 10525, 10790, 10947, 11340, 11396,

Padya-racanā of Lakṣmaṇa-Bhaṭṭa (*Pad*). See also Lakṣmaṇa-Bhaṭṭa.

Nos. 10005, 10042, 10044, 10085, 10124, 10159, 10325, 10361, 10407, 10502, 10577, 10616, 10683, 10755, 10756, 10895, 11000, 11188, 11211, 11248, 11369, 11386, 11400, 11430.

Padyaveṇī of Veṇīdatta (*PV*). See also Veṇīdatta.

Nos. 10000, 10021, 10049, 10076, 10085, 10208, 10239, 10262, 10293, 10313, 10317, 10340, 10355, 10362, 10507, 10594, 10608, 10620, 10821, 10914, 11000, 11006, 11100, 11148, 11173, 11211, 11309, 11331, 11388, 11400, 11401, 11430, 11455.

Padya-saṁgraha of Kavi-Bhaṭṭa-Kṛtala. On it and its author, see Vol. I, p. 325, under Kavibhaṭṭakṛtala.

Nos. (10558 A), 10571, 10588.

Padyāmṛta-taraṅgiṇī of Haribhāskara (*PdT*). On it and its author, see Hari-Bhaskara.

Nos. 9983, 10044, 10094, 10156, 10286, 10303, 10338, 10527, 10579, 10608, 10620, 11069, 11259.

Padyāvalī of Rūpa-Gosvāmin (*PG*). On it and its author, see Vol. I, p. 356, under Rūpa-Gosvāmin. See also DCA, Vol. 2, no. 1287 ; CC_1 533.

Nos. 10198, 10245, 10492, 10772, 11017, 11019, 11047, 11263, 11266, 11268, 11414.

Pavana-dūta of Dhoyī. (S. Lienhard, *Der Pavanadūta, des Dhoyī*, with translation into German, in *Orientalia Suecana*, Vol. VII [1958], pp. 137-58, Uppsala 1959 ; about the Indian edition, see Appendix I, p. 3062). See also Dhoyīka.

No. 10563.

Pārśvanātha-caritra of Bhāvadeva-Sūri, composed in Sam (?) 1312 (=A. D. 1255), (*BPC* or *Pārśv*). See also Bhāvadeva-Sūri.

Nos. 9991 A, 10033 A, 10120 A, 10854, 11109 A.

Purāṇārtha-saṁgraha, Rājanīti Section of *Purāṇārtha.*

Nos. 11168, 11184.

Purātana-Prabandha-saṁgraha (*PuPra*). On it, see Vol. II, p. 948.

Nos. 10035, 10210, 10509 (PuPra, Pariśiṣṭa).

PUṢPĀKARA. No information. Must have lived in the middle of the 14th century or earlier, for the verses (4) attributed to him are also quoted in ŚP. For other details, see DCA, Vol. 2, no. 839. See also CC_1 343.

No. (11334).

Peterson, P. in the *Actes du VIe Congrès International des Orientalistes,* p. 359, (Leide 1885).

No. 10952.

POṬARYĀRYA. On him, see Paṭṭubhaṭṭa. For his verses, see *Praśaṅga-ratnāvali.*

PRAKĀŚAVARṢA. On him, see Vol. I, p. 440 ; III, p. 1518 ; DCA, Vol 2, no. 847 ; CC_1 347.

No. (11200).

Prajñā-śataka-prakaraṇa (Tibetan).

No. 10714.

PRATINANDA. No information. Must have lived in the early years of the 13th century or earlier, for his single verse is quoted in Skm. For other details, see DCA, Vol. 2, no. 855. See also CC_1 349.

No. (10518).

Pratimā-nāṭaka of Bhāsa (*Pranā* or *Pratimā*)

Nos. 10351, 11097, (11173), (11389).

Pratijñā-yaugandharāyaṇa of Bhāsa (*Prati*)

No. 10820 C.

Pratyaya-śataka (*PrŚ* or *PrŚ[C]*). On it, see Vol. I, p. 342.

Nos. 10303 A, 10499 A, 10588, 10589, 10590, 10672, 10724.

Prabandha-Cintāmaṇi of Merutuṅgācārya (*PrC*). On it and its author, see Vol. II, p. 956. See also CC_1 467.

Nos. 10035, 10210, 10509,

Prabodha-candrodaya of Kṛṣṇamiśra (*Prab*)

No. 11386.

Prabhāvaka-carita of Prabhācandrācārya (*PC* or *Prabhā*). On it, see Vol. II, p. 968, under Śrīpāla.

No. 11000.

Praśnottara-ratnamālā or *Vimala-Praśnottara.* On it, see Vol. II, p. 949.

Nos. 10003, 10063, 10128, 10192, 10199, 10237, 10276, 10279, 10283, 10364, 10367, 10422, 10659, 10660, 11347.

Prasaṅga-ratnāvalī of Paṭṭubhaṭṭa *or* Poṭaryārya. On it and its author, see Paṭṭubhaṭṭa.

Nos. (10148), (10287), (10695), (11107).

Prasaṅgābharaṇa of Śrīmat-Kavikulatilaka (*Pras*). On it, see Vol. I, p. 342.

Nos. (10067), (11113), (11200), (11206), (11207), 11236, 11396.

Prasanna-rāghava of Jayadeva, a drama of the 13th century. On it and its author, see DCA, Vol. 1, no. 496. See also NCC_7 177 ; (NCC_6 375-77).

Nos. 10351, 11173, 11389.

Prasanna-sāhitya-ratnākara of Nandana (*Prasanna*). On it, see Vol. I, p. 343, under *Prasanna-sāhitya.*

Nos. 10156, 10223, 10245, 10263, 10265, 10277, 10322, 10342, 10470, 10479, 10823, 11010, 11013A, 11202, 11354, 11375, 11397, 11451.

Prāyaścitta-viveka, a *Dharma-śāstra*-text of Śūlapāṇi. See Appendix I, p. 3065.

No. 11162.

BAṄKALĀVARTAKA. No information. If not identical with Bhartṛhari, he must have lived in the middle of the 13th century or earlier, for the verses (2) attributed to him are quoted in JS; but in ŚP and SLP, the same are attributed to Bhartṛhari (=BhŚ 145 and 244). For other details, see DCA, Vol. 2, no. 888. Not quoted in CC_1.

No. (11443).

BADHIRA-KAVI. No information. Must have lived in the middle of the 14th century or earlier, for the verses (2) attributed to him are included in ŚP. For other details, see DCA, Vol. 2, no. 890, (891). See also CC_1 367.

No. (10320).

BANDHU. No information. *Terminus ad quem* 15th century, for the verses (2) attributed to him are quoted in VS. For other details, see DCA, Vol. 2, No. 892. See also CC_1 367.

No. (10138).

BALLĀLA-DEVA. On him, see Vol. I, p. 343. For his verses, see *Bhoja-Prabandha.*

Bahu-darśana, as quoted in IS (*Bahud*). On it, see Vol. I, p. 343. (Modern).

Nos. 10435, 11324.

BĀṆA (=BĀṆA-BHAṬṬA). On him, see Vol. I, p. 343; III, p. 1519. See also DCA, Vol. 2, no. 900; CC_1 368.

Nos. (10556), (10811).

Bāla-rāmāyaṇa of Rājaśekhara. On it, see Vol. I, p. 343, and p. 354, under Rājaśekhara.

No. 10815.

BIJJĀKĀ (*or* BĪJAKA *or* VIJJĀKĀ). On him, see Vol. II, p. 950, under Bījaka. See also DCA, Vol. 2, no. 911; CC_1 374.

No. (11367).

BILVAMAṄGALA (*or* BI°-ŚRĪCARAṆA). If identical with Līlāśuka, on him see Līlāśuka and for his other verses see *Kṛṣṇa-karṇāmṛta.*

No. (11259).

BILHAṆA. On him, see Vol. I, p. 342; III, pp. 1519-20 See also DCA, Vol. 2, no. 914; CC_1 373-74, 569; CC_2 29; CC_3 41.

Nos. (10633), (11061).

Budha-bhūṣaṇa of Śambhu (*ŚB*). On it, see Vol. I, p. 344.

Nos. 10427, 10470, 10863.

Buddha-carita of Aśvaghoṣa

Nos. 10335 B, 10859 A.

Buddha-carita, Tibetan recension (*Bu* [*T*]).

No. 10859 A.

BUDDHĀKARA-GUPTA. No information. Must have lived in the beginning of the 12th century or earlier, for the verses (8) attributed to him are quoted in SkV/Kav. For other details, see DCA, Vol. 2, no. 920. Not mentioned in CC_1.

No. (10244).

Bṛhatkathā-mañjarī of Kṣemendra (*KṣB*). On it, see Vol. I, p. 344.

Nos. 10346, 10670.

Bṛhadāraṇyakopaniṣad - bhāṣya - vārttika, commentary thereon by Ānandagiri. See Appendix I, p. 3027.

Nos. 10382, 10383.

Bṛhaspati-smṛti (*Bṛh*). See Appendix I, p. 3027.

No. 10133.

Bodhicaryāvatāra of Śāntideva. On it, see Vol. IV, p. 2072, under *Bodhicarya*.

No. 10499 A.

Böhtlingk's Indische Sprüche (*Pr*) by Pt. Durga Prasad in JBRAS 16. 361.

Nos. 10016, 10024, 10529, 10587, 10807, 10827, 11318, 11326, 11443, 11459.

Brahmavaivarta-purāṇa

No. 10738.

Brāhma-Dharma (*BrDh*). See Appendix I, p. 3027.

Nos. 10636, 11162.

Bhagavad-Gītā (*BhG*)

No. 10822.

BHAṬṬA-KUMĀRA (*or* KUMĀRA-BHA°). No information. Must have lived in the beginning of the 12th century or earlier, for the verses (5) attributed to him are also included in SkV; probably still earlier for his verses were already quoted in Sar (11th century). For other details, see DCA, Vol. 1, no. 246. See also NCC_4 200.

No. (10277).

BHAṬṬA-GOVINDARĀJA (*or* GO°-RĀJA *or* GO°-DEVA). On him, see Vol. III, p. 1506, under Govindarāja. See also DCA, Vol. 1, no. 392; CC_1 168, 169; NCC_6 204.

No. (10512).

BHAṬṬA-NĀRĀYAṆA. See Nārāyaṇa, second. For his other verses, see Niśā-Nārāyaṇa and *Veṇī-saṁhāra*.

No. (10424).

BHAṬṬA-PRABHĀKARA. No information. Must have lived in the 11th century or earlier, for one of his available six verses is quoted by Kṣemendra in his Auc (*ad* 20 [60]). For other details, see DCA, Vol. 2, no. 859. See also CC_1 353.

No. (10090).

BHAṬṬI. On him, see Vol. I, p. 344; IV, p. 2072. For his verse, see *Bhaṭṭi-kāvya*.

Bhaṭṭi-kāvya of Bhaṭṭi (*BhKā*). On it and its author, see Bhaṭṭi.

No. 11149.

BHAṬṬENDURĀJA (*or* INDURĀJA). On him, see Vol. III, pp. 1520-21. See also DCA, Vol. 1, no. 99 ; NCC_2 249.

Nos. (10112), (10742).

BHAṬṬODBHAṬA (*or* UDBHAṬA). On him, see Vol. I, p. 323. See also DCA, Vol. 1, no. 131 ; NCC_2 380.

Nos. (10044), (10487).

BHADANTA-JÑĀNAVARMAN (*or* JÑĀNAVARMAN), a Buddhist-poet. No information. *Terminus ad quem* A. D. 1258, as his verse is included in JS ; but probably earlier, for the same verse is quoted, though anonymously, in Skm (A. D. 1205) and in Sar (11th century). For other details, see DCA, Vol. 1, no. 536. See also NCC_7 337.

No. (10124).

BHAYYĀ-BHAṬṬA (*or* BHĀYA-BHA°). Son of Kṛṣṇa-Bhaṭṭa, father of Advaita-Bhaṭṭa. From Mahārāja-tīrtha. *Terminus ad quem* middle of the 17th century, for the verses (2) attributed to him are quoted in SSS ; but probably earlier, as he is also quoted in *Kavīndra-candrodaya*. For other details, see DCA, Vol. 2, no. 951. Not mentioned in CC_1.

No. (11483).

BHARATA (*or* BHA°-MUNI). On him, see Vol. I, p. 345, under Bharata-Muni. For his verses, see *Nāṭya-śāstra*.

BHALLAṬA. On him, see Vol. I, p. 345 ; III, p. 1521. See also DCA, Vol. 2, no. 957 ; CC_1 398 ; CC_3 86. For his other verses, see *Bhallaṭa-śataka*.

Nos. (10001),(10124), (10194), (10476), (11065).

Bhallaṭa-śataka of Bhallaṭa. On it, see Vol. II, p. 951. See also Bhallaṭa.

Nos. 10124, 10194, 10476, 10521.

BHAVABHŪTI. On him, see Vol. I, p. 345 ; III, p. 1522. See also DCA, Vol. 2, no. 964 ; CC_1 398 ; CC_2 90. For his other verses, see *Uttararāma-carita* and *Mālatī-mādhava*.

Nos. (10154), (10427).

Bhaviṣya-Purāṇa. On it, see Vol. II, pp. 951-52.

No. (10275).

Bhāgavata-Purāṇa (*BhPṇ*). On it, see Vol. I, p. 346.

Nos. 10195, 10197, 10256, 10314, 11136.

Bhāga-vṛtti in Ujjvala-Datta's Commentary on *Uṇādi-sūtra* ed. by Th. Aufrecht. (About the Indian edition, see Appendix I, p. 3024).

No. 10807.

BHĀNUKARA (*or* BHĀNU-DATTA). On him, see Vol. I, p. 346 ; III, p. 1522.

See also DCA, Vol. 2, no. 972; CC_1 405; CC_3 88. For his other verses, see *Rasamañjarī*.

Nos. (10295),(10683), (11188), (11248), (11394), (11430).

BHĀNU. No information. Must have lived in the early years of the 13th century or earlier, for the verses (4) attributed to him are also quoted in Skm. For other details, see DCA, Vol. 2, no. 970. See also CC_1 405.

No. (10121).

BHĀNU-PAṆḌITA (*or* VAIDYA-BHĀ°). On him, see Vol. III, p. 1540. See also DCA, Vol. 2, no. 1555; CC_1 405.

No. (10805).

BHĀMAHA. On him, see Vol. II, p. 952; IV, pp. 2073-74; DCA, Vol. 2, no. 975; CC_1 406-07. See also his *Kāvyālaṅkāra*.

No. (10356).

Bhāminī-Vilāsa of Jagannātha-Paṇḍita (*BhV*). On it, see Vol. I, p. 346. See also Jagannātha.

Nos. 10053, 10120, 10142, 10219, 10459, 10470, 10596, 11368, 11418, 11490.

BHĀRAVI. On him, see Vol. III, p. 1523; IV, p. 2074. See also DCA, Vol. 2, no. 978; CC_1 406. For his other verses, see *Kirātārjunīya*.

Nos. (10432),(10703), (10929), (11076), (11109).

BHĀVADEVA-SŪRI. Jain savant of the 13th century, author of the life-stories of Pārśvanātha (in Skt.) and Kālakācārya (in Pkt.). For his verses, see *Pārśvanātha-caritra*.

BHĀVA-DEVĪ (*or* BHĀVĀKA-DEVĪ), poetess. No information. Must have lived in the beginning of the 12th century or earlier, for the verses (3) attributed to her are quoted in SkV. For other details, see DCA, Vol. 2, no. 980. See also CC_1 407.

No. (10245).

BHĀSA. On him, see Vol. I, p. 347; III, p. 1523. See also DCA, Vol. 2, no. 982; CC_1 410. For his other verses, see his various works.

No. (11026).

BHĀSAKARA-VARMAN. No information. Must have lived in the middle of the 13th century or earlier, for the verses (2) attributed to him are quoted in JS. For other details, see DCA, Vol. 2, no. 991. Not mentioned in CC_1.

No. (10975).

Bhikṣāṭana-kāvya of Utprekṣā-Vallabha. On it, see Vol. I, p. 347; IV, p. 2074. See also Utprekṣā-Vallabha.

No. 11013 F.

BHOJA (*or* BHOJA-DEVA *or* BHOJA-NARENDRA *or* BHOJA-RĀJA). On him, see Vol. I, pp. 347-48; III, p. 1523.

See also DCA, Vol. 2, no, 1017; CC_1 418. For his other verses, see Bhoja-Narendra, Bhoja-Rāja and *Sarasvatī-kaṇṭhābharaṇa*.

Nos. (10156),(10406), (10509), (11129), (11133).

Bhoja-caritra (or °*-carita*) of Rājavallabha. See Appendix I, 3025.

No. 10123.

BHOJA-NARENDRA. See also Bhoja, Bhoja-Rāja and *Sarasvatī-kaṇṭhābharaṇa*.

No. (11129).

Bhoja-prabandha of Ballāla(-Deva). On it and its author, see Vol. I, p. 343, under Ballāla.

Nos. 10021, 10105, 10124, 10225, 10254, 10509, 10525, 10729, 10999, 11133, 11136, 11332.

BHOJA-RĀJA. See also Bhoja, Bhoja-Narendra and *Sarasvatī-kaṇṭhābharaṇa*.

Nos. (10509), (11129).

MAṄKHA(°KA *or* MAṄKHAṆA). On him, see Vol. I, p. 348; III, p. 1524; IV, p. 2074. See also DCA, Vol. 2, no. 1026; CC_1 419; NCC_8 187. For his other verses, see *Śrīkaṇṭha-carita*.

Nos. (10221), (11356).

MAṄKHAṆA. See also Maṅkha and *Śrīkaṇṭha-carita*.

No. (10216).

MAṄGALA. No information. Buddhist-Śaiva. Different from Bilvamaṅgala who was a Vaiṣṇava. Must have lived in the beginning of the 12th century or earlier, for the verses (10) attributed to him are also quoted in SkV. Possibly earlier, since one of his verses was quoted in ŚbB (11th century). For other details, see DCA, Vol. 2, no. 1028; CC_1 419.

No. (11375).

MAṆIRĀMA-DĪKṢITA. On him, see Vol. III, pp. 1545-46, under *Śloka-saṁgraha* and p. 1552, under his *Subhāṣita-saṁgraha*. For his verses, see his said works.

MATIRĀJA (*or* MĀTAṄGARĀJA *or* MALAYARĀJA). On him, see Vol. III, p. 1525, under Malayarāja. See also DCA, Vol. 1, no. 13; NCC_1 158.

No. (10083).

Matsya-purāṇa (*Matsya-p*). On it, see Vol. I, p. 348.

No. 11241 E.

Madālasa-kuvalaya-nāṭaka, mentioned as a source in JS.

No. (10234).

Madhyama-vyāyoga of Bhāsa

No. 11033.

MANU, law giver. On him, see Vol. I, pp. 348-49; III, p. 1524; IV, p. 2075. See also DCA, Vol. 2, no. 1060; CC_1 451. For his verses, see *Mānava-dharma-śāstra*.

MANOKA. No information. *Terminus ad quem* early years of the 13th century or earlier, for the verses (2) attributed to him are quoted in Skm. Probably still earlier, for the same verses were, though anonymously, quoted in SkV and one of the verses was quoted over the name of Muktāpīḍa by Kṣemendra (11th century). For other details, see DCA, Vol. 2, no. 1061. See also CC_1 429.

No. (10508).

Mandāra-maranda-campū (*Mandāra*), appeared in KM as its No. 52.

No. 11077.

MARĀLA. No information. Mentioned as a thief in BhPr. *Terminus ad quem* 16th century, for the verses (2) attributed to him are quoted in BhPr. For other details, see DCA, Vol. 2, no. 1074. Not quoted in CC_1.

No. (10105).

MASŪRĀKṢA (=MAYŪRĀKṢA *or* °KṢI). On him, see Vol. I, p. 349. See also DCA, Vol. 2, no. 1082; CC_1 434. For his verses, see his *Nīti-śāstra*.

Mahā-nāṭaka (or *Hanūmannāṭaka*) (*Mahān* or *Han*). See also Hanūmat and *Hanūmannāṭaka*.

No. (10085).

Mahā-Bhārata (*MBh*)

Nos. (10007), (10086 A), 10100, 10151, 10225, 10392, 10393, 10559, 10560, 10564, 10636, 10714, 10724, 10725, 10781, 10782, (10784), 10798, 10799, 10822, 10856, 10860, 10864, 10856, 10860, 10864, 10865, 10870, 10874, 10878, 10901, 11018, 11023, 11024, 11040, 11050, 11062, 11064, 11075, 11080, (11087), 11089, 11094, 11094 A, 11108, 11112, 11144, 11167, 11174, 11175, 11203, 11227, 11241, 11328, 11329, 11330, 11427.

MAHĀMANUṢYA (*or* KĀŚMĪRAKA-MA°). On him, see Vol. I, p. 350; III, p. 1526; IV, p. 2076. See also DCA, Vol. 2, no. 1092; CC_1 441.

No. (10734).

MAHIMA-BHAṬṬA (=RĀJĀNAKA-MA°). On him, see Vol. I, p. 350. For his illustrative verses, see *Vyakti-Viveka*.

Mahimna-stava (=*Śiva-Mahimna-stotra*) (*Mahim*). See Appendix I, p. 3053.

No. 10488.

MĀGHA. On him, see Vol. I, p. 350; III, p. 1526; IV, p. 2077. See also DCA, Vol. 2, no. 1104; CC_1 446. For his other verses, see *Śiśupāla-vadha*.

Nos. (10046), (10480), (10551), (10729), (10794), (10910), (10926), (10948), (11037), (11056), (11068), (11101), (11170), (11359).

MĀGHA-PATNĪ. Māgha's wife in BhPr. No further information. 7th century. Two verses attributed to her are

included in BhPr. For other details, see DCA, Vol 2, no. 1105. Not quoted in CC_1.

No. (10729) and *read* in (अ) thereunder : 'BhPr 279 (a. Māgha-patnī ?)' *instead of* : 'BhPr 279, (a. Māgha-patni ?)'.

MĀTAṄGA-DIVĀKARA (=DIVĀKARA). On him, see Vol. III, pp. 1526-27. See also DCA, Vol. 2, no. 1106; CC_1 447.

No. (10342).

MĀTAṄGARĀJA. See Matirāja.

No. (10083).

MĀDHAVA-BHAṬṬA. See Kavirāja.

Mādhavānala-Kāmakandalā-caupāī (*MK*[K]). See *Mādhavānala-Kathā*.

No. 10154.

Mādhavānala-Kathā (*MK*). On it, see Vol. I, p. 351.

Nos. 9992, 9993, 10024, 10065, 10214, 10410, 10591.

Mādhavānala-Kāmakandalā-prabandha (*MK*[GOS]). See *Mādhavānala-Kathā*.

Nos. 10261 A, 10807.

Mānava-dharma-śāstra (*=Manu-smṛti*) (*Mn*)

Nos. 10901, 11014, 11015, 11162.

Mānasollāsa or *Abhilaṣitārtha-cintāmaṇi* of Someśvara. On it, see Vol. I, p. 351.

Nos. 10875, (11206), (11241 G).

MĀRULĀ *or* MĀRUMĀLĀ (*or* MĀNALĀ *or* SĀRULĀ). A poetess, probably from Karṇāṭaka. No information. Must have lived in the middle of the 13th century or earlier, for the verses (2) attributed to her are quoted in JS. For other details, see DCA, Vol. 2, no. 1128. See also CC_1 452.

No. (11224).

Mārkaṇḍeya-Purāṇa (*Mārk-p*[*ur*]). On it, see Vol. I, p. 351.

Nos. 10702, 10988.

Mālatī-mādhava of Bhavabhūti (*Mālatī*)

Nos. 10328, 10428, 10731, 11299.

Mālavikāgnimitra of Kālidāsa (*Māl*)

No. 10707.

MUKTĀKAṆA. Court-poet of King Avantivarman of Kāśmīr. Second half of the 9th century. Mentioned by Kalhaṇa in his RT (5. 34) along with Śivasvāmin, Ānandavardhana and Ratnākara, and also by Kṣemendra in his Kavi *ad* 2. 1 and Suvṛ *ad* 2. 31 and *ad* 2. 36. Three verses attributed to him are quoted in JS, Kavi and Suvṛ. For other details, see DCA, Vol, 2, no. 1141. See also CC_1 459.

No. (11463).

MUKTI-KOŚAKA *or* MU°-KOṢṬHAKA. No information. Must have lived in the 15th century or earlier, for the verses (2) attributed to him are quoted in VS. For other details, see DCA, Vol. 2, no. 1145. See also CC_1 459.

No. (10768).

Mugdhopadeśa of Jalhaṇa. On it, see Vol. II, p. 956.

Nos. 10008, 10088, 11319, 11442.

Mudrā-rākṣasa of Viśākha-Datta (*Mudr*). On it and its author, see Viśākha-Datta.

Nos. 10032, 10055, 10838, 10884, 11379.

MUNICANDRA-GAṆI. On him, see Vol. III, p. 1548, under *Sāra-sūktāvalī*. For his verses, see his said work.

MURĀRI. On him, see Vol. I, pp. 351-52; III, p. 1528. See also DCA, Vol. 2, no. 1149; CC_1 462; CC_2 106; NCC_1 190-03.

Nos. (10085), (10223), (10515).

Mṛcchakaṭika of Śūdraka (*Mṛcch*)

Nos. 10032, 10164, 10172, 10173, 10174, 10175, 10176, 10177, 10178, 10179, 10180, 10181, 10182, 10183, 10184, 10224, 10228, 10657, 10946, 11181, 11187, 11390, 11434.

MERUTUṄGĀCĀRYA. On him and for his verses, see *Prabandha-Cintāmaṇi*.

MOHANĀ-OJHĀ(KA). On him, see Vol. I, p. 352; IV, p. 2078. See also DCA, Vol. 2, no. 1161. Not quoted in CC_1.

No. (10049).

Yati-dharma-saṁgraha, mentioned as a source in SPR.

No. (10335 C).

YAŚOVARMAN (=RĀJAPUTRA-YA°). On him, see Vol. III, pp. 1528-29; IV, p. 2078. See also DCA, Vol. 2, no. 1172; CC_1 474.

No. (11025).

Yājñavalkya-Smṛti (*Y*). On it, see Vol. I, p. 352.

Nos. 11053, 11318.

Yoga-rasāyana. On it, see Vol. I, p. 352.

No. (10882).

Yoga-sāra, mentioned as a source in SPR.

Nos. (10049 A), (10262 A).

RAGHUNĀTHOPĀDHYĀYA. No information. Must have lived in 17th century or earlier, for his single verse is quoted in SH. For other details, see DCA, Vol. 2, no. 1188. Not mentioned in CC_1.

No. (11416).

Raghuvaṁśa of Kālidāsa (*Ragh*)

Nos. 10321, 10412, 10436, 10462, 10743, 10879, 10909, 10928, 10933, 10953, 11012, 11085, 11225, 11474.

RATIMITRA. No information. *Terminus ad quem* 15th century, for the verses (2) attributed to him are included in VS; or still earlier, as the same verses were also included anonymously in ŚP and with a different attribution in SkV. For other details, see DCA, Vol. 2, no. 1197. See also CC_1 489.

No. (10061).

Rati-rahasya of Kokkoka. On it and its author, see Vol. I, pp. 327-28; IV, p. 2057; (in both instances, under Kokkoka). See also DCA, Vol. I, no. 295; NCC_5 83, 88.

Nos. 10932, 11154, 11303, 11303 A.

RATNĀKARA (RĀJĀNAKA-RA°). On him, see Vol. I, p. 353 ; III, p. 1530 ; IV, p. 2079. See also DCA, Vol. 2, no. 1210 ; CC_1 491-92. For his other verses, see *Hara-vijaya*.

No. (10757).

Ratnāvalī of Śrīharṣa. On it and its author, see Harṣa, first.

Nos. 10238, 10944, 11013 A.

RAVI-GUPTA. On him, see Vol. I, p. 353 ; II, p. 957 ; III, p. 1530 ; IV, p. 2080. See also DCA, Vol. 2, no. 1217 ; CC_1 494.

Nos. (10826), (10946), (11169).

Rasa-gaṅgādhara of Jagannātha-Paṇḍita. (*Rasagaṅgā*). See also Jagannātha.

Nos. 10120, 10142, 10219, 10342, 10459, 10471, 10596, 10597, 10607, 10896, 11073, 11418, 11490.

Rasamañjarī of Bhānukara (*Rasa*). See also Bhānukara.

Nos. 10084, 10308, 11020.

Rasa-ratna-pradipikā of Allarāja (*RA*). On it and its author, see Vol. I, p. 321, under Allarāja.

Nos. 10103, 10310, 10363.

Rasa-ratna-hāra of Śivarāma-Tripāṭhin. On it and its author, see Vol. VI, p. 2080. See also CC_2 116.

No. 10830.

Rasika-Jivana of Gadādhara-Bhaṭṭa (*RJ*). On it and its author, see Gadādhara-Bhaṭṭa.

Nos. 10036, 10044, 10061, 10071, 10080, 10156, 10159, 10170, 10171, 10208, 10211, 10265, 10271, 10288, 10325, 10340, 10350, 10354, 10361, 10399, 10407, 10418, 10426, 10477, 10492, 10515, 10558, 10558 A, 10584, 10608, 10616, 10664, 10683, 10686, 10704, 10852, 10895, 10904, 10942, 10946, 10992, 11035, 11069, 11129, 11211, 11230, 11247, 11259, 11283, 11295, 11334, 11367, 11394, 11400, 11430, 11441, 11443, 11444.

Rasika-rañjana of Rāmacandra (*Ras*). On it and its author, see Rāmacandra.

Nos. 10584 A, 11279.

RĀJAGA. On him, see Vol. I, pp. 353-54. See also DCA, Vol. 2, no. 1227. Not quoted in CC_1.

No. (10391).

Rāja-Taraṅgiṇī of Kalhaṇa (*RT* or *Rāj*). On it and its author, see Kalhaṇa.

Nos. 10146, 10744, 10778, 10861, 10913, 11041, 11044, 11051, 11241 J.

Rāja-nīti (Pāli) (*RN*[*P*]). On it, see Vol. I, p. 354, under *Rāja-nīti in Pāli.*

No. 10845.

Rājaputrīya, a treatise on elephants. Must have been written in the 15th century or earlier, for SRHt and SSSN quote 3 verses from it. For other details, see DCA, Vol. 2, no. 1929. Not mentioned in CC_1.

Nos. (10381), (11013 H [*read* in (आ) thereunder : 'a. Rājaputrīya' *instead of* : 'a. Rājaputra').

RĀJAŚEKHARA. On him, see Vol. I, p. 354; III, p. 1531. See also DCA, Vol. 2, no. 1231; CC_1 502; CC_3 107. For his other verses, see his various works.

Nos. (10595), (10815), (10823), (11193), (11397), (11428), (11477).

Rājendra-karṇapūra of Śambhu. On it and its author. see Śambhu.

Nos. 10297, 10305, 10395, 10684.

RĀMAKṚṢṆA. On him, see Vol. I, p. 354. Not quoted in DCA.

No. (10816).

Rāma-Kṛṣṇa-viloma-kāvya of Sūrya-Kavi. See Appendix I, p. 3069. Also appeared in KM XI, pp. 172-91.

No. 10222.

RĀMACANDRA. On him, see Vol. I, pp. 353-54; IV, p. 2081. See also DCA, Vol. 2, no. 1242. Not quoted in CC_1. For his other verses, see *Rasika-rañjana.*

No. (10407).

RĀMACANDRA. On him, see Vol. V, p. 2592, under Rāmacandra, second. For his verses, see *Nāṭya-darpaṇa.*

RĀMACANDRĀGAMIN, poet. Son of Janārdana-Bhaṭṭa, grandson of Puruṣottama. Must have lived in the second half of the 17th century or earlier, for the verses (9) attributed to him are also quoted in PV. For other details, see DCA, Vol. 2, no. 1247. Not mentioned in CC_1.

No. (11455).

Rāmāyaṇa of Vālmīki (*R*)

Nos. 10101, 10143, 10144, 10215, 10866, 10867, 10872, (11064), 11098, 11195.

RUDRA *or* RUDRAṬA. On him, see Vol. I, p. 355; III, p. 1532; IV, p. 2082. See also DCA, Vol. 2, no. 1269; CC_1 528. For his illustrative verses, see his *Kāvyālaṅkāra.*

Nos. (10068), (10704), (10840), (11019).

RUYYAKA (*or* RUCAKA *or* RĀJĀNAKA-RU°). On him, see Vol. I, p. 356. See also DCA, Vol. 2, no. 1290; CC_1 533. For his other illustrative verses, see *Alaṅkāra-sarvasva.*

No. (10468).

RŪPA-GOSVĀMIN. On him and for his verses, see *Padyāvalī.*

Regnaud, P. *Stances sanskrites inèdités, Bibliothèque de la Facultè des Letters de Lyon* (*Regnaud*). (Modern). See also Appendix I, p. 3070.

Nos. 10156, 10805, 10852, 10946, 10992, 11206, 11247, 11334, 11367, 11400.

LAKṢMAṆA=LA°–BHAṬṬA =LA°–BHA° –ĀṄKOLAKARA. On him, see Vol. I, p. 356; IV, p. 2083. See also DCA, Vol. 2, no. 1292; CC_1 536, (324); CC_2 72; CC_3 69. For his other verses, see *Padya-racanā.*

Nos. (10042), (10502), (10616),(10755), (11211).

LAKṢMAṆA-ṬAKKURA. No information. Must have lived in the first half of the 17th century or earlier, for one of his two available verses is quoted in Pad. For other details, see DCA, Vol. 2, no. 1294. Not mentioned in CC_1.

No. (10626).

LAKṢMĪDHARA. On him, see Vol. I, pp. 356-57; III, p. 1533. See also DCA, Vol. 2, no. 1303 ; CC_1 538.

Nos. (10753), (11253).

LAKṢMĪNARASIṀHA (*or* KALYA-LA°). On him, see Vol. I, p. 357. For his verses, see *Kavikaumudī*

LAKHIMĀ-ṬHAKKURĀJĪ(°JÑĪ). Poetess and principal queen [*paṭṭa-mahiṣī*] of King Śivasiṁha of Mithilā. She ruled for about 12 years after her husband's death and patronized Vidyāpati. First half of the 15th century. For other details, see DCA, Vol. 2, no. 1311. Not quoted in CC_1.

No. (10402).

LĪLĀŚUKA (=BILVAMAṄGALA). On him, see Vol. I, p. 357 ; IV, p. 2084. See also DCA, Vol. 2, no. 1027 ; CC_1 419. For his verses, see *Kṛṣṇa-karṇāmṛta*.

Lokanīti in Pāli (*LN*[*P*]). On it, see Vol. I, p. 357. See also Appendix I, 3052.

Nos. 10672, 10714.

Lokokti-muktāvalī of Dakṣiṇāmūrti (*Lok*). On it, see Vol. III, p. 1534. See also Dakṣṇāmūrti.

Nos. 10231, 10771, 11172.

LOLIMBARĀJA. On him, see Vol. III, p. 1534 ; IV, p. 2084. See also DCA, Vol. 2, no. 1329 ; CC_1 546.

No. (10345).

Laukika-nyāya-śloka (*Lau*). On it, see Vol. I, p. 358.

Nos. 10550, 10831, 11342.

Vakrokti-Jīvita of Rājānaka-Kuntaka (*VJK*). On it, see Vol. II, p. 959. See also Kuntaka.

No. 10138.

VARARUCI, On him, see Vol. II, p. 959 ; IV, p. 2084. See also DCA, Vol. 2, no. 1353 ; CC_1 551. For his another verse, see *Śatagāthā*.

No. (10085).

VALLAṆA. On him, see Vol. I, p. 358 ; III, p. 1534. See also DCA, Vol. 2, no. 1370 ; CC_1 554.

Nos. (10320), (10353), (11152).

VALLABHA (=UTPREKṢĀ-VA°). On him and for his single verse, see Utprekṣā-Vallabha.

VALLABHA-DEVA. On him, see Vol. I, p. 358 ; III, p. 1535. See also DCA, Vol. 2, no. 1376. Not quoted in CC_1. For his other verses, see his *Subhāṣitāvali*.

Nos. (9989), (10035), (10096), (10145), (10207), (10416), (10482), (11255).

VĀKKŪṬA (*or* KĀKKŪṬA *or* BĀHUṬA *or* VĀKŪṬA *or* VĀHVAṬA). On him, see Vol. I, p. 359. See also DCA, Vol. 2, no. 1397 ; CC_1 557.

No. (10245).

VĀKPATI. No information. Probably identical with Vākpati-Rāja and/or Vākpati-Nātha (=DCA, Vol. 2, no. 1401). A Vaiṣṇava. Must have lived in the beginning of the 12th century or earlier, for the verses (7) attributed to him are also quoted in SkV. For other details, see DCA, Vol. 2, no. 1399. See also CC_1 557.

No. (10651).

VĀKPATI-NĀTHA. Probably, son of Harṣadeva and court-poet of King Yaśovarman. Also an epithet of King Muñja. A Vaiṣṇava. Possibly identical with Vākpati and/or Vākpati-Rāja. 7th/8th century. For other details, see DCA, Vol. 2, no. 1401. See also DCA, Vol. 2, nos. 1399, 1400 ; CC_1 557.

No. (10018).

VĀGBHAṬA. On him, see Vol. I, p. 359 ; III, p. 1536. See also DCA, Vol. 2, no. 1405 ; CC_1 559. For his verses, see his *Kāvyānuśāsana*.

VĀCASPATI. On him, see Vol. I, p. 359 ; III, p. 1536. See also DCA, Vol. 2, no. 1409 ; CC_1 559, 635.

No. (10263).

VĀTSYĀYANA *or* VĀT°-MALLANĀGA. On him, see Vol. IV, p. 2086. See also DCA, Vol. 2, no. 1423 ; CC_1 562. For his other verses, see *Kāma-sūtra*.

Nos. (10382), (10383), (11141).

VĀMADEVA. On him, see Vol. II, p. 961 and *add* : A Śaiva. Must have lived in the beginning of the 12th century or earlier, for one of his 6 available verses is quoted in SkV. For other details, see DCA, Vol. 2, no. 1425 ; CC_1 563.

No. (10496).

VĀMANA. On him, see Vol. I, pp. 359-60; III, p. 1536 ; IV, p. 2086. See also DCA, Vol. 2, no. 1426 ; CC_1 563. For his other verses, see *Kāvyālaṅkāra-sūtra*.

No. (9980).

VĀLMĪKI. On him, see Vol. V, pp. 2593-94. See also DCA, Vol. 2, no. 1433 ; CC_1 566. For his verses, see *Rāmāyaṇa*.

Vāsiṣṭha-Rāmāyaṇa. On it, see Vol. I, p. 360. See also CC_1 478-79.

No. (10966).

VĀSUDEVA (=BHAṬṬA-VĀSUDEVA). On him, see Vol. I, p. 360 ; III, p. 1536. See also DCA, Vol. 2, no. 1438 ; CC_1 214, 566.

Nos. (10162), (10516).

VIKAṬA-NITAMBĀ. Poetess. On her, see Vol. I, p. 360. See also DCA, Vol. 2, no. 1449 ; CC_1 569.

Nos. (10203), (11428).

Vikrama-carita or *Vikrama's Adventures* (*VC*). On it, see Vol. I, p. 360, under *Vikramacarita*.

Nos. 9992, 10024, 10030, 10121, 10133, 10154, 10185, 10201, 10263, 10306, 10410, 10477, 10489, 10505, 10643, 10825, 11126, 11241 D, 11380.

Vikramāṅkadeva-carita of Bilhaṇa (*Vikram*). On it and its author, see Bilhaṇa.

Nos. 9998, 10060, 10077, (10201), 10398, 10433, 10548, 10601, 10604, 10633, 10748, 11061, 11191, 11241 I, 11339, 11404, 11405, 11406, 11407, 11408, 11410, 11412.

VIKRAMĀDITYA. By tradition, an epithet given to a king, perhaps a legendary one, who reigned over the land around Ujjayinī and conquered the Śaka-s. He started a new era known as *Vikrama-Saṁvat* in B. C. 57-58. According to Th. Aufrecht, probably he was contemporary with Mātṛgupta and Meṇṭha in the 6th century A. D. (RT 3. 474 ; 8. 3421). As several kings are known by the name Vikramāditya, it is impossible to identify the one quoted in Sanskrit anthologies. First mentioned in JS, an anthology compiled in A. D. 1258. For other details, see DCA, Vol. 2, nos. 1450-54. See also CC_1 569.

Nos. (10133), (10134).

Vikramorvaśiya of Kālidāsa (*Vik*)

Nos. 10376, 10935.

VIJJAKA *or* VIJJAKĀ *or* VIJJĀKA *or* VIJJĀKĀ (*or* BIJJĀKĀ=VIDYĀ). On her, see Vol. II, pp. 962-63, under Vidyā ; III, p. 1537, also under Vidyā. See also DCA, Vol. 2, no. 1476 ; CC_1 571, 573.

Nos. (10342), (10353), (11367).

Vijñāna-śataka attributed to Bhartṛhari as included in BhŚ (pp. 212-25) as Apocrypha 2.

Nos. 10022, 10380, 11352.

Viṭa-vṛtta attributed to Bhartṛhari as included in BhŚ (pp. 206-11) as Apocrypha 1. On it, see Vol. I, p. 361.

Nos. 10454, 10629, 10630, 10647.

VIṬṬHOBHA-AṆṆA, poet. No information. His verses are quoted only in SRK. Not mentioned in DCA.

No. (10640).

Vidagdha-jana-vallabhā (*Vjv*). On it, see Vol. II, p. 962 ; III, p. 1537.

Nos. 10136, 10327, 10410.

Vidagdha-Mukha-Maṇḍana of Dharmadāsa (*VMM*). On it, see Vol. II, p. 962.

Nos. 10275, 10292, 10388, 10420, 10445, 10532, 10533, 10534, 10535, 10536, 10538, 10539, 10540, 10542, 10543, 10547, 10675, 11353, 11382, 11383, 11465.

VIDYĀ. On her and for her other verses, see Vijjaka etc.

No. (10342).

VIDYĀKARA. On him, see Vol. I, p. 361. See also DCA, Vol. 2, no. 1477. Not quoted in CC_1. For his verses, see his *Subhāṣita-ratna-koṣa*.

VIDYĀKARA-MIŚRA. On him, see Vol. I, p. 361. See also DCA, Vol. 2, no. 1478 ; CC_1 573. For his other verses, see *Vidyākara-sahasraka*.

No. (10663).

Vidyākara-sahasraka of Vidyākara-Miśra (*Vidy*). On it and its author, see Vidyākara-Miśra.

Nos. 10016, 10021, 10119, 10124, 10159, 10210, 10213, 10273, 10284, 10289, 10348, 10352, 10402, 10467, 10477, 10555, 10571, 10608, 10614, 10663, 10712, 10735, 10895, 10904, 10908, 10957, 10962, 10998, 11005, 11226, 11230, 11250, 11325, 11361, 11383, 11447, 11486.

VIDYĀDHARA. On him, see Vol. V, pp. 2594-95. For his verses, see *Ekāvalī*.

VIDYĀPATI. On him, see Vol. I, p. 361. See also DCA, Vol. 2, no. 1488 ; CC_1 574.

No. (10477).

Viddhaśāla-bhañjikā of Rājaśekhara (*Viddhaś*). On it and its author see Rājaśekhara.

No. 10823.

Vimarśinī. No information. Mentioned in AIR as a source for its several illustrative verses.

No. (10585).

Viveka-cūḍamaṇi of Śaṅkarācārya. On it and its author, see Śaṅkarācārya.

No. 10751.

VIŚĀKHA-DATTA. On him, see Vol. I, p. 362 ; III. p. 1538 ; IV, p. 2088. See also DCA, Vol. 2, no. 1508 ; CC_1 581. For his verses, see *Mudrā-rākṣasa*.

Viśvaguṇādarśa-campū of Veṅkaṭādhvarin (*Viśvaguṇādarśa*). On it and its author, see Veṅkaṭādhvarin.

No. 11055.

VIŚVANĀTHA-KAVIRĀJA. On him, see Vol. I, p. 362. See also DCA, Vol. 2, no. 1511 ; CC_1 584. For his other illustrative verses, see *Sāhitya-darpaṇa*.

Nos. (11157), (11429).

VIŚVEŚVARA. On him, see Vol. II, p. 963 ; III, pp. 1538-39 ; IV, p. 2088, under Viśveśvara (II). See also DCA, Vol. 2, no. 1517. Not quoted in CC_1.

No. (10747).

VIŚVEŚVARA-KAVICANDRA. On him, see Vol. V, p. 2595. For his single verse, see *Camatkāra-candrikā*.

VIŚVEŚVARA-PAṆḌITA. On him, see Vol. I, p. 362. For his illustrative verses, see *Alaṅkāra-kaustubha* and *Alaṅkāra-muktāvalī*.

VIŚVEŚVAROPĀDHYĀYA of the Hari-ammaya family of Mithilā. Father of Raghudeva-Sarasvatī, author of *Virudāvalī*. First half of the 16th century. Author of *Smṛti-samuccaya*.

The single verse attributed to him is quoted in Vidy. For other details, see DCA, Vol. 2, no. 1519. See also CC_1 587.

No. (11005).

Viṣṇudharmottara-purāṇa. On it, see Vol. I, p. 362.

No. 10638.

Viṣṇu-Purāṇa (*Viṣṇu-p* or *Viṣṇu-pur*). On it, see Vol. I, p. 362.

Nos. (11018), 11119.

VĪRA. No information. Perhaps identical with Vīra-Bhaṭṭa (according to CC_1) =DCA, Vol. 2, no. 1532. Must have lived in the beginning of the 12th century or earlier, for the verses (6) attributed to him are also quoted in SkV. For other details, see DCA, Vol. 2, no. 1529. See also CC_1 594.

No. (11367).

Vīra-taraṅgiṇī of Citradhara (*Vīrat*). On it, see Vol. III, p. 1539.

Nos. 11326, 11421.

VĪRA-DATTA. No information. Must have lived during the early years of the 13th century or earlier, for his single verse is quoted in Skm. For other details, see DCA, Vol. 2, no. 1532. See also CC_1 594.

No. (11243).

VĪRA-BHADRA. No information. Must have lived in the beginning of the 13th century or earlier, for his single verse is quoted in Skm. For other details, see DCA, Vol. 2, no. 1533. See also CC_1 594.

No. (10766).

Vṛddha-Cāṇakya, Cāṇakya-praṇīta (*CPS*). See also Cāṇakya and *Cāṇakya-nīti-text-tradition.*

Nos. 10133, 11321.

Vṛddha-Cāṇakya-nīti. See also Cāṇakya and *Cāṇakya-nīti-text-tradition.*

No. (10030).

VṚDDHI (=ŚAKA-VṚDDHI). See Vol. I, p. 363 ; III, p. 1539. See also DCA, Vol. 2, nos. 1541 and 1571 ; CC_1 598 and 622.

No. (11155).

VEṄKAṬĀDHVARIN. On him, see Vol. I, p. 363. For his single verse, see *Viśvaguṇādarśa-campū.*

VEṆĪ-DATTA. On him, see Vol. I, p. 363 ; III, p. 1539. See also DCA, Vol. 2, no. 1543, ; CC_1 603. For his other verses, see *Padya-Veṇī.*

Nos. (10239), (10262), (10272), (10317), (10594), (11006), (11100), (11331), (11388).

Vetāla-pañcaviṁśatikā (*Vet*). On it, see Vol. I, pp. 363-64.

Nos. 10477, 11312.

VETĀLA-BHAṬṬA. According to tradition one of the nine gems of the court of King Vikramāditya. If not

the court-poet of King Vikramāditya, must have lived in Bengal during the early years of the 13th century or earlier, for the single verse attributed to him is quoted in Skm. For other details, see DCA, Vol. 2, no. 1545. See also CC_1 603. For his verses, see *Nīti-pradīpa*.

Veṇī-saṁhāra of Bhaṭṭa-Nārāyaṇa (*Veṇī*). On it, see Vol. III, p. 1539. See also Nārāyaṇa, second; and Niśā-Nārāyaṇa.

Nos. 9982, 10232, 10764, 10808, 11038, 11069, 11241 K, 11242.

Vaidyakīya-Subhāṣitāvalī. On it, see *Vaidikīya-subhāṣitāvalī* in Vol. I, p. 364 and *correct* the title to : *Vaidyakīya-Subhāṣitāvalī*.

No. 10610.

VAIDYANĀTHA-PAṆḌITA. No information. Perhaps identical with Vaidyanātha (=DCA, Vol. 2, no. 1552). Must have lived in the middle of the 13th century or earlier, for the verses (2) attributed to him are quoted in JS. For other details, see DCA, Vol. 2, no. 1553. Not mentioned in CC_1.

No. (10691).

VAIDYABHĀNU-PAṆḌITA. On him, see Vol. III, p. 1540. See also DCA, Vol. 2, no. 1555; CC_1 405.

No. (11150).

Vairāgya-śataka of Appaya-Dīkṣita (*Vaidī*). On it and its author, see Appaya-Dīkṣita.

Nos. 10209, 10333, 10337, 10642, 10899, 11054, 11335.

Vairāgya-śataka of Janārdana-Bhaṭṭa-Gosvāmin (*Vai*). On it and its author, see Janārdana-Bhaṭṭa.

Nos. 10025, 10147,10193, 10341, 10791, 11134, 11245, 11323.

VAIŚYA *or* VAIṆYA. No information. Must have lived in the beginning of the 12th century or earlier, for his single verse is quoted in SkV. For other details, see DCA, Vol. 2, no. 1559. Not mentioned in CC_1.

No. (11171).

Vyakti-Viveka of Mahima-Bhaṭṭa (*VyVi*). On it and its author, see Mahima-Bhaṭṭa.

Nos. 10046, 10310, 10396, 10432, 10635, 10679, 10811, 10964, 11025, 11047.

VYĀSA (=BHAGAVĀN VYĀSA). On him, see Vol. I, p. 364. See also DCA, Vol. 2, no. 1564; CC_1 619, (604).

Nos. (9989), (10710), (10946), (11065), (11202), (11206), (11340).

VYĀSA in Ujjvala-Datta *ad Uṇādi-sūtra*. See also Ujjvala-Datta's *Commentary* on the *Uṇādi-sūtra*.

No. 11206.

Vyāsa-kāraya (*Vyās* [C]). On it, see Vol. I, pp. 364-65.
Nos. 9994, 11087.

Vyāsa-śataka. On it, see Vol. I, p. 365.
No. (10946).

Vyāsa-subhāṣita-saṁgraha (*Vyās*). On it, see Vol. I, p. 365 ; II, p. 965 ; IV, p. 2090.
Nos. 9994, 11087.

VRAJANĀTHA. On him, see Vol. I, p. 365. For his verses, see *Padya-taraṅgiṇī*.

ŚAṄKARA-MIŚRA. On him, see Vol. I, p. 365. See also DCA, Vol. 2, no. 1588; CC_1 (625).
Nos. (10620), (11401).

ŚAṄKARĀCĀRYA. On him, see Vol. II, pp. 965-66. See also DCA, Vol. 2, no. 1591 ; CC_1 626-29. For his another verse, see *Viveka-cūḍāmaṇi*.
No. (11429).

ŚAṄKHAKA, identical with Maṅkha(ka) as the verse mentioned below occurs in *Śrīkaṇṭha-carita* also (10. 19). On him and for his other verses, see Maṅkha, Maṅkhaṇa, and *Śrīkaṇṭha-carita*.
No. (10221).

Śataka-traya of Dhanada-Rāja (*Dhaśa*), as included in KM XIII, pp. 33-80. It was composed in V. S. 1490 (A. D. 1434), as is evident from the penultimate verse of the second *Śataka*. The relevant *pāda* of the verse reads : '*Varṣe vyomāṅka-veda-kṣiti-parikalite Vikramāmbhoja-bandhoḥ*'. Like Bhartṛhari's *Śataka*-s, the present work also consists of three *śataka*-s, i.e., *Śṛṅgāra-Dhanada-Śataka*, *Nīti-Dhanada-Śataka* and *Vairāgya-Dhanada-Śataka*.
Nos. 10167, 10220, 10564 A.

Śatakatrayādi - Subhāsita-saṁgraha of Bhartṛhari (*BhŚ*). On it and its author see Vol. I, p. 345 ; III, p. 1521. See also DCA, Vol. 2, no. 956; CC_1 397.

Nos. 9984, 9985, 10002, 10003, 10061, 10098, (10124), 10159, 10259, 10298, 10343, 10347, 10487, 10499, 10568, 10591, 10611, (10629), (10630), 10738, 10946, 11013 G, 11219, 11223, 11233, 11234, 11249, 11396, 11441, 11443, 11462, 11486.

Śatagātha (or *Śatagāta*) of Vararuci. On it, see Vol. IV, p. 2091. See also Vararuci.
No. 10946.

ŚATĀNANDA. On him, see Vol. I, p. 366 ; III, p. 1541. See also DCA, Vol. 2, no. 1597 ; CC_1 631.
Nos. (11059), (11378).

Śabda-Kalpa-Druma (*ŚKDr*). On it, see Vol. I, p. 366.
Nos. 10844, 10845, 11182.

ŚABDĀRṆAVA. On him, see Vol. II, p. 966 ; III, p. 1541. See also DCA, Vol. 2, no. 1600 ; CC_1 559.

No. (10263).

ŚAMBHU. On him, see Vol. III, p. 1541. See also DCA, Vol. 2, 1604 ; CC_1 636. For his other verses, see *Rājendra-karṇapūra*.

Nos. (10297), (10305), (10684).

ŚARVA-VARMAN (*or* SARVA-VAR°). No information. Must have lived in the middle of the 13th century or earlier, for the below-mentioned verse is also quoted in JS as that of Sarva-varman. The same verse is attributed to Śarva-varman in ŚP. For other details, see DCA, Vol. 2, no. 1617. See also CC_1 633.

No. (11375) and *read* in (आ) after JS 99. 11 : '(a. Sarva-varman)' *instead of* : '(a. Śarva-varman)'.

ŚAŚIVARDHANA. On him, see Vol. II, p. 966. See also DCA, Vol. 2, no. 1620 ; CC_1 638.

No. (10400).

Śākuntala (or *Abhijñāna-Śākuntala*) of Kālidāsa (*Śāk*)

Nos. 10034, 10140, 10350, 10733, 10890, 11016, 11092, 11105, 11138, 11273.

Śānti-vilāsa of Nīlakaṇṭha-Dīkṣita On it and its author, see Nīlakaṇṭha-Dīkṣita.

Nos. 11163, 11391.

Śānti-śataka of Śilhaṇa. On it and its author, see Śilhaṇa.

Nos. 10753, 11182, 11219, 11369.

ŚĀNTYĀKARA-GUPTA. No information. Must have lived during the early years of the 13th century or earlier, for his single verse is quoted in Skm. For other details, see DCA, Vol. 2, no. 1633. See also Vol. II, p. 966, under Śāntākara - Gupta (=DCA, Vol. 2, no. 1630) ; CC_1 641.

No. (10054).

Śāradātilaka-bhāṇa of Śaṅkara, a late specimen of a *bhāṇa*, a monologue-play in one act performed by a single actor. No specific information regarding the date of composition and its author. According to Wilson (*Hindu Theatre*, Vol. II, p. 386) *terminus post quem* 12th century.

Nos. 10083 A, 10104 A.

ŚĀRṄGADHARA. On him, see Vol. I, p. 366 ; III, p. 1542. See also DCA, Vol. 2, no. 1636; CC_1 643. For his other verses, see *Śārṅgadhara-Paddhati*.

Nos. (10036), (10050), (10053), (10124), (10159), (10251), (10288), (10340), (10354), (10361), (10416), (10471), (10527), (10635), (10835), (11009), (11129), (11247), (11295).

Śārṅgadhara-Paddhati of Śārṅgadhara (*ŚP*). On it and its author, see Śārṅgadhara.

Nos. 9993, 10005, 10009, 10031, 10035, 10036, 10044, 10046, 10048,

10050, 10061, 10080, 10085, 10111, 10124, 10134, 10154, 10156, 10159, 10170, 10171, 10200, 10202, 10251, 10253, 10265, 10271, 10287, 10288, 10320, 10325, 10340, 10342, 10344, 10353, 10358, 10360, 10361, 10404, 10426, 10433, 10451, 10461, 10509, 10527, 10528, 10531, 10554, 10593, 10599, 10609, 10612, 10632, 10699, 10717, 10730, 10734, 10741, 10747, 10749, 10750, 10757, 10762, 10783, 10790, 10805, 10812, 10823, 10832, 10882, 10888, 10902, 10911, 10912, 10915, 10922, 10925, 10936, 10944, 10946, 10947, 10966, 10970, 10993 A, 11001, 11002, 11003, 11008, 11009, 11013, 11026, 11119, 11124, 11129, 11135, 11154, 11164, 11167, 11179, 11185, 11200, 11205, 11206, 11218, 11222, 11224, 11229, 11232, 11246, 11247, 11256, 11258, 11264, 11271, 11275, 11280, 11282, 11283, 11287, 11288, 11292, 11295, 11296, 11303, 11303 A, 11311, 11315, 11334, 11340, 11343, 11344, 11349, 11350, 11355, 11367, 11375, 11381, 11383, 11400, 11424, 11433, 11435, 11437, 11443, 11449, 11453, 11456, (11460), 11465, 11481, 11487, 11488, 11489.

ŚĀLIHOTRA. On him, see Vol, I, p. 367; III, p. 1543. See also DCA, Vol. 2, no. 1639; CC_1 644.

No. (11465).

ŚITTIPA. On him, see Cittapa *and* Chittapa.

No. (10904).

ŚILHAṆA (*or* SILHAṆA). On him, see Vol. I, p. 367; IV, p. 2092. See also DCA, Vol. 2, no. 1645; CC_1 647. For his verses, see *Śānti-śataka.*

ŚIVADĀSA (=UTPREKṢĀ-VALLABHA). On him and for his single verse, see Utprekṣā-Vallabha.

Śiva-purāṇa. On it, see Vol. I, p. 367.

Nos. 10252, 11221.

ŚIVARĀMA-TRIPĀṬHIN. On him and for his single verse, see *Rasa-ratna-hāra.*

ŚIVASVĀMIN, Kāśmīra-Bhaṭṭāraka-. On him, see Vol. I, p. 367; III, p. 1543. See also DCA, Vol. 2, no. 1656; CC_1 654. For his verses, see *Kapphiṇā-bhyudaya.*

Śivotkarṣa-mañjarī of Nīlakaṇṭha-Dīkṣita (*Śivot*). On its author, see Nīlakaṇṭha-Dīkṣita.

Nos. 11376, 11395.

Śiśupāla-vadha of Māgha (*Śiś*). See also Māgha.

Nos. 10046, 10139, 10444, 10480, 10524, 10551, 10623, 10652, 10729, 10793, 10794, 10801, 10903, 10910, 10926, 10945, 10948, 11032, 11037, 11039, 11056, 11066, 11068, 11083, 11101, 11151, 11170, 11359, 11421, 11432.

Śuka-saptati (*Śts*). On it, see Vol. I, p. 367.

No. 10123.

Śuka-saptati (*ŚtsAn*). See also *Śuka-saptati* (*Śts*), above.

No. 10839.

Śukra-nīti(-sāra) attributed to Śukrācarya *or* Uśanas. On it, see Vol. II, pp. 967-68.

Nos. 10249, 10490, 10545, 10546, 10628, 10677, 10718, 10786, 10836, 10920, 10921, 10990, 11189, 11241 F.

ŚUṄGOKA *or* ŚUṄGAUKA (*or* TUṄGOKA). On him, see Vol. III, p. 1544. See also DCA, Vol. 1, no. 564 ; NCC_8 194 ; CC_1 232, 658.

No. (11377).

ŚUBHACANDRA. No information. For his verses, see his *Subhāṣitārṇava* (*Subh*).

ŚŪDRAKA. On him, see Vol. I, p. 367 ; IV, p. 2093. See also DCA, Vol. 2, no. 1670 ; CC_1 659. For his verses, see *Padma-prābhṛtaka-bhāṇa* and *Mṛcchakaṭika*.

ŚŪRA *or* ŚŪLA. No information. Must have lived during the early years of the 13th century or earlier, for his single available verse is quoted in Skm. For other details, see DCA, Vol. 2, no. 1674. See also CC_1 660.

No. (11219).

Śṛṅgāra-tilaka, anonymous. On it, see Vol. II, p. 968.

No. (10070).

Śṛṅgāra-tilaka attributed to Kālidāsa (*Śṛṅg*). On it, see Vol. II, p. 968.

Nos. 10016, 10284.

Śṛṅgāra-tilaka of Rudraṭa (*RS* or *RŚ*). On it, see Vol. II, p. 968.

Nos. 10069, 10102, 10103, 10131, 10145, 10307, 10431, 10554, 10592, 10704, 11019, 11159.

Śṛṅgāra-prakāśa of Bhoja (*ŚbB* or *ŚBh*), as quoted in SkV. Probably different from the one mentioned in Vol. I, p. 368. On it and its author, see Bhoja.

Nos. 10427, 10855, 11013 A, 11241 E, 11242, 11375, 11397.

Śṛṅgāra-śataka of Janārdana-(Bhaṭṭa) (*Janśṛṅg*). On it and its author, see Janārdana-Bhaṭṭa.

Nos. 10752, 11374.

Śṛṅgārālāpa (*SLP*). On it, see Vol. I, p. 368.

Nos. 10487, 10591, 11441, 11443.

ŚOBHĀKARA-MITRA. On him, see Vol. I, p. 368. For his illustrative verses, see *Alaṅkāra-Ratnākara*.

Śrīkaṇṭha-carita of Maṅkha(ka). On it and its author, see Maṅkha.

Nos. 10221, 11356.

ŚRĪ-KALLAṬA (*or* KALLAṬA-KAVI). On him, see Vol. III, p. 1500, under Kallaṭa. See also DCA, Vol. 1, no. 194; NCC_3 262.

No. (10152).

ŚRĪ-CITRAPATI-ŚARMĀ (*or* CIT°-ŚA°). Son of Nandīpati and Mānavatī; grandson of Madhusūdana; native of Mithilā. Mīmāṁsaka and Dharmaśāstrin. Compiled for H. T. Colebrooke the two works, i. e., *Citratīrtha-kathāvalī* and *Vyavahāra-Siddhānta-pīyūṣa* or *Siddhānta-pīyūṣa*. End of the 18th century and beginning of the 19th century. Three verses attributed to him are quoted in Vidy. For other details, see DCA, Vol. I, no. 455. See also NCC_7 39-40.

No. (10213).

ŚRĪ-ḌĀMARA (*or* ḌĀMARA). On him, see Vol. III, p. 1510, under Ḍāmara. See also DCA, Vol. 1, no. 545. See also NCC_8 7.

No. (10327).

ŚRĪDHARA-DĀSA. On him, see Vol. I, p. 368 and for his verses, see *Saduktikarṇāmṛta*.

ŚRĪ-PUṢPĀKARA-DEVA (=PUṢPĀKARA). On him, see Puṣpākara.

No. (11334).

ŚRĪ-BAKA (=PAṆḌITA-ŚRĪ-BAKA=BAKA). On him, see Vol. I, p. 343, under Baka. See also DCA, Vol. 2, no. 887; CC_1 673.

Nos. (10605), (11286).

ŚRĪ-BHOLĀ-NĀTHA (=BHOLĀ-NĀTHA). No information. Probably identical with Bhorā-Nātha (=DCA, Vol. 2, no. 1018). If not identical with Bhorā-Nātha, must have lived in the 19th century or earlier, for the single verse attributed to him is quoted in Vidy. For other details, see DCA, Vol. 2, no. 1019. CC_1 quotes a different Bholā-Nātha, author of several works.

No. (11361).

ŚRĪMAT-KEŚAVA-SENA-DEVA (=KEŚAVA=KE°-SENA=KE°-SE°-DEVA). On him, see Vol. III, p. 1504, under Keśava. See also DCA, Vol. 1, no. 293; NCC_5 58.

No. (11485).

ŚRĪ-MAYŪRA (=MAYŪRA). On him, see Vol. I, p. 349, under Mayūra; III, p. 1525, also under Mayūrya. See also DCA, Vol. 2, no. 1072; CC_1 432.

No. (10296).

ŚRĪMAL-LAKṢMAṆA-SENA (=LAKṢMAṆA-SENA-DEVA). On him, see Vol. II, p. 958, under Lakṣmaṇa-Sena; III, p. 1533, under Lakṣmaṇa-Sena-Deva. See also DCA, Vol. 2, no. 1296; CC_1 537.

No. (11263).

ŚRĪ-MUKTĀPĪḌA (=MUKTĀPĪḌA). Son of Durlabha. King of Kāśmīr. Between the end of the 7th and the beginning of the 8th century (or perhaps 6th century). Mentioned by Abhinanda in his *Kādambarī-Kathā-sāra* and by Kṣemendra in his Auc (*ad* 16 [38]). Six verses attributed to him are quoted in Auc, ŚP, VS, Vjv *and* Regnaud VI. For other details, see DCA, Vol. 2, no. 1142. See also CC_1 459.

No. (10023).

ŚRĪ-VAIDYABHĀNU - PAṆḌITA. On him and for his another verse, see Vaidyabhānu-Paṇḍita.

No. (10805).

ŚRĪ-VYĀSAPĀDA (=VYĀSA). On him, see Vol. I, p. 364, under Vyāsa ; III, p. 1540, also under Vyāsa; IV, p. 2090, under Vyāsa *and* Vyāsapāda. See also DCA, Vol. 2, no. 1564 ; CC_1 604, 619.

Nos. (10018), (11202).

Śrī-Sūktāvalī (or *Sūktāvalī*) (*SuB*). On it, see Vol. I, p. 375.

Nos. 10612, 10826, 10987, 11241 D, 11340, 11396.

ŚRI-HANŪMĀN (*or* HANŪMAT *or* HANŪMĀN). On him and for his other verses, see Hanūmat.

No. (11000).

ŚRĪ - HARṢA (=KING HARṢA-VARDHANA=ŚRĪ-HARṢA-DEVA), dramatist. On him, see Vol. I, p. 378 ; III, p. 1545. See also DCA, Vol. 2, no. 1715 ; CC_1 763. For his verses, see *Ratnāvalī*.

ŚRĪ-HARṢA (=HARṢA), poet. On him, see Vol. I, p. 378 ; III, p. 1545. See also DCA, Vol. 2, no. 1716 ; CC_1 763. For his verses, see *Naiṣadhiya-carita.*

Śloka-Saṁgraha (=*Subhāṣita-saṁgraha* [*SU*]) of Maṇirāma-Dīkṣita (*SSM*). On it, see *Subhāṣita-saṁgraha*, second.

She-rab Dong-bu or *Prajnya Danda* (*Tibetan*) of Li Thub [Nāgārjuna] (*ShD*[*T*]).

Nos. 9990, 10030, 10714, 10946.

Saṁskṛta-pāṭhopakāraka (*SSkṛ*). (Modern). On it, see Vol. I, p. 369.

Nos. 10203, 10245, 10673, 11396.

Saṁskṛta-Lokokti-Prayoga (*SLPr*). On it, see Vol. II, p. 969.

Nos. 10032, 10946.

Saṁskṛta-sūkti-Ratnākara, comp. by Ramji Upadhyaya (*SRRU*). (Modern). On it, see Vol. I, p. 369.

Nos. 10033, 10195, 10314, 10436, 10884, 11206, 11247.

SAÑJAYA-KAVIŚEKHARA. On him, see Vol. IV, p. 2095. See also DCA, Vol. 2, no. 1742; CC_1 687.

No. (10772).

Sadācāra-śāstra, comp. by Deva Datta Shastri (*Saśa* or *Sadāca*). (Modern). A collection of *nīti*-verses from the works of Vidura, Śukra, Cāṇakya, and Bhartṛhari with Hindi translation. See Appendix I, p. 3073.

Nos. 10029, 10030, 10123, 10133, 10490, 10590, 10628, 10658, 10673, 10677, 10724, 10856, 10946, 10990, 11315, 11396.

SADĀŚIVA. On him, see Vol. III, p. 1546; IV, p. 2095. See also DCA, Vol. 2, no. 1746. Not quoted in CC_1.

No. (10608).

Sadukti-karṇāmṛta of Śrīdhara-Dāsa (*Skm*). On it and its author, see Śrīdhara-Dāsa.

Nos. 10018, 10041, 10054, 10068, 10083, 10111, 10113, 10116, 10121, 10124, 10156, 10159, 10160, 10171, 10216, 10233, 10236, 10245, 10263, 10265, 10322, 10342, 10384, 10455, 10456, 10470, 10496, 10500, 10503, 10504, 10508, 10510, 10511, 10518, 10563, 10595, 10618, 10622, 10651, 10704, 10745, 10753, 10766, 10779, 10811, 10818, 10823, 10880, 10885, 10904, 10905, 10976, 10978, 10979, 10989, 11000, 11059, 11082, 11084, 11158, 11197, 11202, 11219, 11243, 11253, 11263, 11283, 11367, 11375, 11377, 11378, 11387, 11392, 11397, 11438, 11440, 11458, 11475, 11485.

Sanskrit Poetesses by J. B. Chaudhuri (*SkṛP* or *SSkṛP*). (Modern). See Appendix I, p. 3078.

Nos. 10076, 10353, 10362, 10871, 10914, 11224, 11367.

Sabhā-taraṅga of Jagannātha-Miśra. On it, see Vol. III, p. 1547.

Nos. (10093), (10319), (10565), (10685), (10762), (10972), (11072).

Sabhā-rañjana-śataka of Nīlakaṇṭha-Dīkṣita (*Sabhā*). On it and its author, see Nīlakaṇṭha-Dīkṣita.

Nos. 10191, 10242, 10349.

Sabhyālaṅkaraṇa of Govindajit (*SG*). On it, see Vol. II, pp. 969-70; III, p. 1547.

Nos. 9982, 10016, 10052, 10084, 10407 A, 10426, 10427, 10437 A, 10522 A, 10823, 11394, 11441, 11443, 11481, 11486.

Samaya-mātṛkā of Kṣemendra (*Sam*). On it and its author, see Kṣemendra.

Nos. 10011, 10598, 10602, 10775, 10883, 10994.

Samayocita-padya-ratna-mālikā (*Sama*). (Modern). A collection of *subhāṣita*-s, in two volumes, arranged in *Devanāgarī* alphabetical order. The first

volume (*Sama* 1) was compiled by Pt. Mātriprāsada Pāṇḍeya and the second one (*Sama* 2) by Gaṅgādhara Kṛṣṇa Draviḍa.

Nos. 9992, 10030, 10040, 10123, 10133, 10134, 10135, 10155, 10225, 10332, 10417, 10469, 10529, 10588, 10590, 10612, 10634, 10641, 10759, 10852, 11007, 11034, 11081, 11101, 11113, 11115, 11123, 11206, 11262, 11272, 11396, 11484, 11486.

Sarasvatī-kaṇṭhābharaṇa of Bhoja (*Sar*). On it and its author, see Bhoja.

Nos. 9982, 10068, 10091, 10124, 10203, 10232, 10356, 10369, 10470, 10509, 10522, 10523, 10544, 10635, 10729, 10740, 10774, 10806, 10891, 10894, 10904, 10905, 11013 A, 11025, 11085, 11170, 11242, 11282, 11283, 11326, 11359, 11387, 11421.

SARVA-VARMAN (=ŚARVA-VARMAN). On him, see Śarva-Varman.

No. (11375).

SARVA - VIDYĀ *or* SARVA - VIDYĀ-VINODANA *or* SAVIṢANODĀ (?). On him, see Vol. II, p. 970 ; III, p. 1548. See also DCA, Vol. 2, no. 1765; CC_1 702.

No. (10492).

SĀYAṆA. On him, see Vol. V, p. 2602. For his verses, see *Subhāṣita-Sudhā-Nidhi.*

Sāra-Samuccaya (*SS*[*OJ*]). On it, see Vol. I, p. 370.

Nos. 10393, 10564, 10710, 11004, 11217, 11227.

Sāra-Sūktāvalī of Municandra-Gaṇi (*SSV*). On it, see Vol. III, p. 1548.

Nos. 10591, 10946.

Sāhitya-darpaṇa of Viśvanātha-Kavirāja (*Sāh*). On it and its author, see Viśvanātha-Kavirāja.

Nos. 10138, 10139, 10274, 10307, 10350, 10418, 10465, 10523, 10698, 10808, 10981, 11069, 11157, (11229), 11355, 11393, 11429.

Siamese Vyās (=*Vyākāraśataka*) (*Vyās*[*S*]). On it, see Appendix I, p. 3092.

Nos. 9994, 11087.

Sindūra-prakaraṇa. Another name for *Sūkti - muktāvalī* of Somaprabha-Sūri. On it, see Vol. I, p. 375 ; III, pp. 1549 and 1555, under *Sindūra-prakaraṇa* and *Sūkti-muktāvalī,* second, respectively.

SILHAṆA (=ŚILHAṆA). On him, see Śilhaṇa and for his verses, see *Śānti-śataka.*

No. (10206 A).

Sudhā-laharī of Paṇḍitarāja. On it and its author, see Jagannātha.

No. 10579.

SUNDARA-DEVA. On him, see Vol. II, p. 971. See also DCA, Vol. 2, no. 1816. Not mentioned in CC_1. For his other verses, see *Sūkti-Sundara*.

No. (11480).

SUNDARA-PĀṆḌYA. On him, see Vol. I, p. 370 ; IV, p. 2097. See also DCA, Vol. 2, no. 1817. Not quoted in CC_1. For his other verses, see *Nīti-Dviṣaṣṭikā* (*Dvi*).

No. (10826).

Subhāṣita-khaṇḍa of Gaṇeśa-Bhaṭṭa (*SkG*). On it, see Vol. III, p. 1549.

No. 10946.

Subhāṣita-Nīvī attributed to Vedāntācārya (*SNi*). On it, see Vol. I, p. 371.

No. 11358.

Subhāṣita - Padya - Ratnākara, comp. by Munirāja - Viśālavijaya. (*SPR*). (Modern). On it, see Vol. III, p. 1549.

Nos. 9987, 9992, 10000 A, 10005, 10006 A, 10014 A, 10030, 10040, 10049 A, 10066, 10074 A, 10086 A, 10105, 10121, 10206 A, 10218 A, 10247 A, 10254 , 10262 A , 10275, 10335 C , 10345 A , 10346 , 10395, 10414, 10447, 10481, 10486, 10529, 10564 A.

Subhāṣita-Mañjari, comp. by S. Veṅkaṭa-rāma Śāstrī (*SMa*). (Modern). On it, see Vol. I, p. 371.

Nos. 10005, 10123, 10133, 10529, 11113, 11206.

Subhāṣita-Muktāvalī of unknown authorship (*SuM*). On it, see Vol. I, p. 371, See also Appendix I, p. 3084.

Nos. 9997, 10024, 10030, 10157, 10159, 10202, 10229, 10278, 10285, 10387, 10406, 10463, 10478, 10656, 10737, 10796, 11035, 11095, 11158, 11201, 11310, 11386, 11396, 11433, 11464.

Subhāṣita-ratna-Kośa of Bhaṭṭa-Śrīkṛṣṇa (*SK*). MS BORI 93/1883-84. On it, see Vol. I, p. 371,

Nos. 10159, 10353, 11396.

Subhāṣita-ratna-koṣa of Vidyākara (*SkV*). On it and its author, see Vidyakara.

Nos. 10018, 10033, 10044, 10118, 10156, 10171, 10230, 10244, 10245, 10265, 10277, 10320, 10322, 10342, 10353, 10360, 10390, 10427, 10470, 10479, 10493, 10508, 10515, 10556, 10575, 10613, 10618, 10651, 10678, 10687, 10753, 10788, 10823, 10897, 11000, 11010, 11013 A, 11057, 11059, 11074, 11132, 11152, 11158, 11164, 11166, 11171, 11202, 11216, 11219, 11223, 11242, 11354, 11360, 11375, 11378, 11397, 11451, 11479, 11486, 11491.

Subhāṣita - Ratna - Bhāṇḍāgāra, comp. by Narayana Rama Acharya (*SR*). (Modern). On it, see Vol. I, pp. 371-72.

Nos. 9982, 9985, 9988, 9990, 9992, 9993, 9995, 10005, 10006, 10013, 10016, 10018, 10026, 10030, 10031, 10033,

Subhāṣita-Ratna-Bhāṇḍāgāra (*SR*), (cont.).

10035, 10036, 10038, 10040, 10042, 10044, 10046, 10047, 10048, 10050, 10053, 10056, 10061, 10067, 10070, 10071, 10077, 10080, 10084, 10085, 10089, 10093, 10097, 10104, 10108, 10111, 10114, 10117, 10123, 10124, 10129, 10133, 10134, 10138, 10139, 10141, 10142, 10148, 10151, 10152, 10153, 10154, 10156, 10159, 10160, 10166, 10170, 10171, 10189, 10200, 10201, 10202, 10206, 10208, 10211, 10212, 10223, 10225, 10238, 10251, 10253, 10254, 10258, 10266, 10271, 10274, 10275, 10280, 10281, 10288, 10290, 10292, 10295, 10299, 10307, 10308, 10315, 10319, 10320, 10325, 10332, 10335, 10336, 10340, 10342, 10350, 10351, 10353, 10354, 10355, 10360, 10361, 10386, 10389, 10395, 10399, 10403, 10404, 10405, 10406, 10407, 10408, 10410, 10418, 10420, 10426, 10428, 10432, 10434, 10435, 10444, 10445, 10447, 10451, 10453, 10455, 10457, 10459, 10561, 10465, 10468, 10469, 10471, 10473, 10477, 10480, 10481, 10487, 10499, 10509, 10514, 10515, 10523, 10525, 10529, 10532, 10533, 10535, 10536, 10537, 10538, 10539, 10540, 10541, 10542, 10543, 10547, 10549, 10551, 10552, 10554, 10556, 10557, 10558, 10558 A, 10562, 10565, 10567, 10571, 10572, 10577, 10579, 10584, 10586, 10588, 10591, 10597, 10599, 10600, 10601, 10606, 10608, 10612, 10616, 10619, 10625, 10627, 10633, 10635, 10639, 10641, 10643, 10660, 10661, 10662, 10664, 10665, 10667, 10672, 10673, 10675, 10683, 10685, 10686, 10689, 10695, 10697, 10698, 10703, 10706, 10709, 10710, 10714, 10717, 10720, 10724, 10727, 10729, 10730, 10733, 10734, 10739, 10748, 10753, 10754, 10755, 10756, 10757, 10762, 10778, 10789, 10790, 10793, 10794, 10797, 10802, 10805, 10811, 10820G, 10823, 10835, 10845, 10849, 10852, 10874, 10877, 10886, 10890, 10900, 10904, 10907, 10922, 10923, 10926, 10928, 10929, 10930, 10933, 10935, 10936, 10942, 10944, 10946, 10947, 10948, 10955, 10963, 10972, 10981, 10983, 10988, 10992, 10993A, 10995, 10999, 11000, 11003, 11009, 11013 E, 11013 F, 11013 G, 11013 J, 11020, 11026, 11030, 11034, 11035, 11043, 11046, 11055, 11056, 11058, 11068, 11069, 11072, 11073, 11076, 11078, 11080, 11081, 11088, 11095, 11099, 11101, 11107, 11109, 11110, 11111, 11113, 11121, 11123, 11128, 11129, 11136, 11148, 11157, 11164, 11169, 11173, 11176, 11179, 11182, 11192, 11199, 11200, 11205, 11206, 11211, 11212, 11218, 11219, 11220, 11223, 11224, 11229, 11239, 11241 K, 11247, 11258, 11259, 11260, 11267, 11269, 11274, 11276, 11282, 11283, 11285, 11295, 11298, 11307, 11315, 11316, 11320, 11324, 11334, 11340, 11345, 11351, 11353, 11359, 11363,

11365, 11367, 11369, 11372, 11375, 11381, 11382, 11383, 11385, 11387, 11389, 11394, 11396, 11398, 11400, 11402, 11409, 11415, 11423, 11426, 11429, 11430, 11433, 11441, 11443, 11444, 11446, 11453, 11456, 11460, 11461, 11462, 11466, 11467, 11476, 11478, 11481, 11482, 11483, 11484, 11486.

Subhāṣita-Ratna-Mālā, comp. by K. G. Chiplonkar (*SMR* or *SRM*). (Modern). On it, see Vol. III, p. 1551.

Nos. 9993, 10031, 10033, 10040, 10053, 10117, 10135, 10154, 10159, 10329, 10408, 10410, 10417, 10432, 10529, 10579, 10590, 10625, 10634, 10673, 10802, 10835, 10993 A, 11095, 11107, 11113, 11206, 11210, 11238, 11262, 11314, 11327, 11363, 11396, 11433, 11486.

Subhāṣita - Ratna - Samuccaya, comp. by K. R. Jogelkar *and* V. G. Sant (*SRS*). (Modern). On it, see Vol. I, p. 372.

Nos. 10030, 10031, 10032, 10410, 10588, 10946, 10949, 10972, 11206, 11315, 11396.

Subhāṣita-Ratnākara, comp. by K. S. Bhāṭavaḍekar (*SRK*). (Modern). On it, see Vol. I, pp. 372-73.

Nos. 9985, 9992, 10005, 10026, 10030, 10036, 10050, 10053, 10067, 10093, 10117, 10124, 10133, 10134, 10148, 10154, 10156, 10159, 10166, 10170, 10219, 10251, 10265, 10280, 10287, 10288, 10295, 10319, 10340, 10354, 10361, 10410, 10416, 10432, 10469, 10471, 10527, 10529, 10530, 10565, 10591, 10608, 10625, 10635, 10640, 10643, 10667, 10673, 10685, 10695, 10729, 10730, 10739, 10805, 10823, 10835, 10907, 10922, 10946, 10947, 10972, 10993 A, 11013 G, 11046, 11055, 11072, 11073, 11099, 11107, 11113, 11129, 11164, 11200, 11205, 11206, 11207, 11219, 11220, 11247, 11262, 11269, 11283, 11285, 11314, 11340, 11363, 11367, 11383, 11387, 11396, 11400, 11433, 11441, 11446, 11453, 11460, 11486.

Subhāṣita-Saṁgraha, comp. by P. M. Paṇḍya (*SSg*). (Modern). On it, see Vol. I, p. 373.

Nos. 10117, 10198, 11013 E, 11327, 11363.

Subhāṣita - saṁgraha (=*Śloka - Saṁgraha* [*SSM*]) of Maṇirāma-Dīkṣita (*SU*). On it and its author, see Maṇirāma-Dīkṣita.

Nos. 10061, 10159, 11013 G, 11396, 11443.

Subhāṣita-saṁdoha of Amitagati (*AS*). On it and its author, see Amitagati.

Nos. 10257, 10269, 10371, 10372, 10373, 10374, 10375, 10414 10458, 10486, 10669, 10680, 11142, 11143, 11244; 11257.

Subhāṣita-Saptaśatī, comp. by Mangal Dev Shastri (*SSap* or *SSSap*). (Modern). On it, see Vol. I, p. 373.

Nos. 10032, 10866, 10867.

Subhāṣita-Sāgara, anonymous, Jainistic (*SSJ*). MS BORI 424/1899-1915, as

quoted in BhŚ as *SS*. On it, see Vol. III, p. 1552.

Nos. 11234, 11396.

Subhāṣita-Sāra-Samuccaya (*SuSS*). MS in ASB, No. 105, 666-130-70, as quoted in PY, SSS, etc. as *SSS*. On it, see Vol. II, p. 974.

Nos. 10044, 10049, 10061, 10080, 10171, 10223, 10271, 10426, 10683, 10895, 11006, 11148, 11173, 11388, 11400, 11443, 11455.

Subhāṣita-Sudhā-Nidhi of Sāyaṇa (*SSSN*). On it, see Vol. II, p. 974.

Nos. 9992, 10007, 10013 A, 10015 A, 10031, 10035, 10098, 10101, 10116, 10116 A, 10124, 10133, 10150, 10156, 10159, 10205, 10207, 10262 B, 10295, 10297 A, 10356, 10360, 10381, 10382, 10383, 10391, 10406, 10410, 10432, 10468, 10559, 10560, 10564, 10582, 10612, 10715, 10733, 10797, 10820 G, 10826, 10838, 10845, 10860, 10864, 10872, 10875, 10946, 10952, 10984, 11062, 11070, 11080, 11087, 11206, 11241 G.

Subhāṣita-Sudhā-Ratna-Bhāṇḍāgāra, comp. by S. Kaviratna (*SRB* or *SSB*). (Modern). On it, see Vol. I, p. 973. See also Appendix I, p. 3081.

Nos. 9982, 9985, 9990, 9992, 9993, 9995, 10005, 10006, 10013, 10016, 10018, 10021, 10026, 10030, 10031, 10032, 10033, 10035, 10036, 10038, 10040, 10042, 10044, 10046, 10047, 10048, 10050, 10053, 10061, 10066, 10067, 10071, 10077, 10080, 10084, 10085, 10089, 10093, 10097, 10104, 10108, 10111, 10114, 10116, 10117, 10123, 10124, 10133, 10134, 10138, 10139, 10141, 10142, 10148, 10151, 10153, 10154, 10156, 10159, 10160, 10166, 10170, 10171, 10189, 10200, 10202, 10206, 10208, 10211, 10212, 10222, 10223, 10225, 10238, 10251, 10253, 10254, 10258, 10265, 10266, 10271, 10274, 10275, 10280, 10281, 10288, 10290, 10292, 10295, 10300, 10307, 10308, 10315, 10319, 10320, 10325, 10332, 10335, 10336, 10340, 10342, 10350, 10351, 10353, 10354, 10355, 10357, 10360, 10361, 10379, 10389, 10395, 10399, 10403, 10404, 10405, 10406, 10407, 10408, 10410, 10418, 10420, 10426, 10428, 10430, 10432, 10434, 10435, 10444, 10445, 10447, 10451, 10453, 10459, 10461, 10465, 10468, 10469, 10471, 10473, 10477, 10480, 10481, 10487, 10499, 10509, 10514, 10515, 10523, 10525, 10527, 10529, 10532, 10533, 10534, 10535, 10536, 10537, 10538, 10539, 10540, 10541, 10542, 10543, 10547, 10549, 10551, 10552, 10553, 10554, 10556, 10557, 10558, 10558 A, 10561, 10562, 10565, 10567, 10569, 10571, 10572, 10573, 10576, 10577, 10579, 10584, 10586, 10588, 10591, 10597, 10599, 10600, 10601, 10606, 10608, 10616, 10619,

10625, 10627, 10633, 10635, 10639, 10641, 10643, 10660, 10661, 10662, 10664, 10665, 10667, 10672, 10673, 10675, 10683, 10685, 10686, 10689, 10695, 10697, 10698, 10703, 10706, 10709, 10710, 10717, 10719, 10720, 10722, 10727, 10729, 10730, 10733, 10734, 10739, 10748, 10751, 10754, 10755, 10756, 10757, 10762, 10769, 10789, 10790, 10793, 10794, 10797, 10802, 10804, 10805, 10811, 10816, 10823, 10835, 10840, 10845, 10852, 10853, 10864, 10874, 10877, 10890, 10900, 10904, 10907, 10910, 10917, 10919, 10922, 10923, 10926, 10928, 10929, 10930, 10933, 10935, 10936, 10942, 10944, 10946, 10947, 10948, 10955, 10963, 10972, 10981, 10983, 10988, 10992, 10993 A, 10999, 11000, 11003, 11009, 11013 A, 11013 F, 11013 G, 11013 J, 11020, 11026, 11030, 11034, 11035, 11043, 11046, 11055, 11056, 11058, 11068, 11069, 11072, 11073, 11076, 11081, 11087, 11088, 11095, 11099, 11101, 11107, 11109, 11110, 11113, 11121, 11123, 11128, 11129, 11148, 11153, 11157, 11164, 11169, 11170, 11173, 11176, 11179, 11182, 11192, 11199, 11200, 11205, 11206, 11211, 11212, 11218, 11219, 11220, 11223, 11224, 11229, 11231, 11241 K, 11247, 11258, 11259, 11260, 11267, 11269, 11274, 11276, 11278, 11282, 11283, 11285, 11293, 11295, 11298, 11304, 11307, 11315, 11316, 11320, 11324, 11334, 11340, 11345, 11351, 11353, 11359, 11363, 11365, 11367, 11369, 11372, 11375, 11381, 11382, 11383, 11385, 11387, 11389, 11394, 11396, 11398, 11400, 11402, 11409, 11415, 11423, 11426, 11428, 11429, 11430, 11433, 11441, 11443, 11444, 11446, 11448, 11453, 11456, 11460, 11461, 11462, 11464, 11466, 11467, 11472, 11476, 11478, 11481, 11482, 11483, 11486.

Subhāṣita-Sura-Druma of Keladī Basavappa Nāyaka (*SSD*). On it, see Vol. I, p. 974.

Nos. 9985, 10159, 11013 G, 11219, 11396.

Subhāṣita-Hārāvalī of Hari-Kavi (*SH*). On it, see Vol. I, p. 374 ; III, pp. 1553-54 ; IV, p. 2102.

Nos. 9992, 9993, 10005, 10010, 10036, 10040, 10044, 10051, 10093, 10117, 10132, 10134, 10142, 10149, 10153, 10154, 10267, 10309, 10315, 10325, 10331, 10339, 10358, 10395, 10434, 10443, 10463, 10477, 10497, 10499, 10506, 10509, 10556, 10603, 10608, 10612, 10626, 10633, 10643, 10649, 10688, 10717, 10747, 10756, 10783, 10790, 10871, 10946, 10951, 10974, 10988, 10997, 10998, 11035, 11047, 11119, 11127, 11167, 11178, 11193, 11205, 11208, 11214, 11315, 11365, 11381, 11396, 11416, 11428, 11441, 11450, 11457, 11486.

Subhāṣitārṇava attributed to Śubhacandra (*Subh*). On it, see Vol. I, pp. 374-75.

Nos. 9992, 9993, 10033, 10093, 10115, 10165, 10343, 10360, 10387, 10509, 10587, 10589, 10668, 10714, 10724, 10803, 10820 B, 10820 K, 10843, 10854, 10899, 10946, 10987, 11027, 11052, 11140, 11219, 11234, 11322, 11396, 11459, 11486.

Subhāṣitāvali of Vallabha-Deva (*VS*). On it and its author, see Vallabha-Deva.

Nos. 9980, 9981, 9989, (9990), 9994, 10005, 10006, 10020, 10023, 10035, 10036, 10044, 10061, 10090, (10093), 10095, 10108, 10111, 10124, 10127, 10133, 10136, 10138, 10152, 10153, 10159, 10168, 10171, 10186, 10194, 10200, 10203, 10205, 10221, 10225, 10226, 10247, 10253, 10260, 10265, 10274, 10277, 10296, 10297, 10299, 10302, 10305, 10327, 10347, 10356, 10360, 10377, 10386, 10396, 10400, 10401, 10421, 10424, 10426, 10433, 10451, 10464, 10476, 10487, 10512, 10516, 10519, 10566, 10591, 10605, 10622, 10682, 10684, 10705, 10710, 10730, 10734, 10757, 10760, 10768, 10826, 10838, 10849, 10864, 10946, 10952, 10954, 10968, 10977, 10981, 11013 B, 11013 I, 11026, 11036, 11037, 11042, (11043), 11065, 11081, 11084, 11095, 11129, 11155, 11164, 11167, 11169, 11173, 11179, 11192, 11198, 11200, 11206, 11218, 11223, 11224, 11228, 11229, 11247, 11252, 11254, 11255, 11261, 11283, 11286, 11294, 11297, 11315, 11321, 11333, 11340, 11346, 11356, 11362, 11400, 11439, 11443, 11453, 11461, 11481.

Subhāṣitāvalī (*JSu*), as quoted in BhŚ as *JS* and in SkV as *Js*. On it, see Vol. III, page 1554, under *Subhāṣitāvalī*, first.

No. 10591.

SUVRATA. No information. Must have lived in the early years of the 13th century or earlier, for the single verse attributed to him is quoted in Skm. For other details, see DCA, Vol. 2, no. 1834. See also CC_1 729.

No. (11438).

Sūkta-muktāvalī. No information. Mentioned as a source in SPR.

No. (10066).

Sūktāvalī (=*Śrī-Sūktāvalī*) (*SuB*). On it and for its verses, see *Śrī-Sūktāvalī*.

Sūkti-Mañjarī, comp. by Baldeva Upadhyaya (*SuMañ* or *SuMuñ*). (Modern). On it, see Vol. II, p. 977.

Nos. 10221, 10238, 10401, 10571, 10599, 10768, 11099, 11129, 11176, 11251.

Sūkti-muktāvalī of Bhagadatta-Jalhaṇa (*JS*). On it and its author, see Jalhaṇa.

Nos. 9982, 10021, 10036, 10068, 10080, 10085, 10091, 10092, 10096, 10102, 10109, 10111, 10112, 10116, 10124, 10154, 10156, 10157, 10168, 10203, 10216, 10223, 10234, 10238, 10245, 10263, 10264, 10265, 10267, 10271, 10288, 10294, 10304, 10316, 10323, 10339, 10345, 10353, 10365, 10370, 10385, 10395, 10416, 10427, 10448, 10451, 10482, 10489, 10500, 10501, 10516, 10538, 10556, 10574, 10581, 10599, 10633, 10644, 10691, 10730, 10734, 10742, 10747, 10756, 10762, 10805, 10814, 10815, 10859, 10944, 10946, 10947, 10975, 11000, 11003, 11013 A, 11013 F, 11019, 11025, 11061, 11069, 11086, 11091, 11141, 11150,

11158, 11193, 11205, 11241 G, 11252, 11283, 11348, 11367, 11387, 11393, 11397, 11398, 11425, 11428, 11456, 11463, 11468, 11470, 11477, 11481.

Sūkti-muktāvali (or *Sindūra-prakaraṇa*) of Somaprabha-Sūri (*Sumu* or *Sūmu*). On it and its author, see *Sindūra-prakaraṇa*.

No. 10906.

Sūkti-Muktāvalī (or *Harihara-Subhāṣita*) of Harihara (*SMH*). On it and its author, see Vol. I, p. 375.

Nos. 10043, 10126, 10161, 10196, 10241, 10301, 10326, 10348, 10368, 10419, 10650, 10666, 10763, 10792, 10846, 10848, 10952, 11067, 11071, 11241 H, 11420, 11469.

Sūkti-Ratna-Hāra of Sūrya-Kaliṅgarāja (*SRHt*). On it and its author, see Vol. I, p. 375.

Nos. 9989, 10001, 10007, 10031, 10035, 10101, 10124, 10133, 10145, 10150, 10205, 10207, 10295, 10346, 10350, 10356, 10360, 10381, 10382, 10383, 10391, 10397, 10406, 10413, 10432, 16468, 10559, 10560, 10564, 10582, 10612, 10636, 10715, 10733, 10751, 10784, 10797, 10820 G, 10826, 10838, 10845, 10860, 10863, 10864, 10872, 10875, 10946, 10984, 11013 H, 11018, 11040, 11062, 11064, 11065, 11070, 11087, 11095, 11108, 11206, 11241 G.

Sūkti-Śataka, comp. by H. Jha (*SSH*). (Modern). On it, see Vol. I, p. 376.

Nos. 10033, 10395, 10436, 10499, 10689, 10729, 10739, 10759, 10884, 10980.

Sūkti-Saṁgraha of Kavi-Rākṣasa (*KSSKP* or *SSK* or *SSKR*). On it, see Vol. I, p. 376.

Nos. 10736, 11204.

Sūkti-sahasra, anonymous. On it, see Vol. I, p. 376.

Nos. 10267, (10323), (10814).

Sūkti-Sudhā, comp. by R. Ś. Pālīvala (*SSpr*). (Modern). On it, see Vol. I, p. 376, under *Sūktisudhā*, first.

No. 10588.

Sūkti-Sudhā, comp. by Śrīmātṛ (*SSMā*). (Modern). On it, see Vol. I, p. 376, under *Sūktisudhā*, second.

No. 11215.

Sūkti-Sundara of Sundara-Deva (*SSS*). On it, see Vol. I, p. 376. See also DCA, Vol 2, no. 1816.

Nos. 10342, 10554, 11000, 11480, 11483.

SŪRYA-KALIṄGARĀJA. On him, see Vol. I, p. 375, under *Sūkti-Ratna-Hāra*. For his verses, see *Sūkti-Ratna-Hāra*.

Selections from Classical Sanskrit Literature with English Translation and

Notes (SCSL) by J. Brough. London, 1951. (Modern).

Nos. 11129, 11371, 11439.

SOMA-DATTA-BHAṬṬA. No information. For the details of his single available verse, see DCA, Vol. 2, no. 1851. Not quoted in CC_1.

No. (10356).

SOMADEVA-BHAṬṬA. On him, see Vol. I, p. 376. See also DCA, Vol. 2, no. 1852 ; CC_1 735. For his verses, see *Kathā-Sarit-Sāgara*.

SOMADEVA-SŪRI. On him, see Vol. II, p. 978. For his single verse, see *Nīti-vākyāmṛta*.

SOMANĀTHA. Current name. According to tradition, poet in the court of King Bhoja of Dhārā. *Terminus ad quem* 16th century, for his only available verse is quoted in BhPr, but probably earlier. Mentioned by Viṣṇu (BhPr 204), a poet who, according to tradition, was also in the court of King Bhoja of Dhārā. For other delails, see DCA, Vol. 2, no. 1855. See also CC_1 735.

No. (10525).

SOMAPRABHA-SŪRI. On him, see Vol. V, pp. 2608–09. See also DCA, Vol. 2, no. 1856. Not quoted in CC_1. For his verses, see *Narābharaṇa*.

SOMEŚVARA. On him, see Vol. I, p. 351, under *Mānasollāsa*. See also DCA, Vol. 2, nos. 1760, 1857. Not quoted in CC_1. For his verses, see *Mānasollāsa*.

Skanda-Purāṇa (*SkP*). On it, see Vol. I, p. 377.

Nos. 10820 F, 10833, 11180, 11209.

Sternbach L., *Cāṇakya-rājaniti* (*Crn*)

Nos. 10093, 10676, 10714, 10724.

Sternbach L., *Juridical Studies in Ancient Indian Law* (*JSAIL*)

Nos. 10133, 10714, 10724, 10995.

Stuti-kusumāñjali of Jagaddhara. On it and its author, see Vol. I, p. 332, under Jagaddhara. See also DCA, Vol. I, no. 475 ; NCC_1 131. For the same verse, see also Jagaddhara.

No. 10849.

Sphuṭaśloka-s (=stray verses). Verses of unknown authorship, mentioned as such in SRK as its source for a number of verses included therein.

Nos. (10026), (10030), (10117), (10134)), (10166), (10170), (10219), (10280), (10469), (10530), (10608), (10625); (10643), (10667), (10739), (10907), (11073), (11099), (11205), (11269), (11283), (11285), (11314), (11363), (11387), (11433), (11453).

HAṀSAVIJAYA-GAṆI. On him, see Vol. I, p. 377. For his verses, see *Anyokti-muktāvalī.*

HANŪMAT (=ŚRĪ-HANŪMĀN). On him, see Vol. I, p. 377; III, p. 1557; IV, p. 2105. See also DCA, Vol. 2, no. 1869. For other verses attributed to him, see Śrī-Hanūmān, *Khaṇḍa-praśasti* and *Mahānāṭaka* or *Hanūmannāṭaka*.

Nos. (10116), (10202), (10554).

Hanūmannāṭaka or *Mahānāṭaka* (*Han* or *Mahān*). See also Hanūmat *and* Śrī-Hanūmān.

Nos. 10085, (10133), 10665, 11000, 11003, 11176.

Hara-vijaya of Ratnākara. See also Ratnākara.

Nos. 10679, 10964.

HARI-KAVI. On him, see Vol. III, p. 1557, under Hari. See also DCA, Vol. 2, no. 1878; CC_1 756. For his other verses, see *Subhāṣita-Hārāvalī.*

Nos. (10442), (11178).

HARI-DATTA. No information. Must have lived in the early years of the 13th century or earlier, for the verses (2) attributed to him are quoted in Skm. For other details, see DCA, Vol. 2, no. 1881. See also CC_1 757.

No. (10500).

Hari-bhakti (or *Bhakti-rasāmṛta-sindhu*) of Rūpa-Gosvāmin, as quoted in PG. A *stotra*-work of the 16th century. See also *Padyāvalī* and Rūpa-Gosvāmin.

No. 11268 (=PG 35).

HARI-BHĀSKARA. On him, see Vol. I, p. 378. See also DCA, Vol. 2, no. 1889; CC_1 759. For his verses, see *Padyāmṛta-taraṅgiṇī.*

Harivaṁśa (*Hariv*). On it, see Vol. I, p. 378.

Nos. 10714, 10726, 10969, 11186.

Harivaṁśa-purāṇa (*Harivaṁśa-pur*). On it, see Vol. I, p. 378.

No. 10887.

Harihara-Subhāṣita. Another name for *Sūkti-Muktāvalī.* On it and for its verses, See *Sūkti-Muktāvalī,* third (*SMH*).

HARIHAROPĀDHYĀYA. Son of Rāghava-Upādhyāya, grandson of Hṛṣīkeśa-Upādhyāya of Vatsa-*gotra.* 18th century. According to Umesh Mishra (Vidy p. 16), author of many works such as *Prabhāvatī-pariṇaya Sūkti-Muktāvalī*, etc. For other details, see DCA, Vol. 2, no. 1898. See also CC_1 762. For his other verses, see *Sūkti-Muktāvalī,* third (*SMH*).

No. (10348).

HARṢA (=KING HARṢA-VARDHANA =ŚRĪ-HARṢA-DEVA). On him, see

Śrī-Harṣa, first ; and for his verses, see *Ratnāvalī*.

HARṢA (=ŚRĪ-HARṢA). On him, see Śrī-Harṣa, second ; and for his verses, see *Naiṣadhīya-carita*.

Harṣa-carita of Bāṇa-Bhaṭṭa (*Harṣ*). On it and its author, see Bāṇa.

Nos. 10006, 10556, 10811.

Hitopadeśa of Nārāyaṇa (*H*). On it, see Vol. I, p. 379.

Nos. 10029, 10133, 10266, 10435, 10529, 10641, 10810, (10946), 10995, 11034, 11081.

Hitopadeśa......Dasa Cumāra Charita and Three Śatacas of Bhartri Hari (*HC*).

No. 10133.

Hitopadeśa (*HJ*). The Sanskrit Text, ed. and transl. by F. Johnson. 2nd edn. Hartford-London.

Nos. 9992, 10282.

HEMA-SŪRI. No information. A Jaina, must have lived in the middle of the 13th century or earlier, for the verses (8) attributed to him are quoted in JS. For other details, see DCA, Vol. 2, no. 1922. Not quoted in CC_1.

No. (11252).

APPENDIX III

INDEX OF SANSKRIT METRES

Note : The following metres, other than *Śloka* (=*Anuṣṭup*), have been used in the verses included in this Volume. These metres have been classified into five groups : **A.** *Akṣara-cchandas* (*Sama-catuṣpadī*) or metres having an equal set of syllables in all the four quarters ; **B.** *Akṣara-cchandas* (*Ardhasama-catuṣpadī*) or metres having an equal set of syllables in the alternate quarters ; **C.** *Akṣara-cchandas* (*Viṣama-catuṣpadī*) or metres having different set of syllables in all the four quarters ; **D.** *Mātrā-cchandas* or metres governed by the number of syllabic instants (*mātrā*-s) in the quarters ; and **E.** *Irregular* or *Unidentified.*

The metres in group **A** are listed according to the number of syllables to a quarter ; metres in groups **B, C** and **D** are quoted in the *Devanāgarī* alphabetical order. Referential numbers to the non-metrical verses are given in *italics.*

A. *AKṢARA-CCHANDAS* (*Sama-catuṣpadī*)

(a) 9 syllables to a quarter

Madhukarī

◡◡◡/◡◡◡/— — —/

No. 10960.

Total : 1.

(b) 10 syllables to a quarter

No instances occur.

(c) 11 syllables to a quarter

Indravajrā

— —◡/— —◡/◡—◡/— —

Nos. 9999, 10115, 10175, 10199, 10201, 10244, 10254, 10255, 10272, 10273, 10275, 10279, 10303 A, 10332, 10539, 10550, 10633, 10802, 11191, 11316, 11351, 11356, 11410, 11449.

Total : 24.

Upajāti (*Indravajrā* and *Upendravajrā* or vice versa)

◡(—)—◡/— —◡/◡—◡/— —

Nos. 10003, 10077, *10151*, 10164, 10184, 10194, 10212, 10276, 10287, 10302, 10309, 10321, 10381, 10398, 10412, 10415, 10436, 10462, 10467, 10481, 10540, 10553, 10555, 10588, 10589, 10590, 10594, 10604, 10612, 10640, 10652, 10659, 10675, 10689, 10695, 10705, 10709, 10751, 10803, 10804, 10820 A, 10820 B, 10858, 10868, 10877, 10879, 10908,

10909, 10967, 11006, 11008, 11011, 11013 H, 11041, 11060, 11061, 11093, 11097, 11105, 11129 A, 11134, *11144*, 11177, 11185, 11234, 11241 G, 11241 I, 11287, 11305, 11347, 11371, 11383, 11444, 11452, 11457, 11474.

Total : 76.

Upendravajrā

⏑—⏑/— —⏑/⏑—⏑/— —

Nos. 10433, 10627, 10752, 10852.

Total : 4.

Dodhaka

—⏑⏑/—⏑⏑/—⏑⏑/— —

Nos. 10257, 10591.

Total : 2.

Rathoddhatā

—⏑—/⏑⏑⏑/—⏑—/⏑—

Nos. 9998, 10046, 10052, 10061, 10211, 10221, 10241, 10293, 10542, 10543, 10547, 10548, 10549, 10592, 10619, 10686, 10795, 10983, 11012, 11266, 11404, 11405, 11406, 11407, 11408, 11421, 11466, 11470 A, 11471.

Total : 29.

Śālinī

— — —/— —⏑/— —⏑/— —

Nos. 10533, 10534, 10551, 10793, 11153, 11173, 11384.

Total : 7.

Svāgatā

—⏑—/⏑⏑⏑/—⏑⏑/— —

Nos. 10006 A, 10059, 10060, 10355, 10531, 10703, 10794, 11255, 11256, 11269, 11270, 11339, 11341, 11359.

Total : 14.

(d) **12 syllables to a quarter**

Indravaṁśā

— —⏑/— —⏑/⏑—⏑/—⏑—/

No. 10300.

Total : 1.

Upajāti (*Vaṁśastha* and *Indravaṁśā* or vice versa)

⏑(—)—⏑/— —⏑/⏑—⏑/—⏑—/

No. 10071, 10612, 11136.

Total : 3.

Kumudanibhā

⏑⏑⏑/⏑— —/—⏑—/⏑——/

(Caesura after the 6th syllable).

No. 10728.

Total : 1.

Jaladharamālā

— — —/—⏑⏑/⏑⏑—/— — —/

No. 10535.

Total : 1.

Toṭaka

⏑⏑—/⏑⏑—/⏑⏑—/⏑⏑—/

Nos. 10475, 10697, 10925, 11099.

Total : 4.

Drutavilambita (or *Sundarī* or *Hariṇapluta*)

⏑⏑⏑/—⏑⏑/—⏑⏑/—⏑—/

Nos. 10421, 10426, 10452, 10525, 10760, 10764, 10926, 10927, 10928, 10931, 10933, 10945, 11068.

Total : 13.

Pramitākṣarā

⏑⏑—/⏑—⏑/⏑⏑—/⏑⏑—/

Nos. 10444, 10459, 10948.

Total : 3.

Bhujaṅgaprayāta

⏑— —/⏑— —/⏑— —/⏑— —/

Nos. 10408, 10520 A, 11100.

Total : 3.

Vaṁśastha

⏑—⏑/— —⏑/⏑—⏑/—⏑—/

Nos. 10413, 10449, 10457, 10466, 10474, 10491, 10500, 10669, 10673, 10716, 10759, 10851, 10881, 10886, 10910, 10973, 11013 J, 11016, 11092, 11102, 11103, 11109, 11132, 11228, 11233.

Total : 25.

Sundarī

See *Drutavilambita.*

Hariṇapluta

See *Drutavilambita.*

(e) **13 syllables to a quarter**

Kalahaṁsa

⏑⏑—/⏑—⏑/⏑⏑—/⏑⏑—/—

No. 10623.

Total : 1.

Praharṣiṇī

— — —/⏑⏑⏑/⏑—⏑/—⏑—/—

(Caesura after the 3rd syllable).

Nos. 10139, 10346, 10536, 10537, 10538, 10666, 10801, 10915.

Total : 8.

Mañjubhāṣiṇī

⏑⏑—/⏑—⏑/⏑⏑—/⏑—⏑/—

(Caesura after the 6th syllable).

No. 10731.

Total : 1.

(f) **14 syllables to a quarter**

Vasantatilaka(°kā)

— —⏑/—⏑⏑/⏑—⏑/⏑—⏑/— —

Nos. 9980, 10009, 10011, 10013, 10017, 10019, 10019 A, 10037, 10038, 10039, 10040, 10042, 10044, 10054, 10062, 10068, 10069, 10076, 10094, 10110, 10112, 10117, 10118, 10119, 10129, 10149, 10155, 10157, 10158, 10159, 10160, 10172, 10173, 10174, 10176, 10178, 10181, 10183, 10196, 10198, 10203, 10208, 10216, 10217, 10229, 10230, 10233, 10235, 10236, 10247, 10258, 10269, 10274, 10277, 10284, 10288, 10290, 10294, 10298, 10308, 10312, 10318, 10324, 10325, 10340, 10348, 10350, 10365, 10370, 10376, 10377, 10384, 10399, 10552, 10565, 10575, 10577, 10663, 10680, 10682, 10688, 10694, 10742, 10744, 10788, 10791, 10805, 11013 F, 11173, 11181, 11187, 11247, 11261, 11262, 11277, 11294, 11297, 11300, 11307, 11313,

11321, 11324, 11325, 11348, 11363, 11364, 11367, 11368, 11369, 11388, 11400, 11401, 11414, 11416, 11426, 11475, 11486.

Total : 117.

(g) **15 syllables to a quarter**

Nāndimukhī

See *Mālinī*.

Mālinī (or *Nāndimukhī*)

⏑⏑⏑/⏑⏑⏑/— — —/⏑— —/⏑— —/

(Caesura after the 8th syllable).

Nos. 10177, 10427, 10428, 10429, 10431, 10479, 10483, 10484, 10486, 10487, 10489, 10513, 10516, 10523, 10595, 10596, 10729, 10766, 10823, 10892, 10898, 10906, 10930, 10932, 10942, 11037, 11038, 11056, 11084.

Total : 29.

(h) **16 syllables to a quarter**

No instances occur.

(i) **17 syllables to a quarter**

Pṛthvī (or *Vilambitagati*)

⏑—⏑/⏑⏑—/⏑—⏑/⏑⏑—/⏑——/⏑—

(Caesura after the 8th syllable).

Nos. 10409, 10414, 10458, 10495, 10521, 10616, 10651, 11017, 11020, 11211, 11226, 11230.

Total : 12.

Mandākrāntā (or *Śrīdharā*)

— — —/—⏑⏑/⏑⏑⏑/— —⏑/
— —⏑/— —

(Caesurae after the 4th and 10th syllables).

Nos. 10000, 10002, 10162, 10245, 10253, 10331, 10342, 10401, 10563, 10586, 10620, 10664, 10683, 10890, 10979, 10998, 11005, 11013 B, 11142, 11163, 11284, 11360, 11365, 11375, 11378, 11389, 11391, 11476.

Total : 28.

Vilambitagati

See *Pṛthvī*.

Vṛṣabhaceṣṭita

See *Hariṇī*.

Śikhariṇī

⏑— —/— — —/⏑⏑⏑/⏑⏑—/—⏑⏑/
⏑—

(Caesura after the 6th syllable).

Nos. 10416, 10437, 10443, 10448, 10455, 10456, 10464, 10477, 10488, 10492, 10496, 10497, 10501, 10502, 10503, 10504, 10505, 10506, 10507, 10508, 10510, 10511, 10518, 10605, 10606, 10607, 10608, 10613, 10614, 10615, 10618, 10626, 10753, 10754, 10755, 10756, 10769, 10820 C, 10821, 10871, 10880, 10884, 10885, 10900, 11019, 11022, 11035, 11104, 11121, 11197, 11212, 11214, 11216, 11223, 11224, 11229, 11231.

Total : 57.

Śrīdharā

See *Mandākrāntā*.

Hariṇī (or *Vṛṣabhaceṣṭita*)

⏑⏑⏑/⏑⏑—/— — —/—⏑—/⏑⏑—/
⏑—

(Caesurae after the 6th and 10th syllables).

Nos. 10451, 10470, 10476, 10485, 10493, 10512, 10515, 10517, 10622, 10730, 10757, 10838, 10893, 10894, 10897, 10934, 10935, 10936, 11025, 11028, 11057, 11069, 11219.

Total : 23.

(j) **18 syllables to a quarter**

Nārāca (or *Mahāmālikā*)

UUU/UUU/—U—/—U—/—U—/
—U—/

(Without any caesura).

No. 11083.

Total : 1.

Mahāmālikā

See *Nārāca*.

Vibudhapriyā

See *Haranartana*.

Haranartana (or *Vibudhapriyā*)

—U—/UU—/U—U/U—U/—UU/
—U—/

(Caesurae after the 8th and 13th syllables).

No. 11268.

Total : 1.

(k) **19 syllables to a quarter**

Śārdūlavikrīḍita

— — —/UU—/U—U/UU—/
— —U/— —U/—

(Caesura after the 12th syllable).

Nos. 9981, 9982, 9983, 10000 A, 10001, 10010, 10011 A, 10013, 10014, 10014 A, 10016, 10025, 10026, 10033, 10035A, 10036, 10041, 10049, 10050, 10055, 10067, 10072, 10073, 10079, 10080, 10082, 10083, 10083 A, 10084, 10085, 10086, 10088, 10089, 10093, 10102, 10103, 10104, 10105, 10111, 10114, 10116 A, 10121, 10124, 10125, 10127, 10130, 10137, 10138, 10140, 10141, 10142, 10147, 10156, 10166, 10167, 10168, 10169, 10179, 10185, 10186, 10193, 10200, 10202, 10206 A, 10213, 10214, 10220, 10223, 10227, 10231, 10232, 10234, 10238, 10239, 10246, 10247 A, 10250, 10259, 10262, 10263, 10264, 10265, 10267, 10271, 10278, 10281, 10285, 10286, 10297, 10299, 10301, 10304, 10305, 10306, 10307, 10310, 10317, 10320, 10322, 10323, 10327, 10335 A, 10336, 10339, 10341, 10343, 10344, 10345, 10347, 10351, 10352, 10362, 10363, 10380, 10385, 10387, 10389, 10390, 10395, 10396, 10526, 10530, 10541, 10548 A, 10554, 10557, 10558, 10558 A, 10562, 10564 A, 10567, 10568, 10571, 10572, 10573, 10576, 10578, 10585, 10621, 10662, 10667, 10674, 10681, 10684, 10687, 10690, 10691, 10692, 10712, 10745, 10778, 10813, 10814, 10816, 10818, 10913, 10975, 10976, 10977, 10978, 10989, 10992, 10993 A, 10996, 10997, 11003, 11009, 11010, 11013 A, 11150, 11152, 11155, 11157, 11158, 11159, 11161, 11166, 11171, 11172, 11176, 11179, 11182, 11183, 11188, 11190, 11242, 11243, 11244, 11245, 11250, 11253, 11258, 11259, 11260, 11263, 11274, 11281, 11283, 11285, 11286, 11289, 11298, 11303, 11303 A, 11306, 11308, 11309, 11319, 11320, 11322, 11331, 11334, 11345, 11354, 11361, 11362, 11366, 11374, 11376, 11377, 11379, 11385, 11392, 11393, 11394, 11395, 11396, 11397, 11398,

11399, 11412, 11413, 11415, 11417, 11418, 11419, 11420, 11430, 11438, 11440, 11441, 11442, 11443, 11446, 11447, 11453, 11455, 11458, 11460, 11462, 11463, 11468, 11469, 11473, 11477, 11479, 11480, 11481, 11482, 11483, 11484, 11490, 11491.

Total : 264.

(l) **20 syllables to a quarter**

No instances occur.

(m) **21 syllables to a quarter**

Sragdharā

— — —/—ᴗ—/—ᴗᴗ/ᴗᴗᴗ/ᴗ— —/
ᴗ— —/ᴗ— —/

(Caesurae after the 7th and 14th syllables).

Nos. 9984, 9985, 10022, 10043, 10108, 10109, 10116, 10148, 10210, 10260, 10386, 10400, 10569, 10579, 10665, 10693, 10706, 10747, 10800, 10808, 10811, 10815, 10914, 10999, 11000, 11013 G, 11143, 11148, 11241 K, 11251, 11257, 11295, 11299, 11323, 11332, 11352, 11386, 11387, 11451, 11478, 11485.

Total : 41.

(n) **22 syllables to a quarter**

No instances occur.

(o) **23 syllables to a quarter**

No instances occur.

(p) **24 syllables to a quarter**

Ghoṭaka

See *Durmilā*

Durmilā (or *Ghoṭaka*)

ᴗᴗ—/ᴗᴗ—/ᴗᴗ—/ᴗᴗ—/ᴗᴗ—/
ᴗᴗ—/ᴗᴗ—/ᴗᴗ—/

No. 10957.

Total : 1.

B. *AKṢARA-CCHANDAS* (*Ardhasama-catuṣpadī*)

Aupacchandasika (or *Mālabhāriṇī*)

First and third quarters, 11 syllables each :

ᴗᴗ—/ᴗᴗ—/ᴗ—ᴗ/— —

Second and fourth quarters, 12 syllables each :

ᴗᴗ—/—ᴗᴗ/—ᴗ—/ᴗ— —/

Nos. 10514, 10735, 10951, 10964, 11046, 11059, 11110.

Total : 7.

Puṣpitāgrā

First and third quarters, 12 syllables each :

ᴗᴗᴗ/ᴗᴗᴗ/—ᴗ—/ᴗ— —/

Second and fourth quarters, 13 syllables each :

ᴗᴗᴗ/ᴗ—ᴗ/ᴗ—ᴗ/—ᴗ—/—

Nos. 10180, 10405, 10522 A, 10524, 10632, 10727, 10895, 10929, 10959, 10961, 11032, 11066.

Total : 12.

Malabhāriṇī

See *Aupacchandasika.*

Viyoginī

First and third quarters, 10 syllables each :

◡◡—/◡◡—/◡—◡/—

Second and fourth quarters, 11 syllables each :

◡◡—/—◡◡/—◡—/◡—

Nos. 10432, 10450, 10480, 10737, 10765, 10903, 10923, 10950, 10956, 10958, 10965, 11039, 11077, 11082.

Total : 14.

C. *AKṢARA-CCHANDAS* (*Viṣama-catuṣpadī*)

Udgata

First quarter, 10 syllables :

◡◡—/◡—◡/◡◡—/◡

Second quarter, 10 syllables :

◡◡◡/◡◡—/◡—◡/—

Third quarter, 11 syllables :

—◡◡/◡◡◡/◡—◡/◡—

Fourth quarter, 13 syllables :

◡◡—/◡—◡/◡◡—/◡—◡/—

No. 10494.

Total : 1.

D. *MĀTRĀ-CCHANDAS*

Ārya

First and third quarters :

3 feet (12 *mātrā*-s) each.

Second quarter :

4½ feet (18 *mātrā*-s).

Fourth quarter :

2 feet + one short syllable + 1½ feet (15 *mātrā*-s).

(Feet could be : ◡◡◡◡, or — —, or — ◡ ◡, or ◡◡—, or ◡—◡)

Nos. 9986, 10020, 10034, 10048, 10063, 10081, 10106, 10107, 10120, 10128, 10131, 10170, 10192, 10204, 10209, 10237, 10240, 10243, 10248, 10268, 10270, 10283, 10289 (*Mukha-capala Ārya*), 10296, 10303, 10313, 10316, 10333, 10337, 10338, 10353, 10364, 10367, 10375, 10388, 10394, 10402, 10403, 10418, 10422, 10425, 10430, 10446, 10447, 10482, 10499, 10522, 10527, 10597, 10603, 10625, 10642, 10644, 10660, 10678, 10696, 10707, 10733, 10762, 10767, 10772, 10774, 10779, 10809, 10824, 10826, 10834, 10835, 10840, 10847, 10862, 10891, 10904, 10940, 10943, 10944, 10952, 10968, 10984, 10991, 11001, 11013 E, 11029, 11030, 11031, 11032 A, 11055, 11071, 11073, 11074, 11079, 11081, 11090, 11147, 11156, 11164, 11169, 11200, 11222, 11265, 11271, 11278, 11293, 11314, 11356, 11357, 11380, 11402, 11403, 11409, 11411, 11434, 11454.

Total : 114.

Ārya-udgīti (or *Udgīti-ārya*)

First and third quarters : 12 *mātrā*-s each.

Second quarter : 15 *matra*-s.

Fourth quarter : 18 *matra*-s.

(*Mātra* could be : — or ᑌᑌ)

Nos. *10182*, 10896.

Total : 2.

Ārya-upagīti (or *Upagīti-ārya*)

First and third quarters : 12 *mātra*-s each.

Second and fourth quarters : 15 *mātrā*-s each.

(*Mātra* could be : — or ᑌᑌ)

Nos. 10126, 10471, 10624, 10661, 10889, 10905, 10962, 11047, 11054, 11067, 11248, 11304, 11335, 11336, 11338, 11457, 11472.

Total : 17.

Ārya-gīti (or *Gīti-ārya*)

First and third quarters : 12 *mātra-s* each.

Second and fourth quarters : 18 *mātra*-s each.

(*Mātra* could be : — or ᑌᑌ)

Nos. 10021, 10047, 10053, 10219, 10280, 10295, 10354, 10357, 10368, 10407, 10460, 10473, 10598, 10600, 10708, 10739, 10763, 10837, 10846, 10922, 10937, 10938, 10939, 10941, 10954, 10963, 11072, 11201, 11276.

Total : 29.

Udgīti-ārya

See *Ārya-udgīti.*

Upagīti-ārya

See *Ārya-upagīti.*

Gīti-ārya

See *Ārya-gīti.*

Mātrāsamaka

16 *mātrā*-s to each of the four quarters (several varieties; rhymed moric verse).

(*Mātra* could be —or ᑌᑌ)

No. 11429.

Total : 1.

E. *IRREGULAR* or *UNIDENTIFIED*

Nos. *10027* (*Anuṣṭup,* irregular due to *contra metrum* in quarter *c*) ; *10049 A* (*Anuṣṭup*, irregular due to hyper-metric in quarter *a*) ; *10151* (*Epic Upajāti,* irregular due to *contra metrum* in quarter *a* and hyper-metric in quarter *b*, but such irregularities are common in MBh verses, which are considered as the instances of *Epic Upajāti*) ; *10282* (*Ārya-udgīti,* irregular due to hyper-metric in quarter *b*, but there is no metrical irregularity in the original Prākṛt text) ; *11144* (*Epic Upajāti,* irregular due to *contra metrum* in quarter *c*) ; *11302* (unidentified).

Total : 5.

APPENDIX IV

SUBJECT INDEX

Note : In the following pages, important words along with brief explanatory and contextual remarks, if necessary, are recorded in the Roman alphabetical order in a subject-wise arranged manner, as far as possible. These words are culled from the English translation of the Sanskrit verses included in the present Volume. As it is somewhat different from the mere index of words, for the purpose of reference to various kinds of animals, birds, creepers, plants, trees, etc., readers are requested to see them under their common respective categories, instead of in their individual names in the general alphabetical order.

A

D

F

G

I

J

S

ADDENDA AND CORRIGENDA

Page	*Verse*	
2673	10017	*read* in the translation, line 5 : '(L. C. Van Geyzel).' *instead of* : '(L. C. Van Geyfel).'
2679	10037	*read* in the translation, line 7 : '[skulls]' *instead of* : '[skull]'
2681	10043	*read* in the translation, line 5 : '*Kārttika*' *instead of* : '*Kārtika*'
2686	10066	*read* in (आ), line 1 : 'SPR 1183. 1' *instead of* : 'SPR 1182. 1'
2693	10098	*read* in the text, line 2 : 'आलिङ्ग्य' *instead of* : 'अलिङ्ग्य'
2702	10131	*read* in the translation, line 2 : 'nectarean' *instead of* : 'nectarian' which is also correct, but rarely used.
2708	10153	*read* in the translation, line 3 : 'nectarean' *instead of* : 'nectarian'
2719	10201	*read* in the translation, line 1 : 'if' *instead of* : 'that'
2721	10210	*read* in the translation, line 1 : 'attendant of' *instead of* : 'attendant on'
2725	10229	*read* in the translation, line 1 : 'nectarean' *instead of* : 'nectarian'
2726	10233	*add* after the translation : 'किं न्विमा नावगच्छन्ति see No. 10498 A.'
2729	10247 A	*read* in the text, line 1 : 'कर्पूरपूरीमयी' *instead of* : 'कपूरपूरीमयी'
2730	10252	*add* in (अ), at the end : 'Cf. No. 10463 *cd.*'
2740	10294	*read* in the foot-note 1 : 'nectarean' *instead of* : 'nectarian'
2742	10303 A	*add* in (अ), at the end : 'Variant of No. 10481.'
2749	10335 B	*add* before the verse-number : 'किं विमा नावगच्छन्ति see No. 10498 A.'
2758	10370	*read* in the translation, line 2 : 'nectarean' *instead of* : 'nectarian'
2804	10580	*read* : '(आ)' *instead of* : '(अ)'
2807	10594	*read* in the translation, line 3 : 'nectarean' *instead of* : 'nectarian'
2835	10729	*read* in (अ), lines 1-2 : 'BhPr 279 (a. Māgha-patnī ?),' *instead of* : 'BhPr 279, (a. Māgha-patni ?),'
2871	10885	*read* in (आ), line 2 : '(a. Ḍimboka),' *instead of* : '(a. Dimboka),'
2891	10974	*add* in the translation, at the end : '(K. V. Sarma).'
2893	10987	*read* in (आ), line 1 : 'SuB 13. B. 5.' *instead of* : 'SuB 13 B 5.'
2895	10993 A	*read* here and elsewhere : '10993' *instead of* : '10993 A'
2902	11013 H	*read* in (आ), line 1 '(a. Rājaputrīya ;' *instead of* : '(a. Rājaputra ;'
2906	11027	*read* in the translation, line 3 : 'aeons ;' *instead of* : 'eons ;'

2922	11103	*read* in the translation, line 6 : (L. C. Van Geyzel),' *instead of* : '(L. C. Geyzel).'
2930	11136	*read* in (अ) : 'BhPṇ' *instead of* : 'BhPṛ'; in metre : '(Indra-vaṁśā and Vaṁśastha).' *instead of* : '(Indravajrā and Vaṁśastha).'
2963	11268	*read* in the translation, line 1 : 'Mukunda' *instead of* : 'Mukanda'
2975	11321	*read* in the translation, line 3 : 'greed for' *instead of* : 'greed of' :
2979	11343	*read* in the translation, line 2 : 'cardamoms' *instead of* : 'cardomoms'
2980	11347	*read* in (अ), lines 1-2 : 'Monatsberichte' *instead of* : 'Mouats-berichte'
2996	11375	*read* in (आ), lines 4-5 : 'JS 99. 11 (a. Sarva-Varman)', *instead of* : 'JS 99. 11 (a. Śarva-Varman),'
3000	11429	*read* in the translation, line 6 : '*cowrie*' *instead of* : 'cowry'
3003	11441	*read* in the translation, line 3 : 'mundane' *instead of* : 'mundance'
3019	line 18	*read* : 'Kenntnis' *instead of* : 'Kenntmis'
3020	line 5	*read* : 'Akṣaya Siṁha Varma,' *instead of* : Akṣaya Singh Varma,'; '1982 V. (1925).' *instead of* : '1982.'
3023	line 6	*add* at the end under AS : 'Also in KM'82, ed. by Paṇḍit Bhavadatta Śāstrī, Bombay 1932.'
3064	line 25	*read under* Praśnottara-ratnamālā : 'Monatsberichte' *instead of* : 'Monatsberrichte'; *add* at the end : 'Ak. der Wiss. 1868, p. 110. Also in KM VII, Bombay 1926, pp. 121-23.'
3067	line 6	*read* : 'Purāṇārtha (-saṁgraha)' *instead of* : 'Purāṇārtha (-saṁgra)'
3075	line 10	*read* : 'Bhoja,' *instead of* : 'Bohja,'
3084	line 27	*read* : 'SuMuñ (*or* SuMañ)' *instead of* : 'SuMañ (*or* SuMuñ)'
3109	column 1	*read* under *Johannus*...... (*Joh*) : 'Nos. 9987, 10413.' *instead of* : 'No. 10413.'
3121	column 1	*add* under *Bhoja-Prabandha*, line 1 : '(*BhPr*)'; *delete* from line 6 : '11136,'
3155	column 1	*add* under Śārdūlavikrīḍita, after 10001 : '10008,'
3156	column 1	*read* under Śārdūlavikrīḍita, at the end : '**Total : 265.**' *instead of* : '**Total : 264.**'
3191	column 2	*read under* grass : '—*mustā*, 10911, 10999' *instead of* : '—*musta*, 11999'

ADDITIONAL CORRIGENDA

Page : 2664, *verse* : 9984, *read* in the text, line 4 (*pāda c*) : 'प्रनष्टं' *instead of* : 'प्रणष्टं' and *delete* from (*c*) : 'प्रनष्टं BhŚ; (changed to प्रणष्टं, editorially).'

Page : 2687, *verse* : 10071, *read* in the metre, line 2 : 'Vaṁśastha).' *instead of* : 'Vaṁśasthā).'